SYNOPSIS
OF THE
EVIDENCES OF CHRISTIANITY.

BY JOSEPH MACARDY

"We owe to Christianity, in government, a certain political law; and, in war, a certain law of nations; benefits which human nature can never sufficiently acknowledge."—Spirit of Laws.

"The Gospel of Christ reduces the whole of Social Virtue to two or three precepts; so brief that they cannot be forgotten; so plain that they cannot be misunderstood; and so reasonable that no man of sense controverts them."—Beattie.

SECOND EDITION,
WITH IMPORTANT ADDITIONS.

Also a Plan of Jerusalem, and a Map of St. Paul's Travels.

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Character of the Work.

"This concise view of the Evidences of Christianity, is certainly valuable."—*Evangelical Magazine*.

"This is an excellent work, which requires only to be known to be duly valued. The first book infers the truth of Christianity from the nature and fulfilment of prophecy; the second founds its truth on the evidence furnished by profane authors; and the third reaches the same conclusion from sacred and early Christian writers. The whole conclude with a summary of Mahometanism, as it stands compared or contrasted with the Christian system."—*Imperial Magazine*.

"This is a book which we can most cordially recommend. The proofs are striking, comprehensive, and well arranged; and the whole work is admirably calculated to remove the doubts of the intelligent enquirer, and to confirm him in an unequivocal belief of the Gospel Dispensation."—*Manchester Iris*.
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INTRODUCTION.

THE present work has been compiled from a conviction that the Prophecies contained in the Sacred Volume; and especially those which relate to the overthrow and dispersion of the Jewish nation; constitute a plain, irrefragable evidence of the truth of the Christian Revelation.

The early opponents of the Gospel were diligent in their endeavours to obscure and falsify the miraculous actions of Jesus Christ, and the Apostles; and sceptical writers of succeeding ages have been more ready to reiterate existing objections, than to enter upon a study which essentially requires deliberative and laborious scrutiny.

But Prophecy affords a direct and obvious evidence; an evidence of independent historic character, which resists all the subtleties of a false philosophy, and is alike superior to the sarcasm of prejudice, and the violence of interest. The demolition of vast and crowded cities, the extinction of dynasties, and the subjugation of powerful nations, are facts so legible and astounding as to arrest the attention of the most indifferent, and to silence the most assuming.
INTRODUCTION.

When the Author of Providence pronounces destruction upon a land; and suffering, dispersion, and degradation, upon its inhabitants; and so peculiarly signalizes his vengeance as to declare that the offenders shall be scattered amongst, and still remain marked and separate from, all other people; who so unconscious as not to inquire—and has the ruin descended—the threatened punishment been inflicted? Is the dispersion general—the unhappy distinction maintained? Yes, the ruin has descended; and the Kingdom of Solomon has ceased to exist! Its cities and polity are obliterated; its pomp and honours buried amidst anarchy and carnage; its hierarchy extinct, and its ceremonies abolished! And yet (by a sustaining Providence) its people (scattered over the earth) numerousy exist; and, in every region, distinct and degraded.

In the Apostolic age, Jews were respected. Their manners and person were not contemptuously regarded; their appellation not disgraceful. They associated generally—held high, official appointments—and possessed influence and distinction. Why then are these people now so scattered; so insignificant, and proverbially contemptible; so exclusive in their appearance; so restricted in privilege with all other nations; so distinct from all with whom they trade, and amongst whom they live; so miserable and yet so united? In fine, why do they not merge into contemporaneous modes—intermix with the world—and obliterate their personal and social peculiarities?

These extraordinary characteristics in the disposition of this great and distinguished portion of the human race, were fully developed, as Jesus Christ predicted, in the generation with which he was contemporary; and have been continued to the present day—an irrefutable evidence of his prescience and mission.
INTRODUCTION.

Here, inquiry finds interest and scope—the subject extending throughout the long and eventful history of a distinguished people; it is also sublime and instructive—the chastisement of an offended God, exemplified in the dismemberment and dispersion of a bigoted and cruel nation. Here, research and judgment sustain the Gospel dispensation with an evidence which beams with equal force and clearness upon the low and the exalted; upon the unlearned and the erudite; and which should not be disregarded whilst the Supreme is pleased to continue it for the confirmation of His truth.

Believing the blood of the Messiah vicarious, and a wicked imprecation innoxious to posthumous generations, we exonerate the Jews of our age from the events and consequences of the Saviour’s humiliation. Yet, we do not sympathise in their spirit and economy. In their Prophetic Books, they find declared, 1. The precise Time of the Messiah. 2. His Place of Birth. 3. His Family! And in them, they also find, 1. His Person. 2. His Ministry. 3. His Crucifixion, distinctly stated and portrayed. Nevertheless, they reject and despise his benign, and great, and glorious mission; in their traditionary compilations, they daringly sophisticate the historical narration of his birth, his ministry, and his disciples; and in their ordinary prayers, they daily insult his majesty, and invoke destruction upon his followers! We feelingly regard the unenlightened heathen; those who struggle in nature’s darkness. In the former, we behold a self-degraded race proudly vaunting exclusive privilege; in the latter, people to whom the divine radiance has not extended; and who claim a sympathy unbelievers and sceptics disregard.

The professed sceptic makes ostentatious avowal, and extraordinary effort; his declared object, a search
after truth; but his great study, to invalidate or shake the sacred principles of Revelation. He would recklessly sacrifice individual, domestic, and social faith, at the shrine of licentiousness, avarice, or temerity; and obliterate injunctions and doctrines which constitute our belief and hope, and sustain a divine felicity, because they reflect and condemn his fallacies, and exhibit to his soul a retributinal destiny.

In our day, schism is extended by the spurious gleanings of Christian ministers, who, receding into superficial hypotheses, not unfrequently prepare their hearers for metaphysical subtleties which rationalise the Gospel.—For a levelling philosophy which reduces Nature and its laws, and the Great First Cause and His sublime mysteries, to the diminutive standard of human comprehension! Nor should we shrink from the declaration that indifference and formality are greatly promoted by the low, or sinister character, of many of our clergy; or by their negative virtue:—their not explaining, and by example and argument, enforcing, the true benevolence distinguished as Gospel Charity. It is fallacious to substitute a formal devotion and inoffensive morality, for vital religion;—austere profession and shadowy sympathy, for the diffusive virtues of revealed truth!

* Dr. Benson has left us a lovely portraiture, drawn from the Epistle of St. Paul to Philemon:—"1. In a religious view, or upon a spiritual account, all Christians are upon a level. Onesimus, the slave, upon becoming a Christian, is the apostle's dear son, and Philemon's brother. 2. Christianity makes no alteration in men's civil affairs. By Christian baptism a slave did not become a freed man; his temporal estate or condition was still the same; and, though Onesimus was the apostle's son and Philemon's brother upon a religious account, yet he was obliged to be Philemon's slave for ever; unless his master voluntarily gave him his freedom. 3. Servants should not be taken or detained from their own masters without their master's consent.—(See v. 13, 14.) 4. We should love and do good unto all men. We should not judge man persons
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Throughout the following pages, the great object has been to produce, in a lucid and popular form, a digested summary of appropriate evidence; the sentiments of the early advocates being faithfully quoted, and all extraneous disquisition excluded. We have drawn copiously from the researches of Lardner, and the Philosophical and Critical Inquiries of Bonnet; and have consulted, and are indebted to, the labours of Paley, Beattie, Jenyns, Newton, Haller, Leslie, &c.; and, in the present edition, we have availed ourselves of the Rev. T. H. Horne’s elaborate Introduction to the Critical Study of the Scriptures.

of low estate, nor disdain to help the meanest slave when it is in our power. The apostle has here set us an example of benevolence, condescension, and Christian charity, which it well becomes us to follow. He took pains with and converted a slave, and in a most affectionate and earnest manner intreated with his master for his pardon. 5. We should not utterly despair of those who are wicked, but should use our best endeavours to reclaim them. Though Onesimus had robbed his master, and run away from him, the apostle attempted his conversion among others, and succeeded therein. 6. Restitution is due where an injury has been done, unless the injured party freely forgive; accordingly, the apostle Paul gives a promise under his own hand, for Onesimus’s making restitution as a matter of justice, if Philemon insisted upon it. 7. We should be grateful to our benefactors. This St. Paul touches upon very gently (v. 19), where he intimates to Philemon that he owed unto him himself also; and, therefore, in point of gratitude, he was obliged to grant his request. 8. We should forgive the penitent, and be heartily reconciled to them. 9. The apostle’s example teaches us to do all we can to make up quarrels and differences, and reconcile those who are at variance. 10. A wise man chooses sometimes to address in a soft and obliging manner, even in cases where there is authority to command. 11. The bishops and pastors of the Christian church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men of all ranks and conditions; and to endeavour to convert a slave, as well as the rich and great and honourable of the earth. He who disdained not to teach a slave, a fugitive, and a thief, but preached the doctrine of salvation to him, and took pains with him, till he had restored him to his master, an honest worthy man;—how disinterested must he have been? To whom would be not con-
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The Koran has been epitomised, as a contrast to the Christian precepts; and to shew the lamentable consequences of the heresy which raged amongst the eastern Christians, until the supreme head of the church vindicated His cause, by delivering them to that signal judgment the Mahometan imposture.

descend? or whose salvation and happiness would he not endeavour to promote? Would to God there was the same spirit in all the teachers of Christianity, at all times and in all places! 12. Here is a most glorious proof of the good effects of Christianity, where it is rightly understood and sincerely embraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever."—History of the First Planting of Christianity.—Cyprian is full of the same active godliness; Ep. 36, 37, he writes, "Dear Brethren I salute you. I beseech you take diligent care of the widows, of the sick, and of all the poor, and supply also strangers, if any be indigent, with what is needful for them, out of my proper portion which I left with Hugation, the presbyter." "Though you have been frequently admonished by my letters to shew all care for those, who have gloriously confessed the Lord and are in prison, yet I must repeatedly intreat your attention to the same thing. I wish circumstances would permit my presence among you: with the greatest pleasure and readiness would I discharge these solemn duties of love and affection, but, do you represent me? A decent care for the interment, not only of those who died in torture, but also of such as died under the pressure of confinement, is necessary. Let not your care and diligence be wanting for the poor who have stood firm in the faith, and fought with us in the Christian warfare." These are indeed pastors whose crown shall remain imperishable!
EVIDENCES OF CHRISTIANITY.

BOOK I.
OF THE TRUTH OF THE CHRISTIAN HISTORY FROM
THE NATURE AND FULFILMENT OF PROPHECY.

CHAPTER I.
OF THE CAPACITIES OF MAN. INSPIRATION—MIRACLES—
PROPHECY.

1. It has been observed that "those we call Atheists
affect to appear what they are not; and, by a strange
frenzy, lay to their own charge a crime they are not
guilty of." From the last moments of professed un-
believers it may be fairly inferred, that, amidst their
contentions and reckless career, they never destroyed
that still small voice which secretly warns of a First
Cause, Providence, Future State, and Retribution.*

* On his death-bed Voltaire was heard, in anguish and in
dread, alternately supplicating or blaspheming that God
against whom he had conspired. He would cry out, in plaintive
accents, Oh, Christ! Oh, Jesus Christ! and then complain
that he was abandoned by God and man. It seemed as
if the hand, which had traced of old the sentence of an impious
King, now traced before his eyes his own blasphemies. In vain
he turned away from the contemplation of them. The time
was coming apace, when he was to appear before the tribunal
of Him whom he had blasphemed; and his physicians, par-
ticularly Dr. Tronchin, calling in to administer relief, thunder-
struck, retired. His associates would, no doubt, willingly
have suppressed these facts; but it was in vain. The Mares-
chal de Richelieu fled from his bed-side, declaring it to be a
sight too terrible to be endured; and Dr. Tronchin observed,
that the furies of Orestes could give but a faint idea of those
of Voltaire. The last hours of D'Alembert were like those of
Voltaire. Condorcet boasts, that he refused admission to the
cure on his second visit. Such a refusal evidently shows,
that he feared what an interview would disclose.—Hume,
instead of meeting death with the calmness of a philosopher,
played the buffoon in that awful hour; proving, by his conde-
scending actions, his anxiety to drown serious thought.—Voltaire and
The alternation of Day and Night, the succession of Seasons, and the Instinct of Animals, are open lessons—universal theology. How difficult for man to over-

Gibbon discovered the same anxiety, by deeply interesting themselves in the most trifling amusements. The last hours of Paine were such as might have been expected from his previous immoral and unprincipled habits. Though, in reply to the inquiry of his medical attendent whether he believed or wished to believe that Jesus Christ is the Son of God, he declared that he “had no wish to believe on that subject;” yet, during the paroxysms of his distress and pain, he would invoke the name of that Saviour whom he had blasphemed by his writings, in a tone of voice that would alarm the house: and at length he expired, unexplored and detested by his adopted countrymen. A conduct like this proves that there was one spark of horror in the souls of these antagonists of revelation which all their philosophic efforts were unequal to extinguish. The whole of the atheist’s creed, with respect to the future world, is comprised in the following summary: that his body, begun by chance or necessity, is continued without design, and perishes without hope; that his soul is a mere attribute of his body, useless and worthless while he lives, and destined at his death to rotteness and corruption; and that, the sooner it is returned to its parent mould the better. And, by his mandate, be consigna mankind to the dark and desolate regions of annihilation. By this sweeping sentence, which he passes on all the human race, he takes away from himself and his fellow-men, every motive, furnished by the fear of future punishment or by the hope of future rewards, to virtuous, upright, or amiable conduct. On the other hand, how glorious are the Christian’s views of the future world. From the promise of his Creator, he learns that his body, sown here in corruption, weakness, and dishonour, shall be raised, beyond the grave, in incorruption, power, and glory, with so many attributes of mind or spirit, as to be denominated by Him who made it a spiritual body. Ever young, active, and undecaying, it shall be re-united to the immortal mind, purified from every stain and every error. This perfect man shall be admitted, with an open and abundant entrance, into the heaven of heavens, the peculiar residence of Infinite Majesty, and the chosen seat of infinite dominion. In this noblest of all habitations, this mansion of everlasting joy, he shall be united with an innumerable multitude of companions like himself, sanctified, immortal, and happy. Enrolled among the noblest and best beings in the universe; in the house of his Heavenly Father, his endless and only destination will be to know, love, serve, and enjoy God; to interchange the best affections and the best offices with his glorious companions; and to advance in wisdom, virtue, and happiness ** For Ever.—See the Rev. T. H. Horne’s Introduction.
look the parts and symmetry of his own body, the gift and effects of speech, or his mental endowments; and surely, to the slightest observation, every fibre and function of his bodily structure, and every faculty of his intellectual principle, indicate a powerful, wise, benevolent author!*

* Man begins his speculations with himself, and from contemplating the structure of his own body, and the faculties of his mind, proceeds to survey the rest of the creation. He considers the properties of animals, the vegetable tribes which cover the earth, and the masses of unorganized matter, which are found beneath its surface: and this view raises his mind from the contemplation of effects so numerous, so diversified, and so wonderful, to the discovery of their primary cause.—*Kett's Elements.* Socrates affords ample illustration:

Socrates—"Tell me, Aristodemus, is there any man whom you admire on account of his merit?"

Aristodemus having answered, "Many."—"Name some of them, I pray you."

"I admire," said Aristodemus. "Homer for his epic poetry, Melanippides for his dithyrambs, Sophocles for tragedy, Polyeuctes for statuary, and Xeuxis for painting."

"But which seems to you most worthy of admiration, Aristodemus;—the artist who forms images void of motion and intelligence, or one who hath the skill to produce animals that are endowed, not only with activity, but understanding?"

"The latter, there can be no doubt," replied Aristodemus, "provided the production was not the effect of chance, but of wisdom and contrivance."

"But since there are many things, some of which we can easily see the use of, while we cannot say of others to what purpose they were produced; which of these, Aristodemus, do you suppose the work of wisdom?"

"It should seem the most reasonable to affirm it of those whose fitness and utility is so evidently apparent."

"But it is evidently apparent, that he, who at the beginning made man, endued him with senses because they were good for him; eyes, wherewith to behold whatever was visible; and ears, to hear whatever was to be heard. For, says Aristodemus, to what purpose should odours be prepared, if the sense of smelling had been denied? Or why the distinctions of bitter and sweet, of savoury and unsavoury, unless a palate had been likewise given, conveniently placed, to arbitrate between them, and declare the difference? Is not that providence, Aristodemus, in a most eminent manner conspicuous, which, because the eye of man is so delicate in its contexture, hath, therefore, prepared eyelids like doors, whereby to secure it; which extend of themselves whenever it is needful, and again close when sleep approaches? Are not these..."
2. Man is gifted with reason, and animal sustenance is but one element of his support; his understanding needs discipline and guidance, and he is invited to provided, as it were, with a fence on the edge of them, to keep off the wind and guard the eye? Even the eyebrow itself is not without its office, but, as a penthouse, is prepared to turn off the sweat, which falling from the forehead, might enter and annoy that no less tender than astonishing part of us! Is it not to be admired that the ears should take in sounds of every sort, and yet are not too much filled by them? That the fore-teeth of the animal should be formed in such a manner as is evidently best suited for the cutting of its food, as those on the side for grinding it in pieces? That the mouth, through which this food is conveyed, should be placed so near the nose and the eyes, as to prevent the passing, unnoticed, whatever is unfit for nourishment; while nature, on the contrary, hath set at a distance, and concealed from the senses, all that might disgust or any way offend them? And canst thou still doubt, Aristodemus, whether a disposition of parts like this should be the work of chance, or of wisdom and contrivance?

"I have no longer any doubt," replied Aristodemus: "and, indeed, the more I consider it, the more evident it appears to me, that man must be the masterpiece of some great artist; carrying along with it infinite marks of the love and favour of him who has thus formed it."

"And what thinkest thou, Aristodemus, of that desire in the individual which leads to the continuance of the species? Of that tenderness and affection in the female towards her young, so necessary for its preservation? Of that unremitted love of life, and dread of dissolution which take such strong possession of us from the moment we begin to be?"

"I think of them," answered Aristodemus, "as so many regular operations of the same great and wise artist, deliberately determining to preserve what he hath once made."

"But, farther, seeing, Aristodemus, thou thyself art conscious of reason and intelligence, supposest thou there is no intelligence elsewhere? Thou knowest thy body to be a small part of that wide extended earth which thou everywhere beholdest; the moisture contained in it, thou also knowest to be a small portion of that mighty mass of waters whereof seas themselves are but a part, while the rest of the elements contribute, out of their abundance, to thy formation. It is the soul then alone, that intellectual part of us, which is come to thee by some lucky chance, from I know not where. If so be, there is indeed no intelligence elsewhere; and we must be forced to confess, that this stupendous universe, with all the various bodies contained therein—equally amazing whether we consider their magnitude or number, whatever their use, whatever their order—all have been produced, not by intelligence, but chance!"
look to that Divine Being who is the same yesterday, to-day, and for ever; from everlasting to everlasting; who alone controls the vast system of creation. From

"It is with difficulty that I can suppose otherwise," returned Aristodemus; "for I behold none of those gods whom you speak of, as making and governing all things; whereas I see the artists, when at their work, here among us."

"Neither yet seest thou thy soul, Aristodemus, which, however, most assuredly governs thy body: although it may well seem, by thy manner of talking, that it is chance, and not reason, which governs thee."

"I do not despise the gods," said Aristodemus: "on the contrary, I conceive so highly of their excellence, as to suppose they stand in no need either of me or my services."

"Thou mistakest the matter, Aristodemus; the greater magnificence they have shewn in their care of thee, so much the more honour and service thou owest them."

"Be assured," said Aristodemus, "if I once could be persuaded the gods took care of man, I should want no monitor to remind me of my duty."

"And canst thou doubt, Aristodemus, that the gods take care of man? Hath not the glorious privilege of walking upright been alone bestowed on him, whereby he may, with the letter advantage, survey what is around him, contemplate with more ease those splendid objects which are above, and avoid the numerous ills and inconveniences which would otherwise befall him? Other animals, indeed, they have provided with feet, by which they may remove from one place to another; but to man they have also given hands, with which he can form many things for his use, and make himself happier than creatures of any other kind. A tongue hath been bestowed on every other animal; but what animal, except man, hath the power of forming words with it, whereby to explain his thoughts, and make them intelligible to others?"

"But it is not with respect to the body alone that the gods have shown themselves thus bountiful to man; their most excellent gift is that soul they have infused into him, which so far surpasses what is elsewhere to be found. For by what animal, except man, is even the existence of those gods discovered, who have produced, and still uphold, in such regular order, this beautiful and stupendous frame of the universe? What other species of creatures are to be found that can serve, that can adore them? What other animal is able, like man, to provide against the assaults of heat and cold, of thirst and hunger? That can lay up remedies for the time of sickness, and improve the strength nature hath given by a well proportioned exercise? That can receive, like him, information and instruction; or so happily keep in memory what he hath seen, and heard, and learned? These things being so, who seeth not that man is, as it were, a god in the midst of this visible creation; so far doth he surpass, whether in the ex-
this exuberant source he may derive needful direction in the pursuit of that knowledge and excellency for which he has capacities, and is susceptible.

dowments of soul or body, all animal's whatsoever, that have been produced therein! For, if the body of the ox had been joined to the mind of man, the acuteness of the latter would have stood him in small stead, while unable to execute the well-designed plan; nor would the human form have been of more use to the brute, so long as it remained destitute of understanding! But in thee, Aristodemus, hast been joined to a wonderful soul, a body no less wonderful: and sayest thou, after this, 'the gods take no thought for me!' What wouldst thou then more to convince thee of their care?

"I would they should send and inform me," said Aristodemus, "what things I ought or ought not to do."

"And what then, Aristodemus? Beliest thou they would have wrought into the mind of man a persuasion of their being able to make him happy or miserable, if so be they had no such power? Or would not even man himself, long ere this, have seen through the gross delusion? How is it, Aristodemus, thou rememberest, or remarkest not, that the kingdoms and commonwealths most renowned as well for their wisdom as antiquity, are those whose pietas and devotion have been the most observable? And that even man himself is never so well disposed to serve the Deity, as in that part of life when reason bears the greatest sway, and his judgment supposed in its full strength and maturity. Consider, my Aristodemus, that the soul which resides in thy body can govern it at pleasure; why then may not the soul of the universe, which pervades and animates every part of it, govern it in like manner? If thine eye hath the power to take in many objects, and these placed at no small distance from it, marvel not, if the eye of the Deity, can, at one glance, comprehend the whole! And as thou perceiv'st it not beyond thy ability to extend thy care, at the same time, to the concerns of Athens, Egypt, Sicily; why thinkest thou, my Aristodemus, that the providence of God may not easily extend itself throughout the whole universe! As, therefore, among men, we make best trial of the affection and gratitude of our neighbour, by shewing him kindness; and discover his wisdom, by consulting him in our distress; do thou, in like manner, behave towards the gods: and, if thou wouldst experience what their wisdom, and what their love, render thyself deserving the communication of some of those divine secrets which may not be penetrated by man; and are imparted to those alone, who consult, who adore, who obey the Deity. Then shalt thou, my Aristodemus, understand there is a being whose eye perceeth throughout all nature, and whose ear is open to every sound; extended to all places; extending through all time; and whose bounty and care know no other bounds than those fixed by his own creation!":—

Aesop's fables.
3. The Universal Father, in establishing an economy for human guidance, with great benignity selected men as the medium of communication; and condescended to authenticate their ministration in an extraordinary manner. \textit{Inspiration,*} or the sacred light and energy by which their mind and utterance were qualified and influenced, was attested by an avowed and obvious power to \textit{effect supernatural changes} in the constitution of things, or to \textit{predict events yet in futurity}; hence, the divine administration is characterized and infallibly confirmed by \textit{Miracles,$§$ and Prophecy.$†$}

\* \textit{Inspiration}, such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things which could not have been otherwise known; and such an effectual superintendence and guidance as to those particulars concerning which they might otherwise obtain information, as was amply sufficient to enable them to communicate religious knowledge to others, without error or mistake.—\textit{Comprehensive Bible}. “An extraordinary action of God upon the human mind, is not more extraordinary than the ordinary action of mind on body, or body on mind.”—\textit{Lord Bolingbroke}.

$§$ \textit{Nature—Laws of Nature—Miracle. Nature}, the assemblage of created beings, which beings act upon each other agreeably to principles ordained by God; and these principles the Scriptures designate the \textit{ordinances of heaven and earth}; philosophy, the \textit{Laws of Nature}. \textit{A Miracle} is an effect, or event, contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from the \textit{Laws of Nature}; wrought either by the immediate act, or by the aid, or by the permission of God; and accompanied with a previous notice or declaration that it is performed according to the purpose and by the power of God, for the proof of doctrine, or in attestation of authority.—\textit{See Rev. T. H. Horne's Introd.}

$†$ \textit{Prophecy}, a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate. To foresee and foretell future events is a \textit{miracle} of which the testimony remains in itself. It is a miracle, because to foresee and foretell future events, to which no change of circumstances leads, no train of probabilities points, is as much beyond the ability of human agents, as to cure diseases with a word, or even to raise the dead.—\textit{See Horne's Introd.} “Prophecy is history anticipated and contrasted; history is prophecy accomplished and dilated; and the prophecy...
4. But unhallowed knowledge pushes into theory, and terminates in error. Man's deepest research, and most elaborate experiment, fail in the analysis of his own nature; and yet, he would comprehend the nature of the Creator—that of God! A presumption against which, the system, the laws, every organization and element, of the Universe, unequivocally of Scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to the latest times. They exhibit a series and succession of the most important events, and may be said to be a history of the world; and the history of the world is the best comment upon the prophecies;—and the more you know of ancient and modern times, and the further you search into the truth of history, the more you will be satisfied of the truth of prophecy."—Bishop Newton.

"If we look into the prophetic writings, we find, "That prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that, for many ages, it was delivered darkly, to few persons, and with large intervals from the date of one prophecy to that of another; but at length, became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the divine oracles: that, with some intermission, the spirit of prophecy subsisted among that people, to the coming of Christ; that he himself and his Apostles exercised this power in the most conspicuous manner; and left behind them many predictions, recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time, or, in St. John's expression, to that period, when the mystery of God shall be perfected. Further, besides the extent of this prophetic scheme, the dignity of the Person, whom it concerns, deserves our consideration. He is described in terms which excite the most august and magnificent ideas. He is spoken of, indeed, sometimes as being the seed of the woman, and as the son of man; yet so as being at the same time of more than mortal extraction. He is even represented to us, as being superior to men and angels; as far above all principality and power; above all that is accounted great, whether in heaven or in earth: as the word and wisdom of God; as the eternal son of the Father; as the heir of all things, by whom he made the worlds; as the brightness of his glory, and the express image of his person. We have now words to denote greater ideas than these: the mind of man cannot elevate itself to nobler conceptions. Of such transcendent worth and excellence is that Jesus said to be, to whom all the
declare. But the adventurous theorist resents the check, and labours to shake the evidences of the divine code: Miracles and Prophecy, although involving facts and consequences the most obvious and awful, he boldly discards! Leave to inquire into the economy of the Creator is a necessary concession to reason; but, if the investigation be not properly conducted, it

Prophets bear witness! Lastly, the declared purpose, for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. —It was not to deliver an oppressed nation from civil tyranny or to erect a great civil empire; that is, to achieve one of those acts which history accounts most heroic. No: it was not a mighty state, a victor people—Non res Romanæ peritunctaque regna—that was worthy to enter into the contemplation of this divine person. It was another and far sublimer purpose, which he came to accomplish; a purpose, in comparison of which, all our policies are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Saviour of all men, and the blessing of all nations. There is no exaggeration in this account. I deliver the undoubted sense, if not always the very words of scripture. Consider then to what this representation amounts. Let us unite the several parts of it, and bring them to a point. A spirit of prophecy pervading all time—characterizing one person of the highest dignity—and proclaiming the accomplishment of one purpose, the most beneficent, the most divine, the imagination itself can project. Such is the scriptural delineation, whether we will receive it or no, of that economy which we call prophetic!"—Bishop Hurd. "We see the gradual flow of Sacred Prophecy;—first a fountain; then a river; then, by a union of other divine streams, increasing in its course, till at length, by the accession of the prophetic waters of the New Testament, it becomes a noble river, enriching and adorning the Christian land."—Woodhouse's Dissertatio. Of the Prophecy of Daniel, Bishop Newton says:—"What a proof of a Divine Providence, and of a Divine Revelation! For who could thus declare the things that shall be, with their times and seasons, but He only who hath them in his power: whose dominion is over all, and whose kingdom endureth from generation to generation." And Sir Isaac Newton:—"Daniel was in the greatest credit amongst the Jews, till the reign of the Roman Emperor Hadrian; and to reject his Prophecies, is to reject the Christian Religion. For this Religion is founded upon his prophecy concerning the Messiah."
were infinitely better that it had never been entered upon. We are at a loss for any analogous presumption. Few, having pretension to common prudence, would venture to scrutinize the character, tax the conduct, and contemptuously censure the laws, of a strict and powerful Sovereign, in his immediate presence. And surely, should such rashness be manifested, forbearance could not be expected; Justice could not yield to contempt and pity; nor could Mercy well interpose between the offender, and insulted Majesty. But still, the consequences would be momentary and insignificant, compared with those issuing from the justice-chamber of the Eternal. Are the inclinations of man opposed to his better judgment? Does obstinacy, pride, or prejudice, incline him to error? He is in the immediate presence of, and acting irreverently toward, the omniscient majesty of Heaven; and may he not well dread the judgment of the supreme Spirit, in darkening his understanding; in leaving the error of his choice invincible; in making him an object of reproach and misery on earth, and finally summoning him to an insulted tribunal.

5. We would have men to earnestly and impartially deliberate; to act as beings of design—not of chance; to be directed by the understanding—not by instinctive impulse. The universe steadily reflects the power, wisdom, and benignity of God: the planetary system is unerring; in the instinctive orders there is no retrogradation or irregularity; and human vicissitude arises from the power and freedom of the mind.

* "The Gospel dispensation is a covenant between God and man; and the salvation of every individual is made to depend upon his observance of the proposed conditions. Men, as free agents, have it in their power to perform or not to perform these conditions: and God saw from eternity who would, and who would not, perform them; that is, who will, and who
Without spiritual instruction, gloomy indeed are the days of man; miserable his existence without divine communion. Left to himself, and his own reasoning, how dark and grovelling! Blessed with a Revelation from Heaven, how cheered, invigorated, exalted!—His understanding expands; he examines the properties of every material substance; and expatiates amidst the immensity and laws of Nature.

6. Prophecy is our present subject; and we open it with an appropriate testimony from Profane History.

_The year (63 B.C.) in which Pompey took Jerusalem, it was generally understood, from an Oracle of the Sybils, "That Nature was about to bring forth a King to the Romans." Which, so terrified the senate, that they made a decree—"That no children born that year should be brought up, but exposed in some desert to perish." However, the senators whose wives were with child, being each in hopes of having this great King, took care that this decree should not be put into the treasury, without which by their constitution it could not be put in execution._—Sueton. Augustus, c. 94. _Cicero in his second book of divination, speaking of the books of the Sybils, says:—"Let us deal with these Priests, and let them bring any thing out of their books rather than a King, whom neither the Gods nor_

will not be saved at the day of judgment._ Bishop Tomline.

"Think not that it will avail you in the last day, to have called yourselves Christians; to have been born and educated under the Gospel light; to have lived in the external communion of the church on earth; if, all the while, your hearts have holden no communion with your head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised; to have had the custody of a holy doctrine which never touched your hearts—of a pure commandment, by the light of which ye never walked._ Bishop Horsley.
men will suffer after this at Rome." And Appian, Plutarch, Sallust, and Cicero say, that it was this prophecy of the Sybils, which raised the ambition of Corn. Lentulus, hoping that he should be this King. Virgil, a few years before the birth of Christ, in his 4th Eclogue quotes a prophecy of the Sybils, speaking of an extraordinary person to be born about that time; who should introduce a golden age into the world, and restore all things, and blot out our sins.

"There had been for a long time, all over the east, a prevailing opinion that it was in the fates that at that time (A.D. 66=70) some one from Judea should obtain the empire of the world." This the historian applies to Vespasian.—Sueton. Vesp. c. 4.

"Many were persuaded that it was contained in the old writings of the priests, that at that very time (A.D. 66=70) the east should prevail, and the Jews should have the dominion."—Tacit. Hist. I. 5. c. 13.

Now, with these Sybils, and senators, we agree that there was such a prophecy contained in the Sacred Books of the Jews (whence the Sybils had their garbled oracle); and that, according to the general expectation, the time of fulfilment was at hand. We further affirm, without fear of contradiction, that neither Lentulus, Salonius, nor Vespasian, had one trait in their character to comport with the numerous, minute predictions, of the extraordinary personage expected; and that they all exactly met, and were literally fulfilled in the Nature, Birth, Character, Sufferings, and Resurrection, of Jesus Christ. It was not in the power of man, however sagacious, intriguing, and powerful, to fulfil the predictions relating to the Messiah. How could he command his time and place of birth? Or, how could his parents or him, not knowing that he should, when mature,
possess a single qualification that would sustain the eventful character? Nay, we confidently set the world at defiance, to produce out of its long catalogue of heroes, of philanthropists, or of sages, a single character in any respect conformable to the prophetic portrait of the Messiah—save our blessed Saviour. See Chap. IV.

An imposter, Caziba, was supported by the Jews; he chose a Forerunner, raised an army, and was anointed King, and proclaimed himself their Messiah and their Prince. And they allow, that in defending him against the Romans they had from five to six hundred thousand slaughtered.
CHAPTER II.

OF THE DESTRUCTION OF JERUSALEM, AND THE DISPERSION OF THE JEWS.

Section I.—We shall now investigate the credibility of Prophecy in a feature of all others the least subject to exaggeration; because, involving poverty, banishment, and misery; a feature which the prophets dare not amplify; it being against themselves, their friends, and their nation; a feature the unhappy fugitives would expunge, was there not a divine restraint upon their actions; nay, so repulsive is this feature to the feelings of mankind generally, that its preservation must be attributed to a controlling providence.* To a providence which abundantly multiplied the Old Testament Scriptures from the time of Ezra—above 500 years before the advent of the Saviour.—When the Jewish church was established after the captivity, a rule was made to erect a synagogue in every place where there were ten persons of full age

* Josephus against Apion, b. I, s. 6, 7, 8. The Divine Being in all ages took great care to preserve those books which are now received into the canon of the Old Testament, even when the persons with whom they were intrusted, were under circumstances, in which, without the influence of Heaven, it would have been almost impossible for them to have preserved them. To instance only, that one time when the Jews were under the tyranny of Antiochus Epiphanes, when although that monster of iniquity laid their temple and their city waste, destroyed all their sacred books he could meet with; and at length published a decree, that all those should suffer immediate death who did not resign their copies, yet was the sacred volume safely preserved, and care was taken of it by its author. The zeal of the faithful at all times for their sacred books was such, as would be a very effectual means to secure them from perishing. This is well known both of the Jews and Christians; and indeed no less can be reasonably imagined of those, who looked upon these books as discovering the method of obtain-
and free condition to attend its service; and it is said that Ezra himself distributed 300 copies to these synagogues; and when we consider that the Jews were dispersed in colonies, at an early period, not only in the East, but in Egypt, and in the numerous cities of Asia Minor, in each of which they had at least one synagogue, if not more, there must have been numberless Hebrew copies, long before the Greek version of the Septuagint was made. These were corrected by the standard copy, which was carefully kept at Jerusalem, till that city was taken by Titus; when it was carried in triumph to Rome, and laid up within the purple veil in the royal palace of Vespasian.

II.—The Author of man communicated in the Ten Commandments a comprehensive epitome of individual, domestic, social, and divine Law. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I

ing eternal life, and that religion, for which they willingly sacrificed both themselves and all they had. Hence, as under the barbarous persecution of the Jews by Antiochus just mentioned, so also under the Christian persecutions, no endeavours were wanting to extirpate and abolish the Scriptures. It is evident that the warm zeal and diligent care of the faithful preserved them; and although the emperor Dioclesian in his imperial edict, among other cruelties, enacted, that all the sacred books should be burnt wherever they were found; yet as the courage and resolution of the Christians baffled and frustrated the designs of his rage in all other instances, so they frustrated it very remarkably in this instance. Nor indeed could it be otherwise, when we consider, that the canonical books, either in the original languages, or by means of versions, were dispersed into the most distant countries, and in the possession of innumerable persons. See Rev. T. H. Horne's Introd.
the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.”

*Exod. xx. 2-17. “Some traces of the moral law are discoverable by our natural reason, and the whole accords to it; it has its foundation in the nature of God and man, in the relations men bear to him and to each other, and in the obligations that result from them: so that it is immutable in its nature, and demands obedience from all mankind, as far as they have an opportunity of becoming acquainted with it. Different circumstances may indeed occasion a coincident variation; as the entrance of sin hath rendered patience and forgiveness of injuries, exercises of our love to God and our neighbours; but, though these will cease in heaven, yet the grand principles from whence they are deduced will continue the same to eternity.” Rev. Thomas Scott.*
Harmony of the Moral Law, written on the two Tables.

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Second Table.

| 5th Commandment       | 20. 22.    | 19.            | 5.              |
| 6th Do. ...           | 20.        | 19.            | 5.              |
| 7th Do. ...           | 20.        | 18. 19.        | 5. 23.          |
| 8th Do. ...           | 20. 22.    | 19.            | 5.              |
| 9th Do. ...           | 20. 23.    | 19.            | 5.              |
| 10th Do. ...          | 20.        | ...            | 5.              |
| Sum of both Tables    | ...        | 19.            | 6.              |

Wilson's Arch. Dict.

III.—The delivery of the moral law was attested in so extraordinary a manner, as to convince the whole Jewish people of its sacred origin. And its observance, or neglect, was followed by such marks of the favour, or displeasure, of their Divine Author, as to perpetually confirm its Truth and Authority. The revelation of God to man, was committed to the Jews, in trust, for the human race generally; but they did not consider it so: they misunderstood the promise to Abraham, that in his seed should all the nations of the earth be blessed; and that amongst them should arise a light for the Gentile world. The all-comprehending God saw how obstinate, and perfidious this people would grow; he saw the distress and misery they would bring upon themselves; and he declared unto them that his justice would inflict upon them the most exquisite punishment for their perversion of truth, neglect of his revealed will, and extreme...
inhumanity. We proceed to quote from their Sacred Books, a few denunciations; with their fulfilment from Profane History. Reserving the more copious *historic* detail, to show the literal completion of the plain and very minute predictions of Jesus Christ; for which, see Book iii. Chap. i. Sect. ii. Pred. 13.

1. "And when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy."—Moses, Lev.xxvi. 25.

"The Jews were very numerous, having with them the people out of the country, and others who agreed with them in their religious rites, and not only such of their nation as lived in other parts of the Roman empire, but also people from the countries situate beyond the Euphrates."—Dion, b. 76, p. 746. al. p.1079.

"Now the number of those that were carried captive during the whole war, was collected to be *ninety-seven thousand*; as was the number of those that perished during the whole siege *eleven hundred thousand*; who were *come up from all the country to unleavened bread*, and were on a sudden shut up by an army, which at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly. Now this vast multitude is, indeed, *collected out of remote places*; but the entire nation was now shut up by fate, as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants."—Josephus' *Jewish War*, b. 6, c. 9, s. 3, 4.

2. "And I will scatter you among the heathen."—Moses, Levit. xxvi. 29.—"And thou shalt be removed into all the kingdoms of the earth."—Moses, Deut. xxviii. 25. "My God will cast them away, because
they did not hearken unto him; and they shall be wandering among the nations.”—Hosea, ix. 27.

"The Jewish nation is widely dispersed over all the habitable earth among its inhabitants."—Jew. War, b. 7, c. 3, s. 3. The statement of the Weimar Geographical Ephemerides gives the number of the Jews at something above three millions; and locates them:—

**Europe**—Russia and Poland, 608,800; Austria, 453,524; European Turkey, 321,000; German Confed. 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7000. Total, Europe, 1,918,053.

**Asia**—Asiatic Turkey, 330,000; Arabias, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3000. Total, Asia, 738,000.

**Africa**—Morocco and Fez. 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, Africa, 504,000.

**America**—North America, 5000; Netherlandish Colonies, 500; Demerara and Essequibo, 200. Total, America, 5700.

**New Holland**—50.

3. "The Lord will remember their iniquity, and visit their sins; they shall return to Egypt.”—Hosea, viii. 14. "And the Lord shall bring thee into Egypt again with ships, and there ye shall be sold unto your enemies for bondmen and bondwomen.”—Moses, Deut. xxviii. 68.

"So Fronto slew all those that had been seditious, but of the young men he chose out the tallest, and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines; but those that were
under seventeen years of age were sold for slaves."—
Jew. War. b. 6, c. 9, s. 2. See also c. 8, s. 2.
4. "I will also send wild beasts among you. And ye
shall perish among the heathen, and the land of your
enemies shall eat you up."—Moses, Lev. 22, 38.
"Titus' soldiers were already quite tired with killing
men, and there appeared to be a vast number still re-
main ing alive; he then gave orders that they should
kill none but those that were in arms, but should
take the rest alive. Of these Titus sent a great num-er into the provinces, as a present to them, that they
might be destroyed upon their theatres by the sword,
and by the wild beasts." Jew. War, b. 6, c. 9, s. 2.
"While Titus was at Cesarea, he solemnized the birth-
day of his brother after a splendid manner, and in-
flicted a great deal of the punishment intended for the
Jews, in honour of him; for the number of those that
were now slain in fighting with the beasts, and were
burnt, and fought with one another, exceeded two
thousand five hundred. After this, Caesar came to
Berytas, and staid there a long time, and exhibited a
still more pompous solemnity about his father's birth-
day; so that a great multitude of the captives were
here destroyed after the same manner as before."—
Jew. War, b. 7, c. 3, s. 1.
5. "And ye shall eat the flesh of your sons."—
Moses, Lev. xxvi, 29. "And thou shalt eat the fruit
of thine own body, the flesh of thy sons and of thy
daughters, which the Lord thy God hath given thee, in
the siege, and in the straitness wherewith thine enemies
shall distress thee: so that the man that is tender among
you, and very delicate, his eye shall be evil toward his
brother, and toward the wife of his bosom and toward
the remnant of his children which he shall leave; so
that he will not give to any of them of the flesh of his
children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates."—Moses, Deut. xxviii. 53, 57.

"But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things? while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians. It is horrible to speak of it, and incredible when heard. I had, indeed, willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and, besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time. There was a certain woman that dwelt beyond Jordan; her name was Mary; her father was Eleazar, of the village Bethezub, which signifies the House of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who
came every day running into her house for that purpose. This put the poor woman into a very great passion; and by the frequent reproaches and impreca-
tions she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life: and if she found any food, she perceived her labours were for others and not for herself; and it was now become impossible for her in any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but her passion and the necessity she was in. She then attempted a most unnatural thing, and snatching up her son, who was a child sucking at her breast, she said,—'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedi-
tion? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us even before that slavery comes upon us. Yet are the seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a byeword to the world, which is all that is now wanting to complete the calamities of us Jews.' As soon as she had said this, she slew her son, and then roasted him, and ate the one-half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threat-
ened her, that they would cut her throat immediately, if she did not shew them what food she had gotten ready. She replied, that 'she had saved a very fine portion of it for them;' and withal uncovered what
was left of her son. Hereupon they were seized with an horror and amazement of mind, and stood astonished at the sight, when she said to them,—‘This is mine own son, and what hath been done was mine own doing. Come, eat of this food, for I have eaten of it myself. Do not you pretend to be either more tender than a woman, or more compassionate than a mother: but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one-half, let the rest be reserved for me also.’ This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation. But for Cæsar, he excused himself before God as to this matter, and said, that ‘he had proposed peace and liberty to the Jews, as well as an oblivion to all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and, before satiety and abundance, a famine: that they had begun with their own hands to burn down that temple which we have preserved hitherto; and that, therefore, they deserved to eat such food as this was: that, however, this horrid action of eating an own child ought to be covered with the overthrow of their very country itself; and men ought not to leave such a city upon the habitable earth, to be seen by the sun, wherein mothers are thus fed, although such food be fitter for the fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these.’ And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to
of mind, after they had endured those very sufferings, for the avoiding wherof it only was probable they might have repented."—Jew: War, b. 6, c. 3. s. 4 & 5.

6. "Thus saith the Lord, Zion shall be ploughed up like a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of a forest."—Jeremiah, xxvi. 18

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be objects of their pay (for they would not have spared any, had there remained any other such work to be done), Caesar gave orders that they should demolish the entire City and Temple; which were dug up to the foundation, so that there was left nothing to make those that came thither believe that it had ever been inhabited."—Jew: War, b. 7, c. 1, s. 1,

7. "Behold the eyes of the Lord God are upon the sinful kingdom, I will destroy it from off the face of the earth, saith the Lord."—Amos, ix. 8. "I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished."—Zech: xiv. 2. "And the people of the Prince that shall come, shall destroy the city and the sanctuary."—Dan: ix. 26. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land."—Moses, Deut: xxviii. 49, 50, 52. "Ye shall be slain before your enemies, they that hate you shall reign over you. And I will make your cities waste,
and bring your sanctuaries unto desolation."—Moses, Lev. xxvi. 17, 31.

The army against Jerusalem was collected from all parts; and amongst which were the Kings Agrippa, Sohemus, and Autiochus.—Tacit. Hist. b. 5, c. 1. "And the Romans went in numbers into the lanes of the city, with their swords drawn, and they slew those whom they overtook without mercy, and set fire to the houses whither the Jews had fled, and burnt every soul in them."—Jew: War, b. 6, c 8, s. 5. See also, c. 6, s. 3, 4, 5 and 6, and c. 9, s. 4. According to Josephus the Killed and Prisoners, of this exterminating massacre, were:—Killed 1,100,000, Prisoners 97,000, and among the spoils, in the triumph of Vespasian and Titus, the Book of the Law, the golden table, and the seven-branched candlestick, of the Temple, were conspicuous.

8. "And I will bring the land into desolation, and your enemies which dwell therein, shall be astonished at it."—Moses, Lev. xxvi. 32.

"Now when Titus came into this upper city, he admired not only some other places of strength in it, but particularly the strong towers: for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following.—'We have certainly had God for an assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers.'—At which time he had many such conversations with his friends. To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a monu-
ment of his good fortune."—Jew: War, b. 6, c. 9, s. 1. See also Tacitus' Hist. b. 5, c. 9—13.

Having principally quoted Josephus, we shall here glance at his character, and qualifications.—"As for myself, I have composed a true history of that whole war, and of all the particulars that occurred therein, as having been concerned in all its transactions; for I acted as general of those among us that are named Galileans, as long as it was possible for us to make any opposition. I was then seized on by the Romans, and became a captive: Vespasian also and Titus had me kept under guard, and forced me to attend them continually. At the first I was put into bonds, but was set at liberty afterward, and sent to accompany Titus, when he came from Alexandria to the siege of Jerusalem; during which time there was nothing done which escaped my knowledge; for what happened in the Roman camp I saw and wrote down carefully; and what information the deserters brought out of the city, I was the only man that understood them. Afterwards I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of those transactions. And I was so well assured of the truth of what I related, that I first of all appealed to those that had the supreme command in that war, Vespasian and Titus, as witnesses for me; for to them I presented those books first of all, and after them to many of the Romans who had been in the war. I also sold them to many of our own men who understood the Greek philosophy; among whom were Julius Archelaus; Herod, king of Chalcis, a person of great gravity, and king Agrippa himself, a person that deserved the greatest admiration. Now all these men
bore their testimony to me, that I had the strictest regard to truth; who yet would not have disembled the matter, nor been silent, if I, out of ignorance, or out of favour to any side, either had given false colours to actions, or omitted any of them.”—Josephus against Apion, b. 1, s. 9.

Mr. Tillenmont says—“God has been pleased to choose for our information in this history, not an apostle, nor any of the chief men of the church, but an obstinate Jew, whom neither the view of the virtue and miracles of the Christians, nor the knowledge of the law, nor the ruin of his religion and country, could induce to believe in, and love the Messiah, who was all the expectation of the nation. God has permitted it so to be that the testimony which this historian gave to an event, of which he did not comprehend the mystery, might not be rejected either by Jews or heathens; and that none might be able to say, that he had altered the truth of things to favour Jesus Christ and his disciples,”—Ruine des Juifs, art 1. p. 722.

Dr. Harwood has drawn the character of the Jews, in the days of our Saviour, with great force and precision; we subjoin an extract, confirmed by the testimony of their own historian: “The Jews are described as a most superstitious and bigoted people, attached to the Mosaic ritual and to the whimsical traditions of their elders, with a zeal and fanaticism approaching to madness. They are represented as a nation of hypocrites, assuming the most sanctimonious appearance before the world, at the corners of crowded streets uttering loud and fervent strains of rapturous devotion, merely to attract the eyes of a weak and credulous multitude, and to be noticed and venerated by them as mirrors of mortification and heavenly-mindedness; devoured with ostentation and spiritual pride; causing a trumpeter to walk before.
them in the streets, and make proclamation that such a rabbi was going to distribute his alms; publicly displaying all his showy parade of piety and charity, yet privately guilty of the most unfeeling cruelty and oppression; devouring widows' houses, stripping the helpless widow and friendless orphan of their property, and exposing them to all the rigours of hunger and nakedness; clamouring, The temple of the Lord! The temple of the Lord! making conscience of paying tithe of mint, anise and cummin, to the support of its splendid and priesthood, but in practical life violating and trampling upon the first duties of morality,—justice, fidelity, and mercy,—as being vulgar and heathenish attainments, and infinitely below the regard of exalted saints and spiritual perfectionists. Their great men were, to an incredible degree, depraved in their morals, many of them Sadducees in principle, and in practice the most profligate sensualists and debauchees; their atrocious and abandoned wickedness, as Josephus testifies, transcended all the enormities which the most corrupt age of the world had ever beheld; they compassed sea and land to make proselytes to Judaism, from the Pagans, and, when they had gained these converts, soon rendered them, by their immoral lives and scandalous examples, more depraved and profligate than ever they were before their conversion."—Harwood's Introd. to New Test.

"I cannot forbear, declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been ingulphed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities."—Josephus, Bell. Jud. lib. v. c. 13.
CHAP III.

OF THE PROPHECIES BEING PRESERVED BY A JEALOUS, ANTICHRISTIAN PEOPLE.

I. The Prophecies are a clear and conclusive evidence of the Truth of Christianity. And they are the more particularly so, in consequence of their being originally deposited with, and to the present hour tenaciously preserved by, a jealous, scrupulous, antichristian people. Had the Gospel dispensation been generally received by the Jews, then, indeed, suspicion might justly attach to an exact fulfilment—it might be the artful work of partisans. Or, had the Mosaic dispensation been more general—embracing the Jewish and Gentile worlds indiscriminately, suspicion might also attach to an exact coincidence. But, here the covenant party is hostile. The Jews, after being long successful in war, were now completely subdued, and made tributary to the Romans; nevertheless, they looked upon all other people with the most sovereign contempt, and exulted in the anticipation of an invincible hero, who would revenge their injuries, and re-establish them in universal dominion. Their Priests were designing men, plotting and involved in perpetual war; and so superstitiously were they attached to their sacrificial ceremonies, that though "the enemy fell upon them, and cut the throats of those that were in the Temple; yet could not those that offered the sacrifices be compelled to run away; neither by the fear they were in of their own lives, nor by the number that were already slain."* Here

* Jew. Ant. b. 11. c. 4. s. 3.
are a people so long, and so peculiarly favoured by the Author of Nature, that they consider themselves as having exclusive claims to his support and protection; and avow their expectation of a Saviour and Conqueror, who will secure to them the homage of the surrounding world. Alas, how vexatious, how astounding must be their disappointment! The divine Messenger arrives—but he is meek, unassuming, of no repute! Their necks are reluctantly, nay forcibly, bent to a foreign yoke—he preaches submission! Their divine laws, long peculiar to themselves, he extends to every human being! And their sacrificial rites, and pompous ceremonies, he declares at an end—entirely abrogates! The humiliation is too great, it cannot be submitted to. What, the peculiar and boasted rites for ever annulled—the blooming hope for ever blasted; and instead of ruling an humbled, tributary world, to be made mere instruments for the diffusion of knowledge—for the advancement of the happiness of those they despised, and hoped to destroy! Shall Ambition and Revenge yield to Humility and Benevolence? No—their indignation is kindled, and the insult must be resented by the extermination of the Innovator and his followers. He appeals to their Records—the appeal is vain! He appeals to his works—bigotry is inflexible! Their Pride is wounded, their Prejudice ridiculed, and their Interests threatened. But who can be surprised at the obstinacy of the Jews? Hardened to an extreme by success and cruelty; entertaining no other views than such as terminated in temporal advantage; and anxiously awaiting a powerful aid to destroy their yoke and extend their power;—alas, could men so callous, so depraved, act otherwise? All this the Almighty had foreseen; and, in infinite wisdom and
benevolence, over-ruled, in a way eminently conducive

CHAP. III. CHARACTER OF THE JEWS. 37
to the happiness of the Human race. Hence, we
find on referring to the Prophets, and searching the
Scriptures according to the appeal and direction of
Jesus Christ, that they do indeed testify of him—and
that, in every particular necessary to identify the
illustrious personage, not only in the superhuman, but
also, in the most minute circumstances of his eventful
life. The Test is not of our creation; it is beyond our
power; over it we have no control: it is in the pos-
session of our adversaries.—To them we appeal! We
appeal to the people who were so severely punished
for their obstinacy and transgression; who would, if
permitted, consign to everlasting oblivion, every passage
relative to our compassionate Redeemer; who cannot
be supposed to scatter, and prostrate themselves, to
confirm evidence of the christian dispensation. We
appeal to the Records of a people who have an in-
vincible hatred to everything that bears the appellation
of Christian; who, in confirmation of our testimony,
although scattered amongst, yet remain distinct from,
all other people on the face of the earth; and who,
in their very manner of life, as well as in their writings,
are our conclusive, indisputable evidence.*

* Justin Martyr, in his dialogue with Trypho, a Jew, says:
"Ye have killed the just, and his prophets before him; and
now you despise, and, as much as in you lies, disparage them
who hope in him, and in God Almighty, Lord of the whole
world, who sent him, cursing in your synagogues those who
believe in Christ. For it is not now in your power to lay
hands upon us, being hindered by them who have the chief
government of things. But whenever you have had it in your
power, you have done that also; for no other people are so
averse to us, and Christ, as you, who are the authors of all the
prejudices which others have against him and us: for after
that you had crucified him, that one unblameable and righteous
man, by whose stripes they are healed who come to the Father
through him; and when ye knew that he was risen from the
dead, and was ascended into heaven, as the prophets had fore-
told, you not only did not repent of the evil that you had done,
II.—But, as it may be considered necessary, we shall here notice the care which the Jews have uniformly taken of their Sacred Books; and, (to do them the more impartial justice), in the words of their own Historian.—

"Our forefathers committed their records to their high priests, and to their prophets, and these records have been written all along down to our own times with the utmost accuracy."—"For our forefathers did not only appoint the best of these priests, and those that attended upon the divine worship, for that design from the beginning, but made provision that the stock of the priests should continue unmixed and pure."—

"How firmly we have given credit to these books of our own nation, is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews, immediately and from their birth, to esteem these books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks,

but you sent out chosen men from Jerusalem into all the earth, saying, that an atheistical sect, called Christians, has arisen amongst you: thus spreading abroad all those evil reports concerning us, which all who are ignorant of us now believe. So that you have been the causes not only of your own wickedness, but likewise of the wickedness of others." (*) So, likewise, Tertullian, Origen, Eusebius, and the early Christian writers. Jerom assures us "that the Jews anathematized the Christians under the name of Nazareans, in their synagogues, thrice every day." (*) And Epiphanius says: "that the Jews three times every day anathematized the Nazarenes in their synagogues. For they were more especially displeased with them, because, though they were Jews, they believed in Jesus as the Christ." (*)

* See Lardner, Jewish Test. c. 2.
and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws, and the records that contain them. Whereas there are none at all among the Greeks who would undergo the least harm on that account, no, not in case all the writings that are among them were to be destroyed."

III.—We can make our adversaries still more subservient to the confirmation of the truth of our cause. Our principal Prophet is thus spoken of by the same Jewish Historian.—“Now, as to Isaiah, he was by the confession of all, a divine and wonderful man in speaking truth: and out of the assurance that he had never written what was false, he wrote down all his prophecies, and left them behind him in books, that their accomplishment might be judged of from the events by posterity: nor did he do so alone, but the others, which were twelve in number, did the same. And whatever is done among us, whether it be good, or whether it be bad, comes to pass according to their prophecies.” He also says: "Daniel conversed with God, for he did not only prophecy of future events, as did the other prophets, but he also determined the time of their accomplishment.” The Historian, after particularizing some important prophecies with their fulfilment, proceeds.—“In the very same manner Daniel also wrote concerning the Roman Government, and that our country should be made desolate by them. All these things did this man leave in writing as God had shewed them to him, inasmuch that such as read his prophecies, and see how they have been fulfilled, would wonder at the honour wherewith God honoured Daniel; and may thence discover how the Epicureans are in an error, who cast providence out of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and con-
continued in being by that blessed and immortal nature; but say that the world is carried along of its own accord, without a ruler and a creator: which were it destitute of a guide to conduct it, as they imagine, it would be like ships without pilots, which we see drowned by the winds; or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a providence, and so perish and come to nought. So that by the forementioned predictions of Daniel those men seem to me very much to err from the truth, who determine that God exercises no providence over human affairs; for if that were the case, that the world went on by mechanical necessity, we should not see that all things should come to pass according to his prophecy.*

IV.—Thus the Supreme Governor, by providential arrangement, brings the evidence of man, however stubborn and profound his subtlety, against himself; and against his friends; and against his nation! And thus, the Jews are made a living monument of the truth, wisdom, and benignity of the Universal Father. Yes, O God, although we are of the long-benighted Gentile world,—doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlasting.§

V.—Dreadful, indeed, has been the destruction of the Jewish people—severe without parallel the wrath of God poured out upon them. But shall we wonder?—Did he not declare unto them:—“The day of vengeance is in mine heart, and the year of my redeemed is come. I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their

* Jewish Ant. b. 10, c. xi. s. 7.
§ Isaiah, lxiii. 16.
strength to the earth?" Have we not seen this nation broken to pieces, and trampled to the earth in the anger of the Lord? And do we not see it drunk with his fury? Vagrants on every part of the habitable globe, they cherish a hope that their Conquering Messiah will yet come, collect them together, and subject the Gentile Kingdoms to their domination; and this even whilst they are literally the by-word and jest of the world. Expecting a warlike Messiah who will take vengeance upon the powers of earth; whilst their Sacred Books declare he shall be meek, and of universal benevolence. Expecting him from the family of Jesse; whilst their genealogies are irrecoverably lost. Expecting him to establish them a mighty and powerful Kingdom—whilst their Sacred Books declare they shall treat him with derision, and cut him off with violence. They themselves bear the Records of his Nature, Life, Death, and Glorification; and in their degradation, dispersion, wanderings, and preservation, they illustrate, in a conclusive and incontestible manner, the truth of their own Records concerning this wonderful personage. Again we ask, were ever people so grossly infatuated? In the emphatic language of God—so drunk with his Fury? Truly it is an awful thing to fall into the hands of the eternal God. He knows the latent spring of every human action—forewarns of the end of disobedience and transgression—and should man persist, ultimately dissolves the superstructure of folly, leaving behind, instead of the imagined bliss, disappointment, remorse, and protracted ruin.

VI.—We add the lamentations of Josippon, a Jewish writer of the tenth or eleventh century, and the *She-moneh Esreh.*

* Isaiah, lxiii 4, 6.*
"Woe is unto us!
For the city of our glory is laid waste,
And the house of our sanctuary is thrown down.
In which our hope was placed,
And all the desires of our hearts.
And our temple is consumed with fire,
And we have been carried out of our country,
And from the heritage of our fathers.
Nor have we stretched out our hands to God
That we might be delivered from our exiles.
And our sins and iniquities
Have been aggravated upon us.
Our transgressions have carried us to captivity,
And our apostacies have brought us down to the earth.
But the day will come, and the time of our redemption.
And our God will deliver us,
He will remember the oath made with our fathers.
And will build up our city,
And restore our temple,
And gather our dispersions.
And will bring back our captivity.
And hasten the coming of our Messiah,
And will speedily deliver us.
And will cast down our enemies,
And will humble those who hate us.
And will destroy, and root out all our adversaries.
And will restore us, as at the beginning."

Josippon's Jewish Hist. c 97.

The lamentation of Josippon inclines us to sympathy. But when we find this very man, with all his pathos, false and vindictive, our former feelings return. We behold them a favoured people; we read the prophetic denunciations of their lawgiver, Moses; we find them nevertheless unrighteous and cruel,—and we see a just,
immutable God, dealing with them according to his
word and warnings; and we conclude that their dis-
persion and wretchedness must continue, until their
stubborn necks bend to participate with the Gentile
world in a common Redeemer; until their pride, and
selfishness, yield to humility and benevolence.

The first part of the Synagogue service is Prayer;
and the Shemoneh Esreh, or Nineteen Prayers,
should be said three times daily by every Jew who
is of age. Translation by Dr. Prideaux:

"1. Blessed be thou, O Lord our God, the God of
our fathers, the God of Abraham, the God of Isaac,
the God of Jacob; the great God, powerful and tremen-
dous; the high God, bountifully dispensing benefits,
the creator and possessor of the universe, who remem-
berest the good deeds of our fathers, and in thy love
sendest a Redeemer to those who are descended from
them, for thy namesake, O King our Lord and helper,
our Saviour and our shield.—Blessed art thou, O Lord,
who art the shield of Abraham!

"2. Thou, O Lord, art powerful for ever; thou
raisest the dead to life, and art mighty to save; thou
sendest down the dew, stillest the winds, and makest
the rain to come down upon the earth, and sustaine
with thy beneficence all that are therein; and of thy
abundant mercy makest the dead again to live. Thou
raisest up those who fall; thou healest the sick, thou
loosest them who are bound, and makest good thy
word of truth to those who sleep in the dust. Who
is to be compared to thee, O thou Lord of might, and
who is like unto thee, O our King, who killest and
makest alive, and makest salvation to spring as the
grass in the field! Thou art faithful to make the dead
to rise again to life.—Blessed art thou, O Lord, who
raisest the dead again to life!
3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great king, and a holy art thou, O God.—Blessed art thou, O Lord God, most holy!

4. Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom, and understanding.—Blessed art thou, O Lord, who graciously givest knowledge unto men!

5. Bring us back, O our Father, to the observance of thy law and make us to adhere to thy precepts, and do thou, O our King, draw us near to thy worship, and convert us to thee by perfect repentance in thy presence.—Blessed art thou, O Lord, who vouchsafest to receive us by repentance!

6. Be thou merciful unto us, O our Father: For we have sinned: pardon us, O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon.—Blessed art thou, O Lord most gracious, who multipliest thy mercies in the forgiveness of sins!

7. Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name's-sake. For thou art our God, our King, and a strong Redeemer.—Blessed art thou, O Lord, the Redeemer of Israel!

8. Heal us, O Lord our God, and we shall be healed; save us and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest and art merciful.—Blessed art thou, O Lord our God, who curest the diseases of thy people Israel!
"9. Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us, upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable.—Blessed art thou, O Lord, who givest thy blessing to the years!

"10. Gather us together by the sound of the great trumpet, to the enjoyment of our liberty; and lift up thy ensign to call together all the captivity, from the four quarters of the earth, into our own land.—Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel!

"11. Restore unto us our judges as at the first, and our counsellors as at the beginning; and remove from us affliction and trouble, and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice.—Blessed art thou, O Lord our King, who loveth righteousness and justice!

"12. Let there be no hope to them, who apostatize from the true religion; and let heretics, how many soever they be, all perish as in a moment.* And let the kingdom of pride be speedily rooted out and broken in our days.—Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud!

"13. Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O Lord, our God, and give a good reward unto all who faithfully put their trust in thy name; and grant us our portion with them, and for ever let us not be ashamed, for we put our trust in thee.—Blessed art

* This prayer was introduced by Rabbi Gamaliel or Rabbi Samuel, the little.—Christian Jews, are the apostates; Christians in general, the heretics.
thou, O Lord, who art the support and confidence of the just!

"14. Dwell thou in the midst of Jerusalem, thy city, as thou hast promised; build it with a building to last for ever, and do this speedily even in our days.—Blessed art thou, O Lord, who buildest Jerusalem!

"15. Make the offspring of David, thy servant, speedily to grow up, and flourish, and let our horn be exalted in thy salvation. For we hope for thy salvation every day.—Blessed art thou, O Lord, who makest the horn of our salvation to flourish!

"16. Hear our voice, O Lord, our God, most merciful father, pardon and have mercy upon us, and accept of our prayers with thy mercy and favour, and send us not away from thy presence, O our King. For thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer!

"17. Be thou well pleased, O Lord our God, with thy people Israel; and have regard unto their prayers; restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers: and let the worship of Israel, thy people, be continually well-pleasing unto thee.—Blessed art thou, O Lord, who restorest thy divine presence to Zion?

"18. We will give thanks unto thee with praise, for thou art the Lord, our God, the God of our fathers, for ever and ever. Thou art our rock, and the rock of our life, and the shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands, and because of thy signs which are every day with us, and because of thy wonders, and marvellous loving-kindness, which are morning, and evening, and night before us. Thou art good, for thy mercies are
not consumed; thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee. And for all these mercies, be thy name, O King, blessed and exalted, and lifted up on high for ever and ever; and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation, and our help. Selah.—Blessed art thou, O Lord, whose name is good, and to whom it is fitting always to give praise?

"19. Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel, thy people. Bless us, our Father, even all of us together, as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord our God, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes, to bless thy people Israel with thy peace at all times, and in every moment.—Blessed art thou, O Lord, who blessest thy people Israel with peace! Amen."
CHAPTER IV.

PROPHETIC AND HISTORICAL EVIDENCE, OF THE BIRTH,
LIFE, SUFFERINGS, &c. OF JESUS CHRIST.

Having established the verity of the Old Testament Prophecies in the second chapter; and, in the third, pointed out the hostile disposition of the entire Jewish people to Jesus Christ, and his followers; we shall now proceed to quote from their Sacred Books, such predictions as absolutely and exclusively apply to him, as the promised Messiah.

As soon as Adam's transgression had rendered it necessary, the mercy of God was pleased to foretell the redemption of mankind:—1. Thus the Almighty to the Deceiver.—"I will put enmity between Thee and the Woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15.

2. "And the glory of the Lord shall be revealed, and all flesh shall see it together."—Isai. xl. 5. "The desire of all nations shall come."—Hag. ii. 7. "For unto us a child is born, unto us a Son is given; he shall be called the Mighty God, the Everlasting Father, the Prince of Peace; and of the increase of his government and peace there shall be no end."—Isai. ix. 6. 7.

"When the fulness of time was come God sent forth his son made of woman."—Gal. iv. 4. "I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10. "The God of peace shall bruise satan under your feet shortly."—Rom. xvi. 20. "The
Son of God was manifested that he might destroy the works of the Devil."—I John iii. 8.

3. Pre-existence and dignity of the Messiah: "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

—Psalm ii. 7. 8. "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Psalm cx. 1. 4. "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv. 6. 7. "For unto us a child is born," "and his name shall be called the Mighty God, the Everlasting Father, the Prince of Peace."—Isai. ix. 6. "Whose going forth have been from of old, from everlasting."

—Micah v. 2.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth."—I John i. 14. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant."

—Phil. ii. 6. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the
prophets; hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

"Unto which of the angels, said he at any time, Thou art my Son, this day have I begotten thee?"

"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." "And, Thou, Lord, in the beginning hath laid the foundation of the earth; and the heavens are the work of thine hands; they shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail.—Heb. i. 13. 5. 8. 10. 12.

4. The Messiah was also to have been the Son of man.—"One like the Son of man came with the clouds of Heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."—Dan. vii. 13, 14.

"The Son of man shall come in his glory, and all the holy angels with him." "And before him shall be gathered all nations; and he shall separate them one from another."—Matt. xxv. 31, 32. "Hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven."—Matt. xxvi. 61. "And when they saw him, they worshipped him; but some doubted; and he spake, saying all power is given unto me in heaven, and in earth. Go ye, therefore, and teach all nations."—Matt. xxviii. 17, 19.
5. The Messiah was not to be born in Jerusalem, but in Bethlehem, an obscure village; which was to give birth to one of an everlasting generation.—“But thou Bethlehem, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”—Micah, v. 2.

“Now when Jesus was born in Bethlehem, of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem.”—Matt. ii. 1.

Dr. Hales considers this the most important “single prophecy in the Old Testament, and the most comprehensive respecting the character of the Messiah and his successive manifestations to the world. It carefully distinguishes his human nativity from his eternal generation.”—Analysis of Chronology. The ancient Jews applied this passage to the Messiah. Jonathan, in his Targum, renders it: “And thou Bethlehem Ephratah, art thou too little to be numbered among the thousands of the house of Judah? From thee before me shall come forth the Messiah to exercise dominion in Israel, whose name is of old, from the days of eternity.”

6. The Messiah was to come when generally expected.—“For thus saith the Lord of hosts, yet once more, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all Nations shall come: and I will fill this house with glory. The glory of this latter house shall be greater than that of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”—Hag ii. 5,9.

“Ther had been for a long time all over the east, a prevailing opinion that it was in the fates, (the de-
crees or prophecies) that at that time some one from Judea should obtain the empire of the world. The Jews applying it to themselves went into a rebellion."—Sueton, Vesp. c. 4. "Many were persuaded that it was contained in the old writings of the Priests, that at that very time the east should prevail, and the Jews should have the dominion."—Tacitus' Hist. b. 5, c. 13. "But now what did the most elevate them in undertaking this war, was an ambiguous oracle that was found in their sacred writings how, about that time one from their country should become governor of the habitable earth.' The Jews took this prediction to themselves in particular, and many of their wise men were thereby deceived in their determinations."—Josephus' Antiquities, b. 6, c. v. s. 4. "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."—1. The prediction of revolutions during the continuance of this Temple. 2. "Yet once more" Jehovah would change its external form; and bring in that dispensation which should endure to the end. This would be speedily accomplished; in about 500 years; "a little while" compared with that which had elapsed (3500 years) since the first promise. Then the Lord of hosts would "shake the heavens and the earth:" various convulsions and changes would take place in the Jewish church and state, which would occasion the abrogation of the ritual law, and the end of their civil government; attended with tempests, earthquakes, &c. These events would be preceded by great revolutions among the nations; the Persian monarchy would be subverted by that of the Greeks; and that of the Greeks by the Romans; and at the appointed time, the Messiah, 'the Desire of all nations,' whom all nations should, and would desire,
He, 'in whom all the nations of the earth should be blessed,' would come, and fill that house with glory. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Whoever compares the description of the temple of Solomon, in the first book of Kings, with the most splendid accounts of the second temple, however adorned with costly stones and other magnificent decorations in after ages, must perceive, that the former, being wholly overlaid with pure gold, was incomparably more glorious than the latter in its greatest magnificence; and the Jews themselves allow, that the ark of the covenant, fire from heaven, the Urim and Thummim, the anointing oil, the Shechinah, or visible glory, and the Spirit of prophecy, which distinguished the former temple, were wanting in this. In nothing, in fact, could the second temple excel the first in glory, except in the personal presence of 'the Desire of all nations,' He who is 'the glory of the Lord,' and the true temple in whom 'dwell all the fulness of the Godhead bodily;' and who was the true Shechinah of which that of Solomon's temple was merely a type.—See Comprehensive Bible, Haggai.

7. The Messiah was to be born of a Virgin.—"The Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a Son."—Isaiah, vii. 14. "The Lord shall create a new thing in the earth, a woman shall compass a man."—Jer. xxxi. 22.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public ex-
ample, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.”)—Matt. i. 18—23.

8. The Messiah was to be born in a poor, mean condition.—“As a root out of a dry ground,”—Isai. liii. 2.
"For he hath regarded the low estate of his handmaiden. He hath exalted them of low degree.”—Luke, i. 48, 52.

9. The Messiah was to be born under the last of four great monarchies.—“Thou, O King, sawest, and behold a great image. This image’s head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; thou sawest till that a stone was cut out without hands, which smote the image upon his feet.”—Dan. ii. 31, 32, 33, 34.
"Thou art this head of gold; after thee shall arise another Kingdom inferior to thee; and another third Kingdom of brass; and the fourth Kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things.”—Dan. ii. 38, 39, 40. “And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed.”—Dan. ii. 44.
Nebuchadnezzar is here clearly forewarned of the transitions of the Chaldean or Babylonian monarchy; and, we accordingly find the Medo-Persian, the Grecian, and the Roman power successively prevail. Under the latter the "Stone was to be cut out without hands."—So Jesus Christ was born of a Virgin; and in the reign of Tiberius Cæsar, he established a Kingdom, which, although apparently insignificant as a grain of mustard seed, and opposed by every earthly potentate, has nevertheless extended its dominion over all people, nations and languages. "His dominion is an everlasting dominion which shall not pass away."—See Dan. ii. vii. viii. and Luke, ii. and iii. Also, Book iv. c. v.

10. Descent and Family of the Messiah.—"And in thee [Abraham] shall all the families of the earth be blessed."—Gen. xii. 3. [To Isaac] "And in thy seed shall all the nations of the earth be blessed."—Gen. xxvi. 4. "And in thee [Jacob] and in thy seed shall all the families of the earth be blessed."—Gen. xxviii. 14. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xl. 10. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod.
of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.”—Isaiah, xi. 1—10. “I have found David my servant, with my holy oil have I anointed him.” “His seed also will I make to endure for ever, and his throne as the days of heaven.”—Psalm lxxxix. 20, 29. “There will I make the horn of David to bud: I have ordained a lamp for mine anointed.”—Ps. cxxxii. 17. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”—Isaiah, ix. 6, 7. “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” “And this is his name
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whereby he shall be called THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 5, 6.

"The Book of the generation of Jesus Christ, the son of David."—See Matt. i. 1—17. Acts, iii. 25. Heb. vii. 14. Rom. xx. 12. John, vii. 42. Acts, ii. 30., xiii. 23. Luke, i. 32. We may here adopt the words of Dr. Hales, having before us a complete chain of predictions descriptive of the several limitations of the blessed seed of the woman to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David; the whole terminating in his birth at Bethlehem, the city of David."

11. The Messiah was to go down into Egypt, and be called from thence:—"When Israel was a child, then I loved him, and called my Son out of Egypt."—Hos. xi. 1.

"The angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. And he was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.' Then Herod sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet (Jer. xxxi. 15) saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold an angel
of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—Matt. ii. 13—23.

12. The Messiah was to have a Messenger going before him.—"Behold I will send my messenger, and he shall prepare the way before me."—Mal. iii. 1. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isaiah, xl. 3.

"John did baptize in the wilderness. And there went out unto him all the land of Judea. And he preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."—Mark, i. 4, 5, 7. In Malachi terminated the succession of prophets; and he appropriately announced the coming of the Lord.

13. The Messiah was to have a Temple to which he would come.—"And the Lord whom ye seek shall suddenly come to his Temple."—Mal. iii. 1.

"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple. And said, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves."—Matt. xxi. 12, 13.
14. The Messiah was to sustain the office of a Prophet.—“The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren.”—Deut. xviii. 15.

“And they said unto him, concerning Jesus of Nazareth, which was a Prophet mighty in deed and word, before God and all the people.”—Luke, xxiv. 19.

15. The Messiah was to sustain the office of a Priest.—“And he shall be a Priest upon his throne.”—Zech. vi. 13.

“But Christ being come an high priest of good things to come:—Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us.”—Heb. ix. 11, 12.

16. The Messiah was to enter Jerusalem in humble triumph as the King of Peace:—“Rejoice greatly, O Daughter of Zion, Shout, O Daughter of Jerusalem, behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”—Zech. ix. 9.

“My Kingdom is not of this world.”—John, xviii. 36.

“And they brought the ass, and the colt, and put on them their clothes, and they set him thereon. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. And when he was come into Jerusalem, all the city was moved, saying, Who is this?”—Matt. xxvi. 7, 9, 10.

17. The Messiah was to abolish the ceremonies of the Law of Moses.—“Behold the days come, saith the Lord, that I will make a new covenant, with the house of Israel, and with the house of Judah.”—Jer. xxxi. 31.
"But now he hath ordained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Heb. viii 6.

18. **The Messiah was to be endowed with a peculiar kind of Wisdom.**—"The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."—Isaiah, xi. 2.

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, *Never man spake like this man.*"—John, vii. 45, 46. "And when the sabbath-day was come he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?"

—Mark, vi. 2.

19. **The Messiah was to display many wonderful works.**—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isaiah, xxxv. 5, 6.—See Pred. 22.

"The leper is cleansed, the sick of the palsy healed, Peter’s mother-in-law cured, demonsiacs healed, the wind and sea calmed, the dead re-animated, the blind restored to sight."—See Matt. c. viii. & ix.

20. **The Messiah was to be the chief corner-stone in the church of God.**—"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation."—Isaiah, xxviii. 16.
“This is the Stone which was set at nought of you builders, which is become the head of the corner.”—
Acts, iv. 11. “It is contained in the Scripture, Behold I lay in Zion a chief corner-stone. Unto you, therefore, which believe, he is precious.”—1 Peter ii. 6. 7.

21. The Messiah was to be rejected by the builders.
—“And he shall be a Sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.”—Isaiah viii. 14. Nevertheless, “The Stone which the builders rejected is become the Head-Stone of the corner.”—Psalm. cxviii. 22.

“The Stone, which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence to them which stumble at the word, being disobedient.”—1st Peter ii. 7. 8. “Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.”—John vii. 48, 49.

22. The Messiah was to preach the Gospel to the poor. “The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound.”—Isa. lxi. 1.

“Jesus answered and said, 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.”—Matt. xi. 4. 5.

23. The Messiah was to be a man of sorrows.—“He is despised and rejected of men, a man of sorrows and
acquainted with grief; and we hid as it were our faces from him."—Isaiah liii. 3.

"Thus said he unto them, my soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther and fell on his face and prayed."—Matt. xxvi. 38, 39.

24. The Messiah was to be betrayed by a friend.—
"Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me."—Psalm xli. 9.

"Lo, Judas, one of the twelve came, and said, Hail, Master, and kissed him.—And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hold on Jesus, and took him."—Matt. xxvi. 47—50.

25. The Messiah was to be betrayed for thirty pieces of silver.—"And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver."—Zech. xi. 12.

"One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, what will ye give me, and I will deliver him unto you? And they covenant-ed with him for thirty pieces of silver."—Matt. xxvi. 14. 15.

26. The Messiah's price was to be cast to the potter.
"Cast it unto the potter; and I took the thirty pieces of silver and cast them to the potter in the house of the Lord."—Zech. xi. 13.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver in the temple, and departed. And the chief priests took the silver
pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in.”—Matt. xxvii. 3—7.

27. *The Messiah was to be condemned by a partial tribunal.*—“The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths—therefore is judgment far from us.”—Isa. lix. 8. 9.

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands, before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”—Matt. xxvii. 24—25.

28. *The Messiah was to be deserted in the time of suffering.*—“And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me.”—Isa. lxiii. 5.

“When all his disciples forsook him and fled.”—Matt. xxvi. 56.

29. *The Messiah was to be scourged and smitten on the face.*—“I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.”—Isa. 1. 6.

“When did they spit in his face, and buffetéd him, and others smote him with the palms of their hands,”—Matt. xxvi. 7. “And when he had scourged Jesus, he delivered him to be crucified.”—Matt. xxvii. 26.
30. The Messiah was to be afflicted, and yet not utter complaint.—“He was oppressed, and he was afflicted, yet, he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he openeth not his mouth.”—Isa. liii. 7.

“Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace.”—Matt. xxvi. 62—63. “And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou how many things they witness against thee? And he answered him to never a word.”—Matt. xxvii. 12—14.

31. The Messiah was to be crucified.—“The people came to Moses, and said, We have sinned; pray unto the Lord that He take away the Serpents from us. And Moses prayed for the people. And the Lord said unto Moses, make thee a fiery Serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a Serpent of brass, and put it upon a pole; and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of brass, he lived.”—Numbers xxii. 7. 8. 9.

“As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—Jesus Christ, John iii. 14—16.

* Dr. Adam Clarke observes that we may learn, 1. That as the serpent was lifted up on the pole or ensign; so Jesus Christ was lifted up on the cross. 2. That as the Israelites
32. The Messiah was to be pierced and wounded.—
"The assembly of the wicked have enclosed me: they
pierced my hands and feet."—Ps. xxii. 16. "And they
shall look upon me whom they have pierced."—Zech.
xii. 10. "And one shall say unto him, What are
these wounds in thine hands? Then he shall answer,
Those with which I was smitten in the house of my
friends."—Zech. xiii. 6.

"One of the soldiers, with a spear, pierced his side,
and forthwith came there out blood and water."—
John xix. 34. Jesus Christ was nailed to the cross,
through his hands and feet.—"Thomas said, except
I shall see in his hands the print of the nails, and
thrust my hand in his side, I will not believe." "Then
said he to Thomas, Reach hither thy finger, and behold
my hands; and reach hither thy hand, and thrust it
into my side. And Thomas answered, and said unto
him, My Lord and my God."†—John xx. 24—28.

were to look at the brazen serpent; so sinners must look to
Christ for salvation. 3. That as God provided no other remedy
than this looking for the wounded Israelites; so he has pre-
pared no other way of salvation than faith in the blood of his
Son. 4. That as he who looked at the brazen serpent was
cured and did live; so he that believeth in the Lord Jesus
Christ, shall not perish, but have eternal life. 5. That as nei-
ther the serpent, nor looking at it, but the invisible power of
God, healed the people; so neither the cross of Christ, nor his
merely being crucified, but the pardon he has bought by his
blood, communicated by the powerful energy of his Spirit,
saves the souls of men.—Com. on Numb. xxii. 9. In the Book
of Wisdom, c. xvi. 4-12, there is a comment, containing a very
remarkable illustration:—"They were admonished, having a
sign of salvation [the brazen serpent] to put them in remem-
brance of the commandments of thy law. For he that turned
himself towards it, was not saved by the thing that he saw,
but by the thing that he saw, that art the Saviour of all."

† Crucifixion obtained among several ancient nations: the
Egyptians, Persians, Greeks, and Carthaginians; but it pre-
vailed most among the Romans; and is one of the most
excruciating deaths. The naked body is fastened to the upright
beam, by nailing or tying the feet to it; and to the transverse
beam, by nailing or tying the hands; and hangs till exhausted.
33. The Messiah was to be numbered among wicked men in his death.—“And he was numbered with the transgressors.”—Isa. liii. 12.

“There were two thieves crucified with him; one on the right hand, and another on the left.”—Matt. xxvii. 38.

34. The Messiah was to be entombed with the rich.—“And he made his grave with the wicked and with the rich in his death.”—Isa. liii. 9.

“When the even was come there came a rich man of Arimethea, named Joseph, who also was Jesus’ disciple: and he begged the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.”—Matt. xxvii. 57—60.

35. The Messiah was to be presented with vinegar and gall during his sufferings.—“They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.”—Psa. lxix. 21.

by agony and hunger. There have been instances in which this torture has been borne for several days.

No form of death was held in greater abhorrence—as being at once the most opprobrious, and the most painful. Hence the Apostle’s pathetic exhortation (Romans xi. 2.) “Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame.” Hence Justin Martyr—“The heathens proclaim our madness for giving the second place, after the Immutable and eternal God, and Father of all, to a person who was crucified.” Apol. 2. And hence, also, St. Paul to the Corinthians—“But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

As customary, the Redeemer was fastened to the cross by four soldiers; two on each side, according to the limbs they severally nailed: and, it is conjectured, that, whilst they were thus employed, the compassionate and affecting prayer was uttered, “Father! forgive them, for they know not what they do.”
CHAP IV. EVIDENCE OF JESUS CHRIST.

"They gave him vinegar to drink mingled with gall; and when he had tasted thereof he would not drink." Matt. xxvii. 34.

36. The Messiah (of whom the Passover was typical) was not to have a bone broken.—"Neither shall ye break a bone thereof."—Exod. xii. 46.

"Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."—John xix. 32. 33.

37. The Messiah was to be taunted and reproached in his sufferings.—"All they that see me laugh me to scorn; they shoot out the spit, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."
—Ps. xxii. 7. 8.

"And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. He trusted in God; let him deliver him now, if he will have him, for he said, I am the Son of God."—Matt. xxvii. 39—43.

38. The enemies of the Messiah were to cast lots for his garments.—"They part my garments among them, and cast lots upon my vesture."—Ps. xxii. 18.

"And they crucified him, and parted his garments, casting lots."—Matt. xxvii. 35. The four soldiers who parted his garments, and cast lots for his vesture, were the four who raised him to the cross, each fixing a limb, and who had a right to the crucified person's clothes.—Macknight.
39. The Messiah was to be cut off in the last of Daniel's seventy weeks—or the four hundred and nineteenth year from the order to restore and build Jerusalem.—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. ix. 24—27.

This wonderful prophecy will be found exactly fulfilled in Jesus Christ. In prophetic language a day stands for a year; consequently, Daniel's seventy weeks, or four hundred and ninety days, imply four hundred and ninety years. Now, from the seventh year of Artaxerxes, king of Persia, from whom Ezra received his commission (See Ezra, vii. 8.) to the death of our Saviour, there are precisely four hundred and ninety years. Here is an evidence equally proof against the bitter ingenuity of Jews, and the shallow ribaldry of unbelievers—upon this proof alone
CHRISTIANITY CHALLENGES THE SCRUTINY OF THE MOST LEARNED, INGENIOUS, AND SCEPTICAL!

We quote the words of Sir Isaac Newton:—“Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression,” &c. Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ; whereby “transgressions should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the prophet consummated,” that prophet whom the Jews expected; and whereby the Most Holy should be anointed, he who is therefore in the next words called the Anointed, that is, the Messiah or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city when they first returned into a polity, or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the King’s commission, created magistrates in all the land, to judge and govern the people according to the laws of God and the King.—*Ezra* vii. 25.

“Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh year fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian Period 4257. Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judaic years, commencing in autumn, and date the reckoning from the first autumn, after Ezra’s coming to Jerusalem, when he put the king’s decree in execution; the death of Christ will fall on the year of the Julian Period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with Sabbatical years; and this I take to be truth: but if you had rather place the death of Christ in the year before, as is commonly done, you may take the year of Ezra’s journey into the reckoning.”
"Yet threescore and two weeks shall it return, and the street be built and the wall, but in troublesome times: and after the threescore and two weeks the Messiah shall be cut off, and it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary."

"Now Nehemiah came to Jerusalem in the 20th year of this same Artaxerxes, while Ezra still continued there, Nehem. xii. 36, and found the city lying waste, and the houses and wall unbuilt, Nehem. ii. 17; vii. 4, and finished the wall the 25th day of the month Elul, Nehem. vi. 15, in the 28th year of the King, that is, in September in the year of the Julian Period 4278. Count now from this year threescore and two weeks of years, that is 434 years, and the reckoning will end in September in the year of the Julian Period 4712, which is the year in which Christ was born, according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Jerome, Orosius, Cassiodorus, and other ancients. If with some you reckon that Christ was born three or four years before the vulgar account, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks Christ was cut off, and the city and sanctuary destroyed by the Romans, is well known.

"Yet shall he confirm the covenant with many for one week.' He kept it, notwithstanding his death, till the rejection of the Jews, and calling of Cornelius and the Gentiles in the seventh year after his passion.

"And in half a week he shall cause the sacrifice and oblation to cease;' that is by the war of the Romans, upon the Jews: which war, after some commotions, began in the 13th year of Nero, A. D. 67, in the spring, when Vespasian, with an army invaded them; and ended in the second year of Vespasian, A. D. 70, in autumn, Sept. 7, when Titus took the city, having burnt the temple 27 days before: so that it lasted three years and a half.

"And upon a wing of abominations he shall cause desolation, even until the consummation, and that which is determined be poured upon the desolate.' The Prophets, in representing kingdoms by beasts and birds, put their wings stretched out over any country for their armies sent out to invade and rule over that country. Hence a wing of abominations is an army of false gods: for an abomination is often put in Scrip-
ture for a false god; as where Chemosh is called the abomination of Moab, and Moloch the abomination of Ammon. The meaning, therefore, is, that the people of a Prince to come shall destroy the sanctuary, and abolish the daily worship of the true God, and overspread the land with an army of false gods; and by setting up their dominion and worship cause desolation to the Jews, until the times of the Gentiles be fulfilled. For Christ tells us, that the abomination of desolation spoken of by Daniel was to be set up in the times of the Roman Empire.—Matt. xxiv. 15.

"Thus have we in this short prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth; that of his death; that of the rejection of the Jews; and the duration of the Jewish war whereby he caused the city and sanctuary to be destroyed. We avoid the doing violence to the language of Daniel, by taking the seven weeks and sixty-two weeks for one number. Had that been Daniel's meaning, he would have sixty and nine weeks, and not seven weeks and sixty-two weeks, a way of numbering used by no nation. In our way the years are Jewish Luni-solar years, as they ought to be; and the seventy weeks of years are Jewish weeks ending with sabbatical years, which is very remarkable. For they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it: all which are sabbatical years."

Of the accurate and critical research of the illustrious Newton the prophecy under consideration furnishes an example:—

"The grounds of the chronology here followed, I will now set down, as briefly as I can.

"The Peloponnesian war began in spring, An. 1. Olymp. 87, as Diodorus, Eusebius, and all other authors, agree. It began two months before Pythodorus ceased to be Archon, Thucyd. b. 2. that is, in April, two months before the end of the Olympic year. Now the years of this war are most certainly determined by the fifty years' distance of its first year from the transit of Xerxes inclusively, Thucyd. b. 2. or 48 years exclusively, Eratosth. apud Clem. Alex. by the 69 years distance of its end, or 27th year, from the beginning of Alexander's reign in Greece; by the acting of the
Olympic games in its 4th and 12th years, Thucyd. b. 5; and by three eclipses of the sun, and one of the moon, mentioned by Thucydides and Xenophon. Now Thucydides, an unquestionable witness, tells us, that the news of the death of Artaxerxes Longimanus was brought to Ephesus, and from thence by some Athenians to Athens, in the 7th year of this Peloponnesian war, when the winter half year was running; and therefore he died An. 4. Olympia. 88, in the end of An. J. P. 4289, suppose a month or two before mid-winter; for so long the news would be in coming. Now Artaxerxes Longimanus reigned forty years, by the consent of Diodorus, Eusebius, Jerome, Sulpitius; or 41, according to Ptol. in can. Clem. Alexand. b. 1. Stor. Chron. Alexandr. Abulpharagius, Nicephorus, including therein the reign of his successors Xerxes and Sogdian, as Abulpharagius informs us. After Artaxerxes, reigned his son Xerxes two months, and Sogdian seven months; but their reign is not reckoned apart in summing up the years of the Kings, but is included in the 40 or 41 years reign of Artaxerxes; omit these nine months, and the precise reign of Artaxerxes will be thirty-nine years and three months. And, therefore, since his reign ended in the beginning of winter An. J. P. 4289, it began between midsummer and autumn, An. J. P. 4250.

"The same I gather also thus. Cambyses began his reign in spring An. J. P. 4185, and reigned eight years, including the five months of Smerdes; and then Darius Hystaspis began in spring An. J. P. 4193, and reigned thirty-six years, by the unanimous consent of all chronologers. The reigns of these two kings are determined by three eclipses of the moon observed at Babylon, and recorded by Ptolemy; so that it cannot be disputed. One was in the seventh year of Cambyses, An. J. P. 4191, Jul. 16, at 11 at night; another in the 20th year of Darius, An. J. P. 4212, Nov. 19, at 11h. 45' at night; a third in the 31st year of Darius, An. J. P. 4223, Apr. 25, at 11h. 30' at night. By these eclipses, and the Prophecies of Haggai and Zechariah compared together, it is manifest that his years began after the 24th day of the 11th Jewish month, and before the 25th day of April, and by consequence about March. Xerxes, therefore, began in spring An. J. P. 4229; for Darius died in the fifth year after the battle at Mara-
CHAP. IV. PROPHETIC EVIDENCE.

thon, as Herodotus, b. 7, and Plutarch mentioned; and that battle was in October An. J. P. 4224, ten years before the battle at Salamis. Xerxes, therefore, began within less than a year after October An. J. P. 4228, suppose in the spring following: for he spent his first five years, and something more, in preparations for his expedition against the Greeks; and this expedition was in the time of the Olympic games, An. 1 Olymp. 75, Calliade Athenis Archonte, 28 years after the Regifuge, and Consulship of the first Consul Junius Brutus, Anno. Urbis conditae 273, Fabio et Furio Coss. The passage of Xerxes's army over the Hellespont began in the end of the fourth year of the 74th Olympiad, that is, in June An. J. P. 4234, and took up one month: and in autumn, three months after, on the full moon, the 16th day of the month Munychion, was the battle at Salamis, and a little after that an eclipse of the sun, which, by the calculation, fell on October 2. His sixth year, therefore, began a little before June, suppose in spring An. J. P. 4234, and his first year, consequently, in spring An. J. P. 4229, as above. Now he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will be 21 years and about four or five months, which end between midsummer and autumn An. J. P. 4250. At this time, therefore, began the reign of his successor Artaxerxes, as was to be proved.

"The same is also confirmed by Julius Africanus, who informs us, out of former writers, that the 20th year of this Artaxerxes was the 115th year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4 Olymp. 83. It began, therefore, with the Olympic year, soon after the summer solstice, An. J. P. 4269. Subduct nineteen years, and his first year will begin at the same time of the year An. J. P. 4250, as above. His 7th year, therefore, began after midsummer An. J. P. 4256; and the journey of Ezra to Jerusalem, in the spring following, fell on the beginning of An. J. P. 4257, as above."

40. The Messiah was to atone for the sins of men.—

"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our
peace was upon him, and with his stripes we are healed."—Isa. liii. 5.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby do we know that we know him, if we keep his commandments."—1 John ii. 2—3.

41. The Messiah was to intercede for transgressors. 
—"And he bore the sin of many, and made intercession for the transgressors."—Isa. liii. 12.

"Then said Jesus, Father forgive them; for they know not what they do."—Luke xxiii. 34.

42. The Messiah was not to lie in the grave like other men.—"Thou wilt not leave my soul in hell,* neither wilt thou suffer thine holy one to see corruption."—Ps. xvi. 10.

"I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said."—Matt. xxviii. 5. 6.

43. The Messiah was to arise from the grave on the third day.—"After two days will the Lord revive us, in the third he will raise us up, and we shall live in his sight."—Hos. vi. 2.

"He was buried, and he rose again the third day, according to the scriptures."—1 Cor. xv. 4.

44. The Messiah was to ascend up into Heaven, to reign at his Father's right hand, invested with universal dominion.—"Thou hast ascended on high, thou hast led captivity captive."—Ps. lxviii. 18. "In thy presence is fulness of Joy, at thy right hand there are pleasures

* "Hell," Heb. "Sheol." Not the place of torment; but the place where nothing can be seen; the dark and unseen place."—Sir John Bayley.
for evermore."—Ps. xvi. 11. "Of the increase of his government there shall be no end, from henceforth for ever."—Isa. ix. 7.

"And he led them out, as far as to Bethany; and he lift up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven."—Luke xxiv. 50, 51. "And Jesus spake unto them, saying, All power is given unto me in Heaven and in Earth."—Matt. xxviii. 18.

45. The Messiah was to send down gifts from Heaven—"Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them."—Ps. lxviii. 18. "And I will pour out my Spirit upon all flesh."—Joel ii. 28.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 1—4.

46. The new dispensation was to be first published in Jerusalem, and thence spread throughout the nations.—"And many people shall say, Come let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."—Isa. ii. 3.

"But Peter, standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, this is that which was spoken by the prophet Joel."—Acts ii. 14, 16. "Have they not heard? Yes, verily,
their sound went into all the earth, and their words unto the ends of the world.”—Rom. x. 18.

47. The Messiah was to be opposed by Kings and persons in authority.—“The Kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.”—Ps. ii. 2. Nevertheless, they were in time to become supporters.—“And Kings shall be thy nursing-fathers, and their Queens thy nursing-mothers; they shall bow down to thee with their face toward the earth.”—Isa. xlix. 23. “And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.”— Isa. lx. 3.

“And the chief priests and scribes stood and vehemently accused him. And Herod, with his men of war, set him at nought and mocked him.”—Luke xxiii. 10, 11.

It remains for us to speak to this prophecy.—Who, but the Omniscient God could foretell, that doctrines, which were so opposed, and the early promulgators of which, were, almost without exception, destroyed in the most cruel, unrelenting manner, we say who but the Supreme could foretell that these doctrines should be established, and bowed down to by every civilized power on earth?

48. Those who despised the Messiah were to be punished, and his servants called by another name.—“Therefore will I number ye to the sword, and ye shall bow down to the slaughter; because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty;
CHAP IV.  PROPHETIC EVIDENCE.  77

behold, my servants shall rejoice, but ye shall be ashamed.
Behold, my servants shall sing for joy of heart, but ye
shall cry for sorrow of heart, and shall howl for vexa-
tion of spirit.  And ye shall leave your name for a curse
unto my chosen: for the Lord God shall slay thee, and
call his servants by another name."—Isa. lxv. 12—15.

For the fulfilment of the greater part of this prophecy,
see Chapter III. ante.

We have now to shew that the Lord God completed
this amazing chain of prophecy, by casting to reproach
the long respected appellation of Jew, and by adopting
other servants who shall bear a different name.  "Then
departed Barnabas to Tarsus, for to seek Saul: and
when he had found him, he brought him unto Antioch.
—And it came to pass, that a whole year they assem-
bled themselves with the church, and taught much
people.  And the disciples were called CHRISTIANS

On merely glancing over these predictions, with their
exact fulfilment in the Nature, Life, Death, and Resur-
rection of Jesus Christ, we involuntarily exclaim,—
And are the Jews really in possession of this amazing,
inminute, and regular chain of prophecy?  To which the
reply must be, without reserve, or qualification—
THEY ARE.  And we challenge them to disclaim, or
disprove, a single assertion.  With their traditions and
comments we have nothing to do; to the text of their
Sacred Books alone, we adhere.

Amazing coincidence!  the most cursory perusal of
these predictions, with the recorded life of our Blessed
Saviour, fills the mind with wonder, admiration, and
gratitude!  Truly the incomprehensible God has most
graciously condescended to reveal his will to his cre-
ture man; and to confirm his communications with
incontestible evidence.  The Christian hesitates not to
summon investigation, every external evidence of his
religion is conclusive; and extensive and profound
research, but renders it more clear, and indubitable.

Imposture!—great indeed must be the subtlety of
that impostor; who, whilst in the womb, watches the
revolutions of empires—wonderful indeed, must be that embryo sagacity, which, conscious of the expectation of the Jewish and Heathen world, bursts the maternal bands, and emerges in the wished for moment! Imposture!—disinterested quality, why not still behold thee meek; patient; humane; studious of the comfort of those who revile thee; operating mercifully, and miraculously, on those who persecute thee; and from a profundity of grace, and wisdom, predicting events, yet remote, unanticipated, and improbable? Would men only undertake a rational investigation of the evidences of Christianity, they would soon see, that the most subtle, wealthy, powerful impostor, could no more adapt his own life, to the fulfilment of such a series of predictions; than he could predispose the minds of others, to jealousy, fear, confidence, attachment, malice, and every other feeling necessary, on their part, to effectuate such various vicissitudes, and terminate in such a peculiar catastrophe. Even could wealth, and power, influence; and with subtlety, effect any coincidence; they are in themselves so negative, and generally disqualifying, that the imposture would be immediately detected.

In fact, the promised Messiah must have come into the world in the very place, at the precise time, and under exactly similar circumstances, as Jesus Christ, if the predictions of the Old Testament were to be fulfilled. His nature, birth, conversation, actions, sufferings, death, resurrection, appearance amongst his followers, and ascension into Heaven; His subsequent gift of the Holy Spirit, to enlighten, embolden, and support his disciples; with the economy of the present Gospel, as penned and received by them, are all indispensable, essential parts, of the glorious plan of Human Redemption.
BOOK II.
THE CHRISTIAN HISTORY CONFIRMED AND ILLUSTRATED BY PROFANE AUTHORS.

CHAPTER I.
Of the Persecution and Sufferings of Christ, and the early Christians.

TESTIMONY OF THE JEWS.

There is a place relating to the death of our Saviour in the Babylonian Talmud. In the Gemara upon the Mishua explaining Deut. 13. it is stated, that if a seducer who would alter their worship says:—“This is our duty, and so we ought to do; the witnesses who are in the outer room carry him to the house of judgment, and stone him. So they did to the son of Stada in Lud, and hanged him on the evening of the Passover. Rabbi Charda said: the son of Stada is the son of Pandira—his mother was Stada.” Schedii Loca Talmud p. 1 et 2.

The Talmuds ascribe the miracles of Jesus Christ to his having learned the true pronunciation of the Shemmaphoresh, or ineffable name of God, which he acquired in Egypt; and to magic arts which he also brought out of Egypt inserted in his flesh. They declare his nativity:—Jesus of Nazareth; the son of Mary, the daughter of Eli; but they overlook the prophetic miracle, announced by Isaiah and Jeremiah (“Behold a virgin shall bear a Son”—“The Lord shall create a new thing in the earth.” Ch. IV. Pred. 7, ante), and slander his mother by declaring him the child of her father.

In Book xviii of his Antiquities, Josephus has the remarkable words—

“Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. This was the Christ. And when Pilate, at the instigation of the principal men amongst us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again on the third day;
the divine prophets having foretold these, and ten thousand other wonderful things, concerning him. And the tribe of Christians, so named from him, subsists to this time.” The genuineness of this passage has been doubted, and very ably vindicated. See the objections stated, and replied to, in Horne’s Introduction.

Mr. Milner, in his History of the Church, says: “Josephus knew and had studied something of all sorts of opinions in religion. To me he seems to say just so much, and no more, of Christ, as might be expected from a learned sceptic of remarkably good sense, and supreme love of worldly things.”

ROMAN TESTIMONIES.

By the ancient Romans, Public Registers were kept of what was done in the assemblies of the people, and in the courts of justice; and these were usually named Acta. Conformably with this usage, Pilate kept a Register during his procuratorship, designated Acta Pilati. These Registers were deposited among the public archives, for the historian, and general reference. Hence, the Primitive Christians, in their Controversies, appealed to the Acts of Pilate; and Justin Martyr, in his Apology, about 140, having mentioned the crucifixion and its attendant circumstances, observes—“and that these things were so done, you may know from the Acts made in the time of Pontius Pilate.” And further—“And that these things were done by him, you may know from the Acts made in the time of Pontius Pilate.” And Tertullian, in his Apology, A.D. 200, after speaking of the crucifixion, resurrection, and the ascension, urges, “of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then emperor.” These appeals would have been an audacious mockery, had not the Registers or Acta been extant.

TESTIMONY OF TACITUS.

Tacitus, after giving an account of the fire at Rome, in the tenth year of Nero, and sixty-fourth of our Lord, in which a large part of the city was consumed, observes:—“But neither all human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To
suppress, therefore, this common rumour, Nero procured others to be accused, and inflicted exquisite punishments upon those people, who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death, as a criminal, by the procurator, Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread, not only over Judea, the source of this evil, but reached the city also; whither flew from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they only were apprehended who confessed themselves of that sect, afterwards a vast multitude, discovered by them; all which were condemned, not so much for the crime of burning the city, as for their enmity to mankind.* Their executions were so contrived as to expose them to derision and contempt. Some were covered with the skins of wild beasts, and torn to pieces by dogs; some were crucified; others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer, at other times, driving a chariot himself: till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of a regard to the public welfare, but only to gratify the cruelty of one man. — Annals, b. 15. c. 44.

* Mr. Milner, in his History of the Church, observes:—
"A very remarkable accusation! It may be thus explained,—
True Christians, though the genuine friends of all their fellow creatures, cannot allow men, who are not true Christians, to be in the favour of God. Their very earnestness, in calling on their neighbours to repent and believe the Gospel, proves to those neighbours in what a dangerous state they are then apprehended to be. All, who are not moved by the admonitions of Christian charity to flee from the wrath to come, will naturally be disgusted; and thus, the parent benevolence, will be construed into the most merciless bigotry. Thus Christians incurred the general hatred; to which the conduct neither of Jews nor heretics rendered them obnoxious. And the same produces similar effects to this day."
Tacitus was born about the year of our Lord 60; and flourished in the first century. Some prominent and important facts of the evangelical history are attested by him, viz.:—That our Saviour was put to death as a malefactor by Pontius Pilate, procurator under Tiberius; that from Christ the people called Christians had their name and sentiments; that this Religion had its rise in Judea, where also it spread, notwithstanding the ignominious death of the founder, and the opposition which his followers met with from the people of that country afterwards; that thence it was propagated into other parts of the world, and as far as Rome, where, in the tenth or eleventh year of Nero, and before Christians were very numerous, the professors of this Religion were reproached, hated, and dreadfully persecuted. The enmity to mankind which Tacitus imputes to the Christians, evidently was their opposition to the popular, established forms, of Jewish and Pagan worship.

THE TESTIMONY OF SUETONIUS.

Suetonius, in the Life of Nero, whose reign began A.D. 54 and ended in 68, says—

"The Christians were punished; a sort of men of a new and pernicious superstition."—Sueton: Nerone, c. 16. “Claudius Cæsar expelled the Jews from Rome because they raised continual tumults at the instigation of Christ.”—Sueton in Claudio, c. 25.

As an illustration, the testimony of the popular and elegant author of the Decline and Fall of the Roman Empire, may be given. An exemplification of the force of truth which is, indeed, extraordinary: coming from the pen of the sceptical Gibbon, perhaps only paralleled by the cool, historic fidelity, of the Jew, Josephus.—“The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on Christians; a sect of men who had embraced a new and criminal superstition. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narrations, which accused the first Christians of the most
atrocious crimes, without insinuating that they possessed any miraculous or even magical powers above the rest of mankind." Antecedently, in the same chapter, he says:—"But the perusal of the ancient apologies was sufficient to remove even the slightest suspicion from the mind of a candid adversary. The Christians, with the intrepid security of innocence, appeal from the voice of rumour to the equity of the magistrates. They acknowledge, that if any proof can be produced of the crimes which calumny has imputed to them, they are worthy of the most severe punishment. They provoke the punishment, and they challenge the proof. At the same time, they urge, with equal truth and propriety, that the charge is no less devoid of probability, than it is destitute of evidence; they ask, whether any one can seriously believe that the pure and holy precepts of the Gospel, which so frequently restrain the use of the most lawful enjoyments, should inculcate the practice of the most abominable crimes; that a large society should resolve to dishonour itself in the eyes of its own members; and that a great number of persons of either sex, and every age and character, insensible to the fear of death or infamy, should consent to violate those principles which nature and education had imprinted most deeply in their minds?" Chap. xvi.

THE TESTIMONY OF MARTIAL.

Martial, towards the close of the first century, refers to the patient fortitude of Christians, in voluntarily enduring the greatest pains, rather than sacrifice to the gods, or do any thing contrary to the principles of their religion—"You have, perhaps, lately seen acted in the theatre, Mucius, who thrust his hand in the fire. If you think such a one patient, valiant, stout, you are a mere senseless dotard. For it is a much greater thing when threatened with the troublesome coat, to say I do not sacrifice, than to obey the command—burn the hand."—Book x. Epig. 25.

The troublesome coat, or shirt, here mentioned, a cruelty which, according to Tacitus, the innocent Christians unjustly suffered, was made like a sack, of paper or coarse linen cloth, besmeared within and without, with pitch, wax, rosin, sulphur, and other combustible materials, and then put upon the person for whom it was appointed: and that he might be
kept upright, the more to resemble a flaming torch, his chin was fastened to a stake fixed in the ground. —See Seneca, ep. 14.

THE TESTIMONY OF JUVENAL.

Juvenal, the contemporary of Martial, says, "Describe a great villain, such as was Tigellinus (a corrupt minister under Nero) and you shall suffer the same punishment, with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream (of blood and running sulphur) on the ground."

THE TESTIMONY OF PLINY THE YOUNGER.

We now come to the testimony of the celebrated Pliny, who was born at Como, near Milan, A.D. 61 or 62. He was in authority under the emperor Trajan, and in the year of Christ 107, wrote the following letter:—

"Pliny to the Emperor Trajan wisheth health and happiness.

"SIR,

"It is my constant method to apply myself to you for the resolution of all my doubts; for who can better govern my dilatory way of proceeding, or instruct my ignorance? I have never been present at the examination of the Christians [by others], on which account I am unacquainted with what uses to be inquired into, and what and how far they use to be punished: nor are my doubts small, whether there be not a distinction to be made between the ages [of the accused], and whether tender youth ought to have the same punishment with strong men? Whether there be not room for pardon upon repentance?* Or whether it may not be an advantage to one that had been a Christian, that he has forsaken Christianity? Whether the bare name,† without any crime besides, or the crimes adhering to that name, be to be punished? In the mean time, I have taken this course about those who

* Till now it seems repentance was not commonly allowed those that had been once Christians, but though they recanted, and returned to idolatry, yet they were commonly put to death. This was persecution in perfection!

† This was the just and heavy complaint of the ancient Christians, that they commonly suffered for that bare name, without the pretence of any crimes they could prove against them.
have been brought before me as Christians.—I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions: if they persevered in their confession, I ordered them to be executed;* for I did not doubt but, let their confession be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished. There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city.† After some time, as is usual in such examinations, the crime spread itself, and many more cases came before me. A libel was sent me, though without an author, containing many names of persons accused. These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image,§ which I caused to be brought to me for that purpose, with frankincense and wine: they also cursed Christ;|| none of which things, as it is said, can any of those that are really Christians be compelled to do; so I thought fit to let them go. Others of them that were named in the libel, said they were Christians, but presently denied it again; that indeed they had been Christians, but had ceased to be so some three years, some many more; and one there was that said he had not been so these twenty years. All these worshipped your image, and the image of our gods: these also cursed Christ. However, they assured me, that the main of their fault, or of their mistake, was this,—that they were wont, on a stated day, to meet together before it was light, and

* Amazing doctrine! that a firm and fixed resolution of keeping a good conscience should be thought without dispute to deserve death, and this by such comparatively excellent heathens as Pliny and Trajan.
† This was the case of St. Paul, who being a citizen of Rome was allowed to appeal unto Caesar, and was sent to Rome accordingly.—Acts, xxii, 25—29; xxv, 21; xxvi, 32; xxvii.
§ What stupidity! that the emperor's image, even while he was alive, should be allowed capable of divine worship!
|| Take here a parallel account out of the martyrdom of Polycarp. The proconsul said,—"Reproach Christ." Polycarp replied,—"Eighty and six years have I now served Christ, and he has never done me the least wrong; how then can I blaspheme my King and my Saviour?"
to sing a hymn to Christ, as to a god, alternately;
and to oblige themselves by a sacrament, or oath, not
to do any thing that was ill, that they would commit
no theft, or pilfering, or adultery; that they would
not break their promises, or deny what was deposited
with them, when it was required back again: after
which it was their custom to depart, and to meet
again at a common but innocent meal,* which yet
they had left off upon that edict which I published at
your command, and wherein I had forbidden any such
conventicles. These examinations made me think it
necessary to inquire by torments, what the truth was,
which I did of two servant-maids, which were called
deaconesses; but still I discovered no more, than that
they were addicted to a bad and an extravagant super-
stition. Hereupon I have put off any farther exami-
nations, and have recourse to you, for the affair seems
to be well worth consultation, especially on account of
the number of those that are in danger; for there
are many of every age, of every rank, and of both sexes,
which are now and hereafter likely to be called to ac-
count, and to be in danger; for this superstition is
spread like a contagion, not only into cities and towns,
but into country villages also, which yet there is reason
to hope may be stopped and corrected. To be sure,
the temples which were almost forsaken, begin already
to be frequented; and the holy solemnities, which
were long intermitted, begin to be revived. The sac-
ifices begin to sell well every where, of which very
few purchasers had of late appeared; whereby it is
easy to suppose how great a multitude of men may be
amended, if place for repentance be admitted.”

The Emperor’s rescript follows in the same year,
and is as follows:—

“Trajan to Pliny wisheth health and happiness.

“You have taken the right method, my Pliny, in
your proceedings, in examining the causes of those
that had been accused as Christians; for, indeed, no
certain and general form of judging can be ordained

* Probably the feast of charity.
+ Some of late are very loth to believe that the Christians
were numerous in the second century; but this is such an
evidence that they were very numerous, at least in Bithynia,
in the beginning of that century, as is wholly undeniable.
in this case. These people are not to be sought for, but if they be accused, and convicted, they are to be punished, but with this caution, that he who denies himself to be a Christian, and makes it plain that he is not so by supplicating to our gods, although he had been so formerly, may be allowed pardon, upon his repentance. As for libels sent without an author, they ought to have no place in any accusation whatsoever, for that would be a thing of very ill example, and not agreeable to my reign."

The crimes imputed to the Christians, by Pliny, are undoubtedly the same as those alluded to by Tacitus—from all of which we perceive.—1. That they would neither worship the Emperor's image; nor the statues of the heathen gods; and, hence, they were stigmatised as atheists. 2. That the heathen temples were neglected; the victims unsold, and the ceremonies suspended. And, 3. "That the whole of their fault or error, lay in this, that they were wont to meet together on a stated day, and sing among themselves alternately a hymn to Christ as a God, and bind themselves by an oath, against the commission of any wickedness, and not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed it was their custom to separate."—True Christians in thought and practice! Mr. Milner says:—

"The difference between the persecutors and the sufferers is remarkable with regard to the spirit of politics. The religion of Trajan was governed by this spirit: and his servant thinks it needful to force men to follow the pagan religion, whether they believed it to be right or not. Persecuting edicts appear to have been in force against Christians before the correspondence which we have seen; and Nerva's toleration seems to have ceased. But the Christians shewed that their Master's kingdom was not of this world: they were meek and passive, as Christ himself had been, and as Peter had exhorted them to be. Their number was very large in Bithynia, capable, surely, of raising a rebellion troublesome to the state; and they would have done so, if their spirit had been as turbulent as that of many pretended Christians.—But they were subject not only for wrath, but also for conscience
sake.' If there had been the least suspicion of a seditious spirit among them, Pliny must have mentioned it; and their discontinuance of their feasts of charity, after they found them disagreeable to government, is a proof of their loyal and peaceable temper."

THE TESTIMONY OF THE EMPEROR HADRIAN.

The Emperor Hadrian, was born at Rome on the 24th day of January, A.D. 75, and died on the 10th of July, 138, after a reign of 20 years and 11 months.

Serenus Granianus, procurator, wrote to Hadrian, "that it seemed to him unjust that the Christians should be put to death only to gratify the clamours of the people."—The apologies of Quadratus and Aristides were presented about the same time, and contributed to procure the following favorable rescript.—

"Hadrian to Minucius Fundanus.

"I have received a letter written to me by the illustrious Serenus Granianus, whom you have succeeded. It seems then to me, that this is an affair which ought not to be passed over without being inquired into; if it were only to prevent disturbance being given to people, and that room may not be left for informers to practice their wicked arts. If, therefore, the people of the province will appear publicly, and in a legal way charge the Christians, that they may answer for themselves in court; let them take that course, and not proceed by importunate demands and loud clamours only. For it is much the best method, if any bring accusations that you should take cognizance of them. If then any one shall accuse, and make out any thing contrary to the laws, do you determine according to the nature of the crime: but, by Hercules, if the charge be only a calumny, do you take care to punish the author of it with the severity it deserves."

Lampridius, a writer of the Augustan history, who flourished about the end of the third century, in the life of the emperor Alexander Severus, says:—"He intended to build a temple to Christ, and to receive him among the gods. Which Hadrian also is reported to have designed; who ordered temples to be erected in all cities without statues; which therefore, to this day, are called Hadrian's, it being said that he built them for that purpose. But he was hindered by some, o having consulted the oracles, were assured that if once done, all men would be Christians,
and the other temples would be deserted."—Lard: Test. of Anc. Heathens.

THE TESTIMONY OF XIPHILINUS.

Xiphilinus, in his epitome of Dion Cassius' History, says:—"It is agreed by all, that Antoninus was a good and mild prince, who was oppressive neither to any of his other subjects, nor to the Christians, whom he protected and favoured, even beyond what has been done by Hadrian."—Dio: b. 70. p. 1173. al. 779.

THE TESTIMONY OF LUCIAN.

Lucian wrote his Peregrinus about A. D. 170. Speaking of the Christians he says:—"They therefore still worship that great man who was crucified in Palestine; because he introduced into the world this new Religion. These miserable men have no doubt but they shall be immortal and live for ever; therefore they contemn death, and many surrender themselves to sufferings. Moreover their lawyer has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship that master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common, and trust one another with them without any particular security: for which reason any cunning fellow, may, by good management, impose upon this simple people, and grow rich among them."—De Morte Peregrini.

THE TESTIMONY OF DION CASSIUS.

In the month of September, in the year 96, Domitian was succeeded by Nerva; of whom Dion says:—"He published pardon for those who were condemned for impiety, and recalled those who were banished. And besides, he forbade the accusing of any men upon the account of impiety or Judaism."—B. 68. p. 769. al. 1118.

CHAPTER II.

OF CELSUS, THE EPICUREAN PHILOSOPHER.

Celsus was contemporary with Lucian about the middle of the second Century, his book against the christians was entitled "The true Word."

Against this bitter adversary of Christianity, Origen wrote an answer about the year 246; as Celsus undertook a laboured argument against the Christians, and
wrote in the time of Marcus Antoninus when the Christians were openly persecuted, and their affairs rendered better known by the persecution itself, and by the apologies then made for them, much may be expected from a testimony so decisively hostile as that of Celsus;—"for (as Chrysostom says, alluding to him and Porphyry) they are sufficient witnesses to the antiquity of our books; for I presume they did not oppose writings that were published since their time."

Celsus personates a Jew and says—"How could we, who had told all men, that there would come one from God who would punish the wicked, treat him injuriously when he came?" "For what reason could we reject him whom we had before spoken of—Was it that we might be punished more severely than other men?" "The prophets say that he who is to come, is great, and a prince, and lord of all the earth, and of all nations and of armies." So far we find Celsus fairly show the expectation of the Jewish people, although certainly very different from the predicted Messiah.

Celsus says, "the composers of the genealogies of Jesus, were very extravagant in making him to descend from the first man, and the Jewish Kings." And he thinks, he says "somewhat very extraordinary, when he observes, that the carpenter's wife was ignorant of his high original."—Hence Celsus plainly refers to the Gospels of St. Matthew and St. Luke: for he speaks of composers of the genealogy in the plural number: and St. Luke only has carried up our Saviour's genealogy to the first man.

Celsus finds fault with Jesus Christ, when he says, "Woe unto you," and "I foretell unto you:" "thereby," says Celsus, "plainly confessing his disability to persuade: which is so far below a god, that it is even unworthy a wise man." This objection again proves Celsus to have had a knowledge of the Gospel.

Celsus asks, "Why may we not worship angels, and demons and heroes? Why the only reason," he says, "is, because it is impossible to serve two masters." This maxim he endeavours to ridicule.

"O light, O truth!" says Celsus, as a Jew, "Jesus in his own mouth expressly declares these things, you have recorded it, that there will come unto you ten men, with like wonders, wicked men, and im-
postors.” Our Saviour's predictions are here evidently referred to.

Celsus argues that Moses and Christ do not agree: “Moses encourageth the people to get riches, and destroy their enemies. But God’s son, the Nazarean man, delivers quite contrary laws. Nor will he admit a rich man, or one that affects dominion, to have access to his Father. Nor will he allow men to take more care for food, or treasure, than the ravens; nor to provide for clothing so much as the lilies; and to him that has smitten once, he directs to offer that he may smite again.” These are indeed evangelical doctrines, and appeared truly absurd to Celsus.

Celsus says: “It is a saying of our’s, that God was sent to sinners;” and he asks, “But why was he not sent to those who were free from sin? What harm is it not to have sinned? God accepts an unrighteous man, if he humbleth himself for his wickedness; but a righteous man, who has practised virtue from the beginning, if he looks up to him, he will not accept.” This is a manifest reference to what our Lord says in several of the Gospels, and is well answered by Origen, who adds: “But Celsus insinuates that we give this encouragement to sinners because we are not able to persuade any real good and honest men, and therefore we open the doors to the most wicked and abandoned. But,” says Origen, “if any man will, with a tolerable degree of equity, examine our conversions, he may see that we have among us more of such as were converted from no very bad life, than of such as were abandoned.”

Celsus reproaches Jesus with “the purple robe, the crown of thorns, and the reed in his hand.” And he says, “But neither did he who condemned him suffer any thing like Pentheus, who ran mad, and was torn to pieces.” To which Origen replies, “Jesus was not so much condemned by Pilate, who knew that for envy the Jews had delivered him, as by the Jewish people; for which cause they have been condemned by God, and have been dispersed and scattered over the whole earth. And why does Celsus designedly omit what is recorded concerning the wife of Pilate, who sent to him, saying, Have nothing to do with that just man, for I have suffered many things this day in a dream because of him?”
Celsus, as a Jew, having referred to some heathen stories, or fables, turns himself to Jesus: "But you, what good or wonderful thing, either in word or deed, did you perform? You shewed us nothing, though they called upon you in the temple, to give some manifest sign that you were the Son of God." And after turning other passages, to be found in the Gospels and St. Paul's epistles, to ridicule, he makes the following reflection: "Let not any man of learning come hither, nor any wise man, nor any man of prudence, for these things are reckoned evil. But if any man be unlearned, if he is ignorant, if he is silly, let him come without fear." To which Origen answers: "Celsus without reason chargeth us, as if we said, Let not any man of learning, any wise man, any discreet person, come to us. Yea, let the learned, the wise, the discreet, come if he will; but let him also come who is unlearned, and uninstructed, and ignorant and foolish, for such likewise the word promiseth to heal, if they are willing, and will prepare themselves for the divine acceptance." "It is but a very few years," says Celsus, "since he (Jesus) delivered this doctrine, who is now reckoned to be the Son of God." To which Origen replies, that "Jesus had, by his doctrine, so affected many in different parts of the world, Greeks and Barbarians, wise and unwise, that they had contended for Christianity even unto death."

Celsus' Jew addresses Jesus, and says, "What occasion had you, when an infant, to be carried into Egypt, lest you should be killed? A god has no reason to be afraid of death. And now an angel comes from heaven, to direct you and your relations to flee into Egypt, lest you should be taken up and put to death; as if the great God, who had already sent two angels upon your account, could not have preserved you, his own Son, in safety at home!" It is replied, "It was more agreeable to divine wisdom and goodness, that Jesus should sometimes decline dangers, than that his enemies should be destroyed."

"That it may not be suspected," says Origen, "that we pass by any chapters, because we have no answer at hand, I have thought it best, according to my ability; to confute every thing proposed by him; not so much observing the natural order of things, but the order which he has taken himself." Let us therefore
see what he says, denying that the Holy Spirit was seen by our Saviour, in the shape of a dove; it is the Jew who still goes on, addressing himself to our Lord: "You say, that, when you were washed by John, there lighted upon you the appearance of a bird." The Jew adds, "What credible witness has said that he saw this? or who heard the voice from heaven, declaring you to be the Son of God, excepting yourself, and, if you are to be credited, one other of those who have been punished like yourself?" To which Origen says: "I must add, that Celsus is mistaken, when he thinks that Jesus himself told these things—the opening of the heavens, and the descent of the Spirit, at Jordan, in the shape of a dove; forasmuch as in no text of Scripture is it related that he said this. Nor did this great author consider, how little this suited him, who, of the vision in the mount, said to his disciples, 'Tell this vision to no man, until the Son of Man be risen from the dead.'—Matt. xvii. 9. It is not likely that he who said this, should tell the disciples what had been seen and heard by John: and any man may perceive, from his whole life, how he declined speaking of himself. 'If I bear witness of myself,' says he, 'my witness is not true.'—John v. 31. He chose to shew himself to be the Christ by his works, rather than by words; so far was he from boasting.'

Origen says: "Celsus, well knowing what great works may be alleged to have been done by Jesus, pretends to grant that the things related of him are true; such as healing diseases, raising the dead, feeding multitudes with a few loaves, of which, likewise, large fragments were left; and whatever other things the disciples (who, as he thinks, delighted in strange things,) have written. And then adds, "Well, then, let us grant that all these things were done by you." After which he instanceth the tricks of Egyptian and other impostors, and then asketh this question: "Because they do such things, must we therefore esteem them to be God's sons? or must we not rather say, that these are artifices of wicked and miserable men?" Grotius answers: "That Jesus was in Egypt is known only from the writings of his disciples, who also say, that he returned thence when he was still an infant. And if, in the time of Christ and his apop-
tles, there had been in Egypt, or anywhere else, any magical art, by which the blind might be made to see, the lame to walk, the dumb to speak, and all kinds of maladies might be healed on a sudden, as they were by Jesus Christ,—the emperors Tiberius and Nero, and others, who were very curious and inquisitive, would have spared no cost to obtain it."

As Celsus proceeds, he treats the birth, life, preaching, predictions, miracles, death, and resurrection of Christ, with the acrimony and impertinence of one of epicurean principles—of one who denies a providence and a resurrection. However, the fragments of his work are of great importance, as they bear ample testimony to the antiquity of the Gospels and Epistles.

Mr. Milner observes:—"Celsus would not deserve a moment's attention, if it were not for the light which he throws on the history of the Christians of his own times,—that is,—of the second century.

"It appears evident that there was a singular sort of persons, subject to all manner of ill treatment from the rest of the world; and who might be hunted down at pleasure by violence or by calumny. Celsus insults them on account of their defenceless condition. If they had resisted evil with evil, his malignity would have induced him to have reproached them on account of their turbulence and seditiousness. Undoubtedly, then, they were a meek, quiet, peaceable, inoffensive people. It appears, also, that they worshipped a person, named Jesus, who had been crucified at Jerusalem; and that they worshipped him as God. And Celsus derides their folly in so doing: in his view of things, that the same person should be both God and Man, was the greatest inconsistency. Their doctrine concerning Christ appears to him foolish beyond measure; fit only for the understanding of fools, and beneath the regard of wise men.

"Even from his loose and sarcastic views of it, one may conclude, that they laid great stress on faith: and that the exercise of it was considered as connected with salvation; but that this exercise, in its whole nature, was contrary to all that is esteemed wise and great in the world. It was also a great stumbling-block to Celsus,—that men the most wicked and abandoned might be saved by faith in Jesus; and,—that men's confidence in moral virtues was a bar to
their salvation. From these premises, with a careful study of the Sacred Volume, any man, possessed of an humble spirit, may see what the religion was which Celsus so vehemently repudiates. It could not be the doctrine of common morality. He owns, indeed, they taught this, though he says that the philosophers taught it better. It was Christ crucified; the living and true God, the only Saviour of sinful men;—the necessity of renouncing our own wisdom and righteousness;—salvation through faith alone;—dependence on our supposed goodness, ruinous and fatal. It is certain, that mere moral truths, if they had formed the main part of the Christian scheme, would not so much have provoked the enmity of Celsus."

CHAPTER III.

Of Porphyry, the Pythagorean Philosopher.

Porphyry was born at Tyre, in Phoenicia, A.D. 233. His work against the Christians, in fifteen books, is generally supposed to have been written in Sicily.

"Porphyry (says Eusebius), who in our time, whilst he was in Sicily, wrote against us, and endeavoured to disparage our Scriptures; speaking of those who had interpreted them, for want of arguments betakes himself to railing, and reviles those interpreters, and among them especially Origen, whom, as he says, when he was young, he was acquainted with." "Some," says Porphyry, "determined not to see the depravity of the Jewish Scriptures, but to find out a solution of objections that may be brought against them, have adopted forced interpretations, inconsistent in themselves, and unsuitable to those writings, and such as should not only be a vindication of those absurdities, but afford likewise a recommendation of their own particular opinions."—

"An example of this absurd method may be observed in a man, whom I saw when I was very young, who was then in great esteem, and is so still, for the writings which he has left behind him—I mean Origen, whose authority is very great with the teachers of this doctrine." He proceeds—"Origen, who was a Greek, and educated in Greek sentiment, went over to the Barbarian temerity, to which he devoted himself and corrupted himself, and the principles of literature.
which he had received: as to his life, living as a Christian, and contrary to the laws: with regard to his sentiments concerning things, and the Deity, a Greek, and joining Greek sentiments with their absurd fables, for he was very conversant with Plato and Numanius, and Cronius, as well as with the writings of Apollonias and Longinus, as also of Moderatus and Nicomachus, and other learned Pythagoreans. He also read the works of the Stoic Chærenon, and of Cornutus. When he had learned from them the allegorical method of explaining the Greek mysteries, he applied it to the Jewish Scriptures.

All must observe Porphyry’s manner of speaking of Christians, and the Christian religion: this he calls “Barbarian temerity,” and they who embraced it acted “contrary to the laws.”

“The twelfth book of Porphyry,” says Jerom, “was written against the book of the prophet Daniel; in which he says that it was not written by him whose name it bears, but by another, who lived in Judea in the time of Antiochus, surnamed Epiphanes; and that the book of Daniel does not foretell things to come, but relates what had already happened. In a word, whatever it contains to the time of Antiochus is true history: if there is anything relating to after times, it is all falsehood, forasmuch as the writer could not see things future.” Jerom proceeds—“I shall just observe, that none of the prophets have spoken so clearly of Christ as Daniel; for he not only foretells his coming, as do the others likewise, but he also teaches the time when he will come, and mentions in order the princes of the intermediate space, and the number of the years, and the signs of his appearance. And because Porphyry saw all these things to have been fulfilled, and could not deny that they had actually come to pass, being overcome by the power of truth, he was compelled to say as he did.”

By Jerom’s Commentary upon Daniel, it appears that Porphyry, to evade the completion of a prophecy in Jesus Christ, closed in with the last hope of the Jews:—“Dan. ii, 40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things.”—“Which,” as Jerom observes, “plainly denotes the Romans.”—But in the end of all these kingdoms of gold, silver, brass and
iron, "was cut out" (ver. 34 and 45) "a stone," which denotes our Lord and Saviour; "cut out without hands," that is, born of a virgin without the confluence of man. Which, breaking in pieces all the other kingdoms, became a great mountain, and filled all the earth: which the Jews and the impious Porphyry refer to the people of Israel, who in the end of the world, as they will have it, shall be very powerful, and break in pieces all other kingdoms, and reign for ever."

Matt. ix. 9. "And as Jesus passed thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, follow me. And he arose and followed him." "Here," says Jerom, "Porphyry and the Emperor Julian pretend, that either the historian has told a lie, or else people were very silly to follow Jesus at his call; acting as if they were ready to follow any man that beckoned to them. Not considering," says Jerom, "that before this time many great miracles and signs had been done by Jesus; of which the Apostles were witnesses before they believed."

Gal. i. 15 and 16. "But when it pleased God to reveal his Son in me, that I might preach him among the heathen, I conferred not with flesh and blood." "Porphyry objects," says Jerom, "that after the revelation of Christ, Paul did not vouchsafe to go to any men to confer with them, lest, after having been taught by God, he should receive instruction from flesh and blood."

Gal. ii. 11, 12, 13, 14. St. Paul says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Jerom says, "the wicked Porphyry not understanding this, in the first book of his work against us, objects that Peter was reproved by Paul; that he did not proceed uprightly in preaching the Gospel: aiming thereby to affix the blot of a mistake upon the one, and of peevishness upon the other. And hence he argues the falsehood of the whole doctrine, as if it were a mere invention, since the heads of the churches disagreed."

Three of Porphyry's objections, from Augustine, shew with what care he had perused our Scriptures, and the thought and pains he took to overthrow their authority.—"If Christ," says he, "be the way of sal-
vation, the truth, and the life, and they only who believe in him can be saved, what became of the men who lived before his coming?” To which Augustine replies,—“there were revelations made to men from the beginning of the world, such as were suited to the circumstances of things: and that all good men, in every part of the world, were accepted and saved. In the Sacred Hebrew Volumes, down from the time of Abraham, some are mentioned who had the knowledge of the true religion, who neither were descended from him, nor were of the people of Israel, nor engrafted in among them.”

Porphyry objects—“The Christians find fault with sacred rites, and sacrifices, and incense, and other things in which the worship at temples consists. And yet they allow that this kind of worship began in ancient times by the appointment of God, who also is represented as wanting first-fruits.” This difficulty, Augustine observes, arises from what is said,—Gen. iv. 3, 4. “That Cain brought of the fruit of the ground an offering unto the Lord; and Abel brought of the firstlings of the flock.” Which, as Augustine allows, “shews that sacrifices were appointed of old, which were to be offered to God alone; and that they were designed for the good of men, not of God. Nor do Christians blame Pagans for their temples and sacrifices, but because they offer them to idols and demons.”

Porphyry’s other principal objection, is:—“Christ threatening everlasting punishment to those who do not believe in him;” and yet in another place he says;—“With what measure you mete, it shall be meted to you again.—Which is absurd and contradictory; for all measure must be limited to time.” Augustine thinks this a “trifling argument not becoming a philosopher; however,” he says, “it may be depended upon that the judgment of Christ will be equitable, and that none shall be punished beyond the demerit of their offences.”

Porphyry’s four books, of Abstinence from Animals, are inscribed to his friend Firmus Castricius, who had forsaken the Pythagorean institution, and begun to eat the flesh of animals. In his introduction to that work, he says:—“I do not ascribe this defection of your’s, to intemperance and gluttony; nor do I think
your disposition to be worse than that of some mean people; who having embraced rules different from their former way of life, will endure to be torn limb from limb rather than return to their old course; and now abstain from some animals, which they once ate greedily, with more care than from human flesh.” Here Porphyry’s great bitterness is evident;—from introducing by an unnecessary sideward an absolute falsehood, and characterizing the Christians as “some mean people;” his object undoubtedly was, by a comparison of his respectable friend with that odious people, to soften his obstinacy, and bring him back to the Pythagorean discipline.

From all, it manifestly appears, that the Old and New Testament scriptures were as critically scrutinized by Porphyry, as by Celsus: And that both exercised their entire learning and ingenuity to bring them into contempt. Both were philosophers, of great reputation with the heathen world, and possessed all the advantages to be derived from a life devoted to philosophic subtlety, and historical research. But, how far have they succeeded? No doubt their talents and arguments appeared formidable in their day, to many; but, when compared with the animating truths, and substantive virtues of the Gospel, they dwindle into obscurity, and perish in oblivion.

CHAPTER IV.

Of the Emperor Julian.

Flavius Claudius Julianus, or Julian, was born at Constantinople, on the 6th day of November, A.D. 331. Julius Constantius, who was brother of Constantine the Great, and father of Julian, had his son educated by Christian masters: however, at Nicomedia, Julian became acquainted with heathen philosophers, and never cordially embraced the Gospel. In an action with the Persians he received a wound with a dart, on the 26th day of June, 363, and expired in his tent the same night.

Julian appears to have secretly renounced Christianity about the twentieth year of his age; but when he was declared Augustus by his soldiers in Gaul, he cast off further reserve. In a letter to the philospher Maximus, after he had been proclaimed Emperor, he
says:—"You will be glad to hear what I am going to say; we worship the gods publicly; the soldiers with me are become pious; we sacrifice bulls openly; and have given thanks to the gods in many hecatombs."

In an edict, published at the commencement of his sole empire, he says:—"By the gods I will not have the Galileans put to death, nor beaten unjustly, nor suffer any evil; but I am by all means for preferring the worshippers of the gods before them; for by the madness of the Galileans, all things were brought to the brink of ruin; and now, we are all safe, by the goodness of the gods; therefore we ought to honour the gods, and those pious men and cities that worship them."

Libanius says:—"In the winter season, during the long nights, the Emperor set himself to confute those books, which make the man of Palestine a God, and the Son of God: and in a long and unanswerable argument, he showed how trifling and absurd those things are, which are admired by them. In which work he excelled the Tyrian old man (Porphyry): let the Tyrian forgive me, that I say, he was exceeded by his son."

In a confutation of the above work, by Cyril of Alexandria, are to be found many large fragments, in which Julian argues against the Old and New Testament, against Moses and the Jews, as well as against Jesus and his Apostles, and followers.

Nevertheless Julian sent for some of the Jewish nation, and enquired of them why they did not now sacrifice as the law of Moses directed. They told him that they were not to sacrifice at any place except Jerusalem; and the temple being destroyed, they were obliged to forbear that part of worship. He therefore promised to rebuild the temple at Jerusalem. We also have a letter of Julian inscribed to "the Community of the Jews;" in which he entreats their prayers for him, "that when he shall be returned victorious from the Persian war, he may rebuild the holy city Jerusalem, which for a long time they had earnestly desired to see inhabited, and that he might come and dwell there himself, and, together with them, offer up prayers to the supreme Deity." This letter was written in the beginning of the year 362. And that Julian did actually give orders for rebuilding
the temple at Jerusalem, is amply testified by Christian writers of that age, as well as by Marcellinus, a learned heathen; and afterwards by Rufinus, Socrates, Sozomen, Theodoret, and others.

Chrysostom, arguing relative to Julian and the Jews, says:—"Nevertheless, still blinded against all means of conviction, they entreated him to join with them in rebuilding the temple; and he furnished them with money, and appointed officers of great distinction to superintend the work, and sent for artificers from all parts. He attempted every thing; he omitted nothing that could be done; hoping, that if he could bring them to sacrifice, he should also persuade them to the worship of images; hoping likewise, by his great perverseness, to confute the declaration of Christ, that the temple should not be rebuilt. But he who "taketh the wise in their own craftiness," soon showed by the effects that the decrees of God are more powerful than all things, and that his word is firmly established. For as soon as they began their impious attempt, and were removing the foundations, and had dug away a good deal of earth, and were ready to set about the building, fire bursting from the foundations burnt many of them, and cast away many stones from the place, and interrupted the vain attempt. And not only they who were employed in the work, but many Jews likewise, when they saw what had happened, were confounded and ashamed. And the Emperor Julian having been informed of these things, though he was to distraction intent upon the design, fearing lest he should bring down the fire upon his own head, desisted, being overcome, together with the whole nation. And now, if you should go to Jerusalem, you may see the foundations open; and if you enquire the reason, you will hear none other than that just mentioned. And we are witnesses of it, for it happened in our time, not long ago. And observe the splendour of this victory; for it happened not in the time of pious Emperors, lest some should say they were Christians who obstructed the work: it happened when we were in affliction, when all were in fear for their lives, when our liberty was gone, when Hellenism flourished; and the faithful were some of them shut up in their houses fearing to stir abroad, others were retired into deserts, and fled from cities. Then these things hap-

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pened, that the most impudent might have no pretence to deny them.”

Ammianus Marcellinus, a heathen, and a good historian, who was well acquainted with the Emperor, says:—“Julian, who had been already thrice Consul, taking for his colleague Sallust, prefect of the Gauls, entered for the fourth time on that high office; and although he was not without a solicitous concern for futurity, considering the various events which this year was likely to produce, he carried on his preparations for the war with the utmost diligence. And still enlarging his views, and being desirous to perpetuate the memory of his reign by some great works, he resolved to rebuild, at a vast expense, the magnificent temple at Jerusalem; which, after a long and obstinate siege, begun by Vespasian and carried on by Titus, had been with great difficulty taken and destroyed. The conduct of this affair was committed by him to Alypius of Antioch, who formerly had been lieutenant in Britain, with orders to forward it as much as possible. When, therefore, Alypius had set himself to work with the greatest resolution, and was also assisted by the governor of the province, frightful balls of fire broke out near the foundations; and those eruptions being repeated, they rendered the place inaccessible to the workmen, who were scorched and burnt several times before they left off. But the element continuing to repel them, the enterprize was laid aside.”—Ammian. Marc. Book xxiii. Chap. 1.

The above account is also testifyed by two Jewish writers. Rabbi David Gans says:—“The Emperor Julian ordered, that the most holy temple should be rebuilt with great beauty and magnificence, at his own expense; but, by interposition from heaven, an impediment was thrown in the way, so that the building could not be finished, for the Emperor died in the Persian war.”—Wagenselii Carmin. Lip. Confutatio. p. 231, 232.

With regard to the Old Testament, Julian states that:—“Moses says, God was the God of Israel only, and of Judea, and that not only he, but the prophets after him, and Jesus the Nazarene, say the same; yea, and Paul also.”

Julian objects to the Mosaic account of the Creation—the fall of man, and the confusion of languages.
He finds fault with the Commandments, and prefers Lycurgus and Solon to Moses. He reflects upon David and Sampson, and says, the Jews never had any general equal to Alexander or Caesar. And in point of wisdom Solomon was not so eminent as Phocylides, Theognis, or Isocrates. He insinuates that the Christians and Moses are at variance respecting the doctrine of the divine unity; and objects to the genealogies in St. Matthew and St. Luke.

As noticed in the preceding chapter, Julian reflects upon the call of St. Matthew; he admits the Gospel account of our Saviour's nativity; and adds:—"But Jesus having persuaded a few among you, and those the worst of men, has now been celebrated about three hundred years; having done nothing in his life time worthy of remembrance; unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demoniacs in the villages of Bethsaida and Bethany."

Thus, in acknowledging that, for three hundred years, Jesus had been celebrated; and that, for such works as curing the lame, blind, and demoniacs, he unintentionally seals the genuineness of our writings. He proceeds, "But you are so unhappy, as not to adhere to the things delivered to you by the Apostles; but they have been altered by you for the worse, and carried on to yet greater impiety. For neither Paul, nor Matthew, nor Luke, nor Mark, have dared to call Jesus God. But honest John, understanding that a great multitude of men in the cities of Greece and Italy, were seized with this distemper; and hearing likewise, as I suppose, that the tombs of Peter and Paul were respected and frequented, though as yet privately only, however, having heard of it, he then first presumed to advance that doctrine."

Dr. Lardner here observes, (1.) "Julian acknowledgeth many things extremely prejudicial to his cause, and more so than he was aware of. For he here acknowledgeth the genuineness and authority of most of the Books of the New Testament; the writings of Paul, the gospels of Matthew, Mark, Luke, and John; and that these books contain the doctrine of Christ's apostles, the persons who accompanied him, and were the witnesses of his preaching, works, death, resurrection, and taught in his name afterwards. (2.) He
acknowledgeth the early and wonderful progress of the gospel; for he supposeth that there were in "many cities of Greece and Italy," multitudes of believers in Jesus, before John wrote his gospel; which, as he computes was published soon after the death of Peter and Paul. (3.) Therefore the antiquity of the first three gospels is here evidently acknowledged; they were written and published before the martyrdoms of Peter and Paul, that is, about the time supposed by Christians in general. (4.) And in what he says of the time of John's writing his gospel," Christians also concur.

"But you miserable people," says Julian, "at the same time that ye refuse to worship the shield that fell down from Jupiter, or our father Mars, as a certain pledge of the perpetual government of our city: you worship the wood of the cross, and make signs of it upon your foreheads, and fix it upon your doors. Shall we for this most hate the understanding, or most pity the simple and ignorant among you." He goes on, "You have killed not only our people, who persisted in the ancient religion, but likewise heretics, equally deceived with yourselves; but who did not mourn the dead man in exactly the same manner that you do. But these are your own inventions; for Jesus has no where directed you to do such things; nor yet Paul."—Here is at once an honourable testimony, and a strong rebuke.

Julian in his satire upon Constantine, introduces the son, in the presence of his father, exclaiming:— "Whosoever is a ravisher, a murderer, guilty of sacrilege, or any other abomination, let him come boldly. For when I have washed him with this water, I will immediately make him clean and innocent: and if he commits the same crimes again, I will make him after he has thumped his breast, and beat his head, as clean as before." Upon which, Dr. Bentley remarks; —"A ridiculous and stale banter, used by Celsus and others, before Julian, upon the Christian doctrines of baptism, and repentance, and remission of sins. Baptism is rallied as "mere washing," and repentance as "thumping the breast," and other outward grimace: the inward grace, and the intrinsic change of mind, are left out of the character. And whom are we to believe? these Pagans, or our own selves? Are we to fetch our notions of the
sacrements from scraps of Julian and Celsus? or from the Scripture, the pure fountain, and from what we read, know, and profess? And yet the bauter came more decently out of Celsus, an Epicurean's mouth, than out of Julian's, the most bigoted creature in the world. He to laugh at expiation by baptism, whose whole life after his apostacy, was a continued course of washings, purgations, expiations, with the most absurd ceremonies! addicted to the whole train of superstitions, omens, presages, prodigies, spectres, dreams, visions, auguries, oracles, magic, theurgic, psychomantic; whose whole court in a manner consisted of haruspices, and sacrificuli, and philosophers as silly as they: who were always poring in the entrails of cattle, to find futurities there; who, if he had returned victor out of Persia (as his very Pagan friends jeered on him) would have extinguished the whole species of bulls and cows by the number of his sacrifices! I have drawn this character of him from his own writings, and the heathens his contemporaries, that I might not bring suspected testimonies from Christian authors."

Julian, in an epistle to Arsacius, says:—"If Hellenism does not prosper according to our wish, it is the fault of those who profess it. Why do we not look to that which has been the principal cause of the augmentation of impiety—humanity to strangers, care in burying the dead, and that sanctity of life, of which they make such a show; all which things I will have to be really practised by our people. It is not sufficient that you are unblameable yourself; all the priests in Galatia ought to be so likewise. I will, therefore, that you persuade, and even compel all the priests in Galatia to live soberly; otherwise do you depose them from the priestly office, unless they, and their wives, and children, and servants, do religiously worship the gods: and also forbear to converse with the servants, children, and wives of the Galileans, who are impious towards the gods, and prefer impiety to religion. You are likewise to order them, not to frequent the theatre, nor to drink in taverns, nor to exercise any mean and sordid employments. Such as hearken to your directions you are to encourage; others you are to reject. You are also to erect hospitals in every city, that strangers also may share in our humanity; and
not only those of our own religion, but others likewise, if they are necessitous. It is a shame when there are no beggars among the Jews, and the impious Galileans relieve not only their own people, but ours also, that our poor should be neglected by us, and be left helpless and destitute."

Truly, a famous superstructure of evangelical paganism! but, Julian, it is no more than the fabric of a vision, altogether baseless! where is the root, the trunk, or what is the soil, whence all these lovely, ever-blooming fruits must spring? Hospitality to enemies!—Alas, Julian, never could this divine quality thrive in your system—the vivifying principle is wanting—all is hollow, evanescent!

Dr. Lardner, in whose excellent work references to all the original authorities may be seen, sums up the character of the Emperor Julian in the following words:—"He was a man of great ingenuity, sobriety of manners, and good natured in himself; but his zeal for the religion which he had embraced was excessive, and degenerated into bigotry and superstition; inso-much that, with all his pretensions to right reason, and all his professions of humanity, moderation, tenderness, and equity, he has not escaped the just imputation of being a persecutor."

But our principal business with Celsus, Porphyry, and the apostate Emperor, is to prove that the books of the New Testament were admitted without question in the second, third, and fourth centuries. The keen, scrutinizing Celsus, was indeed a formidable opponent in the second century; those to whom he referred were the inveterate enemies of Christianity; and even with all the aid of jealous, malignant Jews, he does not dare to insinuate a doubt as to the antiquity and genuineness of the Christian Scriptures. His philosophy, and entire ingenuity, are exhausted in ridiculing doctrines which appear to him equally novel and absurd; in reproving the temerity of innovators, who are actuated by he knows not what, except a desire to retrieve the lost reputation of a deceased impostor. Porphyry succeeds in the third century; and to explode the Scriptures of the New Testament, has recourse to those of the Old; but the prophetic writings prove an insuperable obstacle. At one time he affirms prophecy to be nothing more than
a historic record of past events; but, in the course of his labours, he finds some predictions relating to the Messiah, and here he very deliberately closes in with the infatuated Jews, and consequently abandons his former stronghold. He does all that can be done with any plausibility, to render Jesus Christ and his followers odious and contemptible; but admits, unquestioned, the genuineness of the sacred books. Julian, intimately acquainted with the history of Christianity, from his very birth; proud of his abilities as a writer; and holding the sceptre of a mighty empire, is truly a gigantic enemy. But, neither does Julian attack any other than doctrinal points; and facts, which all reflecting minds submit to, as being superior to their capacities, above their comprehension. Julian admires the splendid cruelty of pagan rites; and in expectation of extirpating plain, unassuming Christianity, he would extend the right hand of fellowship to Jews, and use his utmost efforts to re-establish Judaism. But here he also encounters the prophetic Scriptures, and finds all his power unavailing to establish any people, principle or doctrine, hostile to the religion of the Messiah.

We may here remark, that these three subtle, distinguished philosophers, little thought, on opening so formidable an opposition to the exertions of a few, unlearned, but honest men, that their hostility would in a short time prove a bulwark to Christianity, and furnish numerous weapons for its future defence. But, one distinguishing feature in our holy religion is, that opposition of every kind, whether that of tongue, pen, or sword, ultimately tends to its honour and advancement!*

* "How much soever we may lament the prejudice, the weakness, the wickedness, or the undefinable hostility of those who enter into warfare against the interests of Christ; whatever horror we may feel at the boldness, or the surliness of some antichristian champions; we feel no alarm at the onsets of infidelity in its attempts against the Gospel. We know that the cause of Revelation has sustained already every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry have been the weapons of its assailants." "Has it lost any of its pretensions, or been deprived of any portion of its majesty and grace by their hatred and their hostility? Had they a system more credible, more pure, better
CHAPTER V.

Of Historical Coincidences with the New Testament.

The present argument, if well made out by examples, is little short of proving the absolute genuineness of the New Testament writings. It carries them up to the age of the reputed authors, to an age in which it must have been difficult to impose upon the Christian public, forgeries in the names of those authors, and in which there is no evidence that any forgeries were attempted. It proves at least, that the books, were composed by persons living in the time and country in which these things were transacted; and consequently capable, by their situation, of being well informed of the facts which they relate. And the argument is stronger, when applied to the New Testament, than it is in the case of almost any other writings, by reason of the mixed nature of the allusions which this book contains. The scene of action is not confined to a single country, but displayed in the greatest cities of the Roman empire. Allusions are made to the manners and principles of the Greeks, the Romans, and the Jews. This variety renders a forgery proportionably more difficult, especially to writers of a posterior age. A Greek or Roman Christian, who lived in the second or third century, would comporting with the wants of man, and with the anticipation of everlasting existence, to enlighten and sanctify man, and to effect the regeneration of the world, for which they were able to prevail on mankind to exchange the system of Jesus of Nazareth? We gain but little from our reading, but little from our observation, if we shake with the trepidations of fear when truth and error are combatants.”—Eclectic Review.

“The history of Sir Charles Grandison is genuine, being written by Richardson, whose name it bears; but it is not authentic, being a mere effort of that ingenious writer's invention in the production of fictions. Again, the account of Lord Anson's Voyages is authentic, the information being supplied by Lord Anson himself to the author; but it is not genuine, for the real author was Benjamin Robins, the mathematician, and not Walters, whose name is appended to it. Hayley's Memoirs of the Life of Cowper are both genuine and authentic; they were written by Mr. Hayley, and the information they contain was deduced from the best authority.”

—Dr. Olinthus Gregory.
have been wanting in Jewish literature; a Jewish convert in those ages would have been equally deficient in the knowledge of Greece and Rome.

1. *When he (Joseph) heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside in the parts of Galilee.*—Matt. ii. 22.

In this passage it is asserted, that Archelaus succeeded Herod in Judea; and it is implied, that his power did not extend to Galilee. Now we learn from Josephus, that Herod the Great, whose dominion included all the land of Israel, appointed Archelaus his successor in Judea, and assigned the rest of his dominions to other sons; and that this disposition was ratified as to the main parts of it, by the Roman Emperor.—*Antiq.* b. xvii. c. 13. s. 1. Saint Matthew says, that Archelaus *reigned,* was *king* in Judea. Agreeably to this, we are informed by Josephus, not only that Herod appointed Archelaus his successor in Judea, but that he also appointed him with the title of King; and the Greek verb (*Βασιλεύει*) which the evangelist uses to denote the government and rank of Archelaus, is used likewise by Josephus.—*Jew. War,* b. i. c. 33. s. 7. The cruelty of Archelaus' character, which is not obscurely intimated by the evangelist, agrees with divers particulars in his history, preserved by Josephus:—"in the tenth year of his government, the chief of the Jews and Samaritans, not being able to endure his cruelty and tyranny, presented complaints against him to Cæsar."—*Antiq.* b. xvii. c. 13. s. 1.

2. "*In the fifteenth year of the reign of Tiberius Cæsar,—Herod being tetrarch of Galilee, and his brother Philip, tetrarch of Iturea and of the region of Trachonitis,—the word of God came unto John.*"—Luke iii. 1.

By the will of Herod the Great, and the decree of Augustus thereupon, his two sons were appointed, one (Herod Antipas) tetrarch of Galilee and Perea, and the other (Philip) tetrarch of Trachonitis and the neighbouring countries.—*Antiq.* b. xvii. c. 8. s. 1. We have therefore these two persons in the situations in which Saint Luke places them; and also, that they were in these situations in the *fifteenth year of Tiberius,* in other words, that they continued in possession.
of their territories and titles until that time, and afterwards, appears from a passage of Josephus, which relates of Herod, "that he was removed by Caligula, the successor of Tiberius; Antiq. b. xviii. c. 8. s. 2, and of Philip, that he died in the twentieth year of Tiberius, when he had governed Trachonitis and Batanea and Gaulanitis thirty-seven years."—Antiq. b. xviii. c. 5. s. 6.

3. "Herod had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her."—Mark vi. 17. See also Matt. xiv. 1—13. Luke iii. 19.

With this compare Joseph. Antiq. b. xviii. c. 6. sect. 1:—"He (Herod the tetrarch) made a visit to Herod his brother.—Here, falling in love with Herodias, the wife of the said Herod, he ventured to make her proposals of marriage."* Again, "And when the daughter of the said Herodias came in and danced—" Mark vi. 22. With this also compare Jos. Antiq. b. xviii. c. 6. sect. 4. "Herodias was married to Herod, son of Herod the Great. They had a daughter, whose name was Salome; after whose birth, Herodias, in utter violation of the laws of her country, left her husband, then living, and married Herod the tetrarch of Galilee, her husband's brother by the father's side."

4. "Now, about that time, Herod the king stretched forth his hands to vex certain of the church. In the conclusion of the same chapter, Herod's death is represented to have taken place, soon after this persecution. —Acts xii. 1.

The accuracy of our historian, or, rather, the unmeditated coincidence, which truth of its own accord

* The affinity of the two accounts is unquestionable; but there is a difference in the name of Herodias' first husband, which, in the evangelist, is Philip; in Josephus, Herod.—The difficulty, however, will not appear considerable, when we recollect how common it was, in those times, for the same person to bear two names. "Simon, which is called Peter; Læbeus, whose surname is Thaddeus; Thomas, which is called Didymus; Simeon, who was called Niger; Saul, who was also called Paul." The solution is rendered likewise easier in the present case, by the consideration, that Herod the Great had children by seven or eight wives; that Josephus mentions three of his sons under the name of Herod; that it is nevertheless highly probable, that the brothers bore some additional name, by which they were distinguished from one another.—Lardner's Cyc.
produces, is in this instance remarkable. There was no portion of time, for thirty years before, nor ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction recorded in the Acts is stated to have taken place. This prince was the grandson of Herod the Great. In the Acts he appears under his family-name of Herod; by Josephus he is called Agrippa. For proof that he was a king, properly so called, we have the testimony of Josephus in full and direct terms:—

"Sending for him to his palace, Caligula put a crown upon his head, and appointed him king of the tetrarchie of Philip, intending also to give him the tetrarchie of Lysanius. Antiq. b. xviii. c. 7. sect. 10. And that Judea was at last, but not until the last, included in his dominions, appears by a subsequent passage of the same Josephus, wherein he tells us, that Claudius, by a decree, confirmed to Agrippa the dominion which Caligula had given him; adding also Judea and Samaria, in the utmost extent, as possessed by his grandfather Herod.—Antiq. b. xix. c. 5. sect. 1.

5. "And he (Herod) went down from Judea to Cesarea, and there abode.—And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them; and the people gave a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost."—Acts xii. 19—23.

"He went to the city Cesarea. Here he celebrated shows in honour of Cæsar. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from such a splendid garb, gave him a majestic and awful appearance.—They called him a God; and entreated him to be propitious unto them, saying, Hitherto we have respected you as a man; but now we acknowledge you to be more than mortal. The king neither reproved these persons, nor rejected the impious flattery. Immediately after this, he was seized with pains in his bowels, extremely violent at the very first.
He was carried therefore with all haste to his palace. These pains continually tormenting him, he expired in five days' time."—Joseph. Antiq. b. xix. c. 8. sect. 2.

The reader will perceive the accordancy of these accounts in various particulars. The place (Cesarea), the set day, the gorgeous dress, the acclamations of the assembly, the peculiar turn of the flattery, the reception of it, the sudden and critical incursion of the disease, are circumstances noticed in both narratives. The worms mentioned by Saint Luke, are not remarked by Josephus; but the proximity of the sacred historian to the event, enabled him to speak more distinctly; and as both look upon it as a judgment from God, we consider it literally correct.

6. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul."

"Agrippa gave his sister Drusilla in marriage to Azizus, king of the Emesenes, when he had consented to be circumcised.—But this marriage of Drusilla with Azizus was dissolved in a short time after, in this manner;—When Felix was procurator of Judea, having had a sight of her, he was mightily taken with her.—She was induced to transgress the laws of her country; and marry Felix."—Jos. Antiq. b. xx. c. 6. sect. 1. 2. Here the public station of Felix, the name of his wife, and the singular circumstance of her religion, all appear in perfect conformity with the evangelist.

7. "And after certain days king Agrippa and Bernice came to Cesarea to salute Festus." By this passage we are in effect told, that Agrippa was a king, but not of Judea; for he came to salute Festus, who at this time administered the government of that country at Cesarea.

Now, how does the history of the age correspond with this account? The Agrippa here spoken of, was the son of Herod Agrippa, mentioned in the last article; but that he did not succeed to his father's kingdom nor ever recovered Judea, which had been a part of it, we learn by the information of Josephus, who relates of him that, when his father was dead, Claudius intended, at first, to have him put immediately in possession of his father's dominions; but that, Agrippa being then but seventeen years of age, the emperor
was persuaded to alter his mind, and appointed Cuspius Fadus prefect of Judea and the whole kingdom; Antiq. b. xix. c. 9. which Fadus was succeeded by Tiberius Alexander, Cumanus, Felix, Festus. Antiq. xx. Jew. War, b. ii. But that, though disappointed of his father’s kingdom, in which was included Judea, he was nevertheless rightly styled King Agrippa: and that he was in possession of considerable territories bordering upon Judea, we gather from the same authority; for, after several successive donations of country, Claudius, at the same time that he sent Felix to be procurator of Judea, promoted Agrippa from Chalcis to a greater kingdom, giving to him the tetrarchie which had been Philip’s; and he added moreover the kingdom of Lysanias, and the province that had belonged to Varus.—Jew. War, b. ii. c. 12. Saint Paul addresses this person as a Jew; “King Agrippa, believest thou the prophets? I know that thou believest.” As the son of Herod Agrippa, who is described by Josephus to have been a zealous Jew, it is reasonable to suppose that he maintained the same profession. But what is more material to remark, because it is more close and circumstantial, is, that Saint Luke, speaking of the father, (Acts xi. 1. 3), calls him Herod the king, and gives an example of the exercise of his authority at Jerusalem: speaking of the son (xxv. 13), he calls him king, but not of Judea; which distinction agrees correctly with the history.

8. “And when they had gone through the isle (Cyprus) to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus, which was with the deputy of the country, Sergius Paulus, a prudent man.”—Acts xiii. 6.

The word, which is here translated deputy, signifies proconsul, and upon this word our observation is founded. The provinces of the Roman empire were of two kinds; those belonging to the emperor, in which the governor was called proprætor; and those belonging to the senate, in which the governor was called proconsul. And this was a regular distinction. Now it appears from Dion Cassius, b. liv. ad. A. U. 732. that the province of Cyprus, which in the original distribution was assigned to the emperor, had been transferred to the senate, in exchange for some others;
and that, after this exchange, the appropriate title of the Roman governor was proconsul. "And when Gallio was the deputy (proconsul) of Achaia."—Acts xviii. 12. The propriety of the title "proconsul" is in this passage still more critical. For the province of Achaia, after passing from the senate to the emperor, had been restored again by the emperor Claudius to the senate (and consequently its government had become proconsular) only six or seven years before the time in which this transaction is said to have taken place. Suet. in Claud. c. xxv. Dion. b. xi. And what confines with strictness the appellation to the time is, that Achaia under the following reign ceased to be a Roman province altogether.

9. It appears, as well from the general constitution of a Roman province, as from what Josephus delivers concerning the state of Judea in particular, Antiq. b. xx. c. 8. sect. 5. c. 1. sect. 2. that the power of life and death resided exclusively in the Roman governor; but that the Jews, nevertheless, had magistrates and a council, invested with a subordinate and municipal authority. This economy is discerned in every part of the Gospel narrative of our Saviour's crucifixion.

10. "Then had the churches rest throughout all Judea and Galilee and Samaria."—Acts ix. 31.

This rest synchronizes with the attempt of Caligula to place his statue in the temple of Jerusalem; the threat of which outrage produced amongst the Jews a consternation that, for a season, diverted their attention from every other object. Joseph. Jev. War, b. xi. c. 13. sect. 1, 3, 4.

11. "And they took Paul, and drew him out of the temple; and forthwith the doors were shut. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproar. Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was and what he had done; and some cried one thing, and some another, among the multitude; and, when he could not know the certainty for the tumult, he commanded him to be carried into the castle.—And when he came upon the stairs, so it was, that he was borne of the soldier for the violence of the people."—Acts xxii. 30.
CHAP. V. WITH THE NEW TESTAMENT.

In this quotation we have the hand of Roman soldiers at Jerusalem, their office (to suppress tumults), the castle, the stairs, both, as it should seem, adjoining to the temple. Let us inquire whether we can find these particulars in any other record of that age and place. "Antonia was situated at the angle of the western and northern porticos of the outer temple. It was built upon a rock fifty cubits high, steep on all sides.—On that side where it joined to the porticos of the temple, there were stairs, reaching to each portico, by which the guard descended; for there was always lodged here a Roman legion, and, posting themselves in their armour in several places in the porticos, they kept a watch on the people on the feast days, to prevent all disorders; for, as the temple was a guard to the city, so was Antonia to the temple."—Jew. War, b. v. c. 5, sect. 8.

12. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them." Here we have a public officer, under the title of captain of the temple, and he probably a Jew, as he accompanied the priests and Sadducees in apprehending the apostles.—Acts iv. 1.

"And at the temple, Eleazer, the son of Ananias, the high priest, a young man of a bold and resolute disposition, then captain, persuaded those who performed the sacred ministrations, not to receive the gift or sacrifice of any stranger."—Jew. War, b. ii. c. 17. s. 2.

13. "Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go."—Acts xxv. 12.

That it was usual for the Roman presidents to have a council, consisting of their friends and other chief Romans in the province, appears expressly in the following passage of Cicero’s oration against Verres:

"Illud negare posses, aut nunc negabis, te, consilio, tuo dimissis, viris primariis, qui in consilio C. Sacerdotis fuerant, tibique esse volebat, remotis, de re judicata judicasse?"

14. "And (at Philippi) on the Sabbath we went out of the city by a river side, where prayer was wont to be made," or where a prospeucha, oratory, or place of prayer, was allowed. The particularity, to be remarked, is the situation of the place where prayer was wont to be made, viz. by a river side.—Acts xvi. 13.
Philo, describing the conduct of the Jews, of Alexandria, on a certain public occasion, relates of them, that, "early in the morning, flocking out of the gates of the city, they go to the neighbouring shores (for the prosepcha were destroyed, and, standing in a most pure place, they lift up their voices with one accord."

—Philo in Flacc. p. 382. Josephus gives us a decree of the city of Halicarnassus, permitting the Jews to build oratories; a part of which decree runs thus: "We ordain, that the Jews, who are willing, men and women, do observe the Sabbath, and perform sacred rites according to the Jewish laws, and build oratories by the sea-side."—Antiq. b. xiv. c. 10. sect. 24. Tertullian, among other Jewish rites and customs, such as feasts, sabbaths, fasts, and unleavened bread, mentions, "orationes litorales," that is, prayers by the river-side.—Tertul. ad Nat. b. i. c. 13.

15. "After the most straitest sect of our religion, I need a Pharisee."—Acts xxvi. 5.

"The Pharisees were reckoned the most religious of any of the Jews, and to be the most exact and skilful in explaining the laws." In the original, there is an agreement not only in the sense but in the expression, it being the same Greek adjective which is rendered "strait" in the Acts, and "exact" in Josephus.—Jew. War, b. i. c. 5, sect. 2.

16. "The Pharisees and all the Jews, except they wash, eat not, holding the tradition of the elders; and many other things there be which they have received to hold."—Mark vii. 3, 4.

"The Pharisees have delivered to the people many institutions, as received from the fathers, which are not written in the law of Moses."—Antiq. b. xiii. c. 10. s. 6.

17. "For the Sadducees say, that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."—Acts xxiii. 8.

"They (the Pharisees) believe every soul to be immortal, but that the soul of the good only passes into another body, and that the soul of the wicked is punished with eternal punishment."—Jew. War, b. ii. c. 8. s. 14. On the other hand "It is the opinion of the Sadducees, that souls perish with the bodies."—Antiq. b. xviii. c. 1. sect. 4.

18. "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and
were filled with indignation." Saint Luke here intimates, that the high priest was a Sadducee; which is a character one would not have expected to meet with in that station. This circumstance, remarkable as it is, was not however without examples.—Acts v. 17.

"John Hyrcanus, high priest of the Jews, forsook the Pharisees upon a disgust, and joined himself to the party of the Sadducees."—Antiq. b. xiii. c. 10, sect. 6, 7. This high priest died one hundred and seven years before the Christian era. Again "This Ananus the younger, who, as we have said just now, had received the high-priesthood, was fierce and haughty in his behaviour, and, above all men, bold and daring, and, moreover, was of the sect of the Sadducees."—Antiq. b. xx. c. 8. sect. 1. This high priest lived more than twenty years after the transaction in the Acts.

19. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face. And they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem."—Luke ix. 51.

"It was the custom of the Galileans, who went up to the holy city at the feasts, to travel through the country of Samaria. As they were in their journey, some inhabitants of the village called Ginnæ, which lies on the borders of Samaria and the great plain, falling upon them, killed a great many of them."—Antiq. b. xx. c. 5. sect. 1.

20. "Our fathers," said the Samaritan woman, "worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."—John iv. 20.

"Commanding them to meet at Mount Gerizim, which is by them (the Samaritans) esteemed the most sacred of all mountains."—Antiq. b. xviii. c. 5. sect. 1.

21. "Then assembled together the chief priests, and the elders of the people, unto the palace of the high priest, who was called Caiaphas."—Matt. xxvi. 3.

That Caiaphas was high priest, and high priest throughout the presidency of Pontius Pilate, and consequently at this time, appears from the following account:—He was made high priest by Valerius Gratus, predecessor of Pontius Pilate, and was removed
from his office by Vitellius, president of Syria, after Pilate was sent away out of the province of Judea, Josephus relates the "advancement of Caiaphas to the high-priesthood in this manner: "Gratus gave the high-priesthood to Simou, the son of Camithus. He, having enjoyed this honour not above a year, was succeeded by Joseph, who is also called Caiaphas."—Antiq. b. xviii. c. 2. s. 2. After this, Gratus went away for Rome, having been eleven years in Judea; and Pontius Pilate came thither as his successor." Of the removal of Caiaphas from his office, Josephus likewise afterwards informs us; and connects it with a circumstance, which fixes the time to a date subsequent to the determination of Pilate's government. "Vitellius," he tells us, "ordered Pilate to repair to Rome; and after that, went up himself to Jerusalem, and then gave directions concerning several matters. And having done these things, he took away the priesthood from the high priest Joseph, who is called Caiaphas."—Antiq. c. 5. sect. 3.

22. "And they that stood by, said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest."—Acts xxiii. 4.

Now, upon inquiry into the history of the age, it turns out, that Ananias, of whom this is spoken, was, in truth, not the high priest, though he was sitting in judgment in that assumed capacity. The case was, that he had formerly held the office, and had been deposed; that the person who succeeded him had been murdered; that another was not yet appointed to the station; and that, during the vacancy, he had, of his own authority, taken upon himself the discharge of the office.—Antiq. b. xx. c. 5. s. 2.—c. 6. s. 2.—c. 9. s. 2. This singular situation of the high-priesthood took place during the interval between the death of Jonathan, who was murdered by order of Felix, and the accession of Ismael, who was invested with the high-priesthood by Agrippa; and precisely in this interval it happened that Saint Paul was apprehended, and brought before the Jewish council.

23. "Now the chief priests and elders, and all the council, sought false witness against him."—Matt. xxvi. 59.

"Then might be seen the high priests themselves, with ashes on their heads, and their breasts naked."
—Antiq. b. xviii. c. 15. sect. 3. 4. The agreement here consists in speaking of the high priests, or chief priests (for the name in the original is the same), in the plural number, when, in strictness, there was only one high priest; which may be considered as a proof, that the evangelists were habituated to the manner of speaking then in use, because they retain it when it is neither accurate nor just. For the sake of brevity, I have put down, from Josephus, only a single example of the application of this title in the plural number; but it is his usual style. "Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, Annas and Caiaphas being the high priests, the word of God came unto John."—Luke iii. 1. There is a passage in Josephus very nearly parallel to this, and which may at least serve to vindicate the evangelist from objection, with respect to his giving the title of high priest specifically to two persons at the same time. "Quadratus sent two others of the most powerful men of the Jews, as also the high priests Jonathan and Ananias."—Jew. War. b. ix. c. 12, sect. 6. That Annas was a person in an eminent station, and possessed an authority co-ordinate with, or next to, that of the high priest properly so called, may be inferred from Saint John’s Gospel, which, in the history of Christ’s crucifixion, relates that “the soldiers led him away to Annas first.”—Ibid, b. xviii. 13. And this might be noticed as an example of undesigned coincidence in the two evangelists. Again, Acts iv. 6, Annas is called the high priest, though Caiaphas was in the office of the high priesthood. In like manner, in Josephus, b. ii. c. 20, sect. 3, “Joseph, the son of Gorion, and the high priest Ananus, were chosen to be the supreme governors of all things in the city.” Yet Ananus, though here called the high priest Ananus, was not then in the office of the high priesthood. The truth is, there is an indeterminateness in the use of this title in the Gospel: sometimes it is applied exclusively to the person who held the office at the time; sometimes to one or two more, who probably shared with him some of the powers or functions of the office; and, sometimes, to such of the priests as were eminent by their station or character—Mark xiv. 53; and there is the very same indeterminateness in Josephus.

That such was the custom of the Romans on these occasions, appears from passages of Suetonius and Dion Cassius. "Patrem familias—canibus objecit, cum hoc titulo, Impie locutus parmularius."—Suet. Domit. cap. 10. And in Dion Cassius we have the following: "Having led him through the midst of the court or assembly, with a writing signifying the cause of his death, and afterwards crucifying him."—Book liv. "And it was written in Hebrew, Greek, and Latin."—Ibid. That it was also usual, about this time, in Jerusalem, to set up advertisements in different languages, is gathered from the account which Josephus gives of an expostulatory message from Titus to the Jews, when the city was almost in his hands; in which he says, "Did ye not erect pillars with inscriptions on them, in the Greek and in our language, 'Let no one pass beyond these bounds?'"

25. "When he had scourged Jesus, he delivered him to be crucified."—Matt. xxvii. 26.

The following passages occur in Josephus: "Being beaten, they were crucified opposite to the citadel."—Page 1246, 24th edit. Huds. "Whom, having first scourged with whips, he crucified."—P. 1080, 45th edit. "He was burnt alive, having been first beaten."—P. 1327, 43rd edit. To which may be added one from Livy, b. xi. c. 5: "Productique omnes, virisque cadit, ac secuti percussi." A modern example may illustrate the use we make of this instance. The preceding of a capital execution by the corporal punishment of the sufferer, is a practice unknown in England, but retained, in some instances at least (as appears by the late execution of a regicide), in Sweden. This circumstance, therefore, in the account of an English execution, purporting to come from an English writer, would not only bring a suspicion upon the truth of the account, but would, in a considerable degree, impeach its pretensions of having been written by the author whose name it bore. Whereas the same circumstance, in the account of a Swedish execution, would verify the account, and support the authenticity of the book in which it was found; or, at least, would prove that the author, whoever he was, possessed the information and the knowledge which he ought to possess.
26. "And they took Jesus, and led him away; and he, bearing his cross, went forth."—John xix. 16.

"Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross."—Plutarch De iis qui sero puniuntur, page 554; a Paris 1624.

27. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him."—John xix. 32.

Constantine abolished the punishment of the cross; in commending which edict, a Heathen writer notices this very circumstance of breaking the legs: "Eo pius, ut etiam veterrimumque supplicium patibulum, et cruribus sufragendis, primus removerit."—Aur. Vict. Ces. cap. xli.

28. "Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour."—Acts iii. 1.

"Twice every day, in the morning, and at the ninth hour, the priests perform their duties at the altar."—Antiq. b. xv. c. 7, sect. 8.

29. "For Moses, of old time, hath, in every city, them that preach him, being read in the Synagogues every Sabbath-day."—Acts xv. 21.

"He (Moses) gave us the law, the most excellent of all institutions; nor did he appoint that it should be heard only once, or twice, or often, but that, laying aside all other works, we should meet together every week to hear it read, and gain a perfect understanding of it."—Jos. against Apion, b. ii.

30. "We have four men, which have a vow on them; them take, and purify thyself with them, that they may shave their heads."—Acts xxii. 23.

"It is customary for those who have been afflicted with some distemper, or have laboured under any other difficulties, to make a vow, thirty days before they offer sacrifices, to abstain from wine, and shave the hair of their heads."—Jewish War, b. xi. c. 15.

"Them take and purify thyself with them, and be at charges with them, that they may shave their heads."—Acts v. 24. "He (Herod Agrippa) coming to Jerusalem, offered up sacrifices of thanksgiving, and omitted nothing that was prescribed by the law. For which reason he also ordered a good number of Naas—
rites to be shaved." Antiq. b. xix. c. 6. We here find that it was an act of piety among the Jews, to defray, for those who were under the Nazarite vow, the expenses which attended its completion; and that the phrase was "that they might be shaved." The custom and the expression are both remarkable, and both in close conformity with the Scripture account.

31. "Of the Jews, five times received I forty stripes save one."—II Cor. xi. 24.

"He that acts contrary hereto, let him receive forty stripes, wanting one, from the public officer."—Antiq. b. iv. c. 8, sect. 21. The coincidence here is singular, because the law allowed forty stripes: "Forty stripes he may give him, and not exceed."—Deut. xxv. 3. It proves that the author of the Epistle to the Corinthians was guided, not by books, but by facts; because his statement agrees with the actual custom, even when that custom deviated from the written law, and from what he must have learnt by consulting the Jewish code, as set forth in the Old Testament.

32. "Then came, also, publicans to be baptized."—Luke iii. 12.

From this quotation, as well as from the history of Levi, or Matthew (Luke v. 29), and of Zaccheus (Luke xix. 2), it appears, that the publicans or tax-gatherers were, frequently at least, if not always, Jews; which, as the country was then under a Roman government, and the taxes were paid to the Romans, was a circumstance not to be expected. That it was the truth, however, of the case, appears from a short passage of Josephus: "But, Florus not restraining these practices by his authority, the chief men of the Jews, among whom was John the publican, not knowing well what course to take, wait upon Florus, and give him eight talents of silver to stop the building."—Jewish War, b. ii. c. 14, sect. 45.

33. "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?"—Acts xxii. 25.

"Facinus est vinciri civem Romanum; scelus verbeari."—Cic. in Ver.

"Caedeatur virgis, in medio foro Messane, civis Romanus, Judices: cum intereas nullus gemitus, nulla vox alia, istius, miseri inter dolorem crepitumque plagarum, audiebatur, nisi haec, Civis Romanus sum."
34. "Then the chief captain came, and said unto him (Paul), Tell me, Art thou a Roman? He said, Yea." The circumstance here to be noticed is, that a Jew was a Roman citizen.—Acts xxii. 27.

"Lucius Lentulus, the consul, declared, I have dismissed from the service the Jewish Roman citizens, who observe the rites of the Jewish religion at Ephesus."—Antiq. b. xiv. c. 10, sect. 13. "And the chief captain answered, With a great sum obtained I this freedom."—Acts v. 28. "This privilege, which had been bought formerly at a great price, became so cheap, that it was commonly said, a man might be made a Roman citizen for a few pieces of broken glass."—Dion Cassius, b. lx.

35. "And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him." "For the hope of Israel, I am bound with this chain."—Acts xxviii. 16, 20.

"Quemadmodum eadem catena et custodiam et militem copulat; sic ista, quae tam dissimilia sunt, pariter incendunt."—Seneca, Ep. v.

"Proconsul estimeare solet, utrum in carcerem recipienda sit persona, an mili in tradenda."—Ulpian. i. i. sect. De Custod. et Exhib. Reor.

In the confinement of Agrippa by the order of Tiberius, Antonia managed that the centurion who presided over the guards, and the soldier to whom Agrippa was to be bound, might be men of mild character.—(Antiq. b. xviii. c. 7, sect. 5.) After the accession of Caligula, Agrippa also, like Paul, was suffered to dwell, yet as a prisoner, in his own house.

36. "And when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius."—Acts xxvii. 1.

Since not only Paul, but certain other prisoners, were sent by the same ship into Italy, the text must be considered as carrying with it an intimation, that the sending of persons from Judea to be tried at Rome was an ordinary practice. That in truth it was so, is made out by a variety of examples which the writings of Josephus furnish; and, amongst others, by the following, which comes near both to the time and the subject of the instance in the Acts: "Felix, for some slight offence, bound and sent to Rome several priests.
of his acquaintance, and very good and honest men, to answer for themselves to Caesar.”—Joseph. in Vit. sect. 3.

37. “And in these days came prophets from Jerusalem unto Antioch; and there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great dearth throughout all the world (or all the country); which came to pass in the days of Claudius Caesar.”—Acts xi. 27.

“In their time (i.e. about the fifth or sixth year of Claudius,) a great dearth happened in Judea.”—Antiq. b. I. xx. c. 1, sect. 2.

38. “Because that Claudius had commanded all Jews to depart from Rome.”—Acts xviii. 2.

“Judeos, impulsoe Chrasto assidue tumultuantes, Roma expulit.”—Suet. Claud. c. xxv.

39. “After this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him.”—Acts v. 37.

“He (viz. the person who in another place is called, by Josephus, Judas the Galilean, or Judas of Galilee,) persuaded not a few not to enrol themselves, when Cyrenius the censor was sent into Judea.”—Jewish War, b. vii.

40. “Art not thou that Egyptian which, before these days, madest an uproar, and leddest out into the wilderness four thousand men that were murderers.”—Acts xxii. 38.

“But the Egyptian false prophet brought a yet heavier disaster upon the Jews: for this impostor coming into the country, and gaining the reputation of a prophet, gathered together thirty thousand men, who were deceived by him. Having brought them round out of the wilderness, up to the Mount of Olives, he intended from thence to make his attack upon Jerusalem; but Felix, coming suddenly upon him with the Roman soldiers, prevented the attack. A great number, or (as it should rather be rendered) the greatest part of those that were with him, were either slain or taken prisoners.”—Jew. War, b. ii. c. 13, sect. 5.

In these two passages, the designation of the impostor, “Egyptian,” without his proper name; “the wilderness; his escape, though his followers were destroyed; the time of the transaction in the presi-
dentship of Felix, which could not be any long time
before the words of Luke are supposed to have been
spoken; are circumstances of close correspondency.
There is one, and only one, point of disagreement,
and that is, in the number of his followers, which in
the Acts are called four thousand, and by Josephus
thirty thousand: but, beside that the names of num-
bers, more than any other words, are liable to the
errors of transcribers, we are, in the present instance,
under the less concern to reconcile the evangelist with
Josephus, as Josephus is not, in this point, consistent
with himself. For whereas, in the passage here quoted,
he calls the number thirty thousand, and tells us that
the greatest part, or a great number (according as his
words are rendered) of those that were with him,
were destroyed; in his Antiquities, he represents four
hundred to have been killed upon this occasion, and
two hundred taken prisoners: Book 20. c. 7. sect. 6.
which certainly was not the "greatest part," nor "a
great part," nor "a great number," out of thirty
thousand. It is probable also, that Lysias and Jose-
phus spoke of the expedition in its different stages;
Lysias, of those who followed the Egyptian out of
Jerusalem; Josephus, of all who were collected about
him afterwards, from different quarters.

41. "Then Paul stood in the midst of Mars-hill,
and said, Ye men of Athens, I perceive that in all
things ye are too superstitious: for, as I passed by and
beheld your devotions, I found an altar with this in-
scription, TO THE UNKNOWN GOD. Whom
therefore ye ignorantly worship, him declare I unto
you."—Acts xvii. 22.

Diogenes Laertius, who wrote about the year 210,
in his history of Epimenides, who is supposed to have
flourished nearly six hundred years before Christ, re-
lates of him the following story; that, being invited
to Athens for the purpose, he delivered the city from
a pestilence in this manner:—"Taking several sheep,
some black, others white, he had them up to the
Areopagus, and then let them go where they would,
and gave orders to those who followed them, wherever
any of them should lie down, to sacrifice it to the god
to whom it belonged; and so the plague ceased.
Hence," says the historian, "it has come to pass,"

that, to this present time, may be found in the boroughs
of the Athenians anonymous altars: a memorial of the expiation then made."—In Epim. i. i. segm. 110. These altars, it may be presumed, were called anonymous, because there was not the name of any particular deity inscribed upon them.

Pausanias, who wrote before the end of the second century, in his description of Athens, having mentioned an altar of Jupiter Olympus, adds, "And high unto it is an altar of unknown gods."—Paus. l. v. p. 412. And in another place, speaks of altars of gods called unknown."—Ib. i. i. p. 4.

Philostratus, who wrote in the beginning of the third century, records it as an observation of Apollonius Tyaneus, "That it was wise to speak well of all the gods, especially at Athens, where altars of unknown demons were erected."—Phil. Apoll. Tyan. l. vi. c. 3.

The author of the dialogue Philopatris, by many supposed to have been Lucian, who wrote about the year 170, by others some anonymous Heathen writer of the fourth century, makes Critias swear by the unknown god of Athens; and, near the end of the dialogue, has these words, "But let us find out the unknown god of Athens, and, stretching our hands to heaven, offer to him our praises and thanksgiving."—Lucian. in Philop. tom. ii. Grav. p. 767, 780.

This is a very curious and a very important coincidence. It appears beyond controversy, that altars with this inscription were existing at Athens, at the time when Saint Paul is alleged to have been there. It seems also (which is very worthy of observation), that this inscription was peculiar to the Athenians. There is no evidence that there were altars inscribed "to the unknown God" in any other country. Supposing the history of Saint Paul to have been a fable, how is it possible that such a writer as the author of the Acts of the Apostles was, should hit upon a circumstance so extraordinary, and introduce it by an allusion so suitable to Saint Paul's office and character?

The examples here collected, will be sufficient, I hope, to satisfy us, that the writers of the Christian history knew what they were writing about. The argument is also strengthened by the following considerations:—
I. That these agreements appear, not only in articles of public history, but sometimes, in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping.

II. That the destruction of Jerusalem, which took place forty years after the commencement of the Christian institution, produced such a change in the state of the country, and the condition of the Jews, that a writer who was acquainted with the circumstances of the nation before that event, would find it difficult to avoid mistakes in endeavouring to give detailed accounts of transactions connected with those circumstances, forasmuch as he could no longer have a living exemplar to copy from.

III. That there appears, in the writers of the New Testament, a knowledge of the affairs of those times, which we do not find in authors of later ages. In particular, "many of the Christian writers of the second and third centuries, and of the following ages, had false notions concerning the state of Judea, between the nativity of Jesus and the destruction of Jerusalem."—Lardner's Cred. Therefore they could not have composed our histories.*

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BOOK III.

THE CHRISTIAN HISTORY EXPLAINED AND DEFENDED BY SACRED AND EARLY CHRISTIAN WRITERS.

CHAPTER I.

Of the Prophecies of Jesus Christ.

The Divine Origin of the Gospel might safely depend upon the minute, obvious, and irrefragable evidence contained in the antecedent chapters; but the wisdom and benignity of the Redeemer having distinguished

* Extracted from Paley's Evidences; but may be seen at greater length in the works of Dr. Lardner.
his dispensation with evidence upon evidence, we proceed with those Prophecies which emphatically characterise and seal his mission.—

**Jesus Christ' predicted:**—

1. *That his doctrine should occasion much confusion in the world.* "I am come to send fire on the earth, and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division."—Luke xii. 49, 51.

The Redeemer well knew from the infatuated state of the human mind; in which, cruelty, ambition, and impurity, were firmly seated, that his pure, benevolent doctrines, would create alarm, jealousy, and revenge; and that they would be mutilated and distorted by the caprice, bigotry, and perfidy, of the weak, arbitrary, and designing. The sufferings of the primitive Christians, with the providential reaction upon their Jewish and heathen persecutors, amply fulfil and confirm this prediction.

2. *That his disciples should be unkindly treated.*—"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service."—John xvi. 2. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."—Matt. xxiv. 9.

The Old Testament prophets preface their revelations with—"The word of the Lord came unto me, saying," or, "then said the Lord unto me;" but, *Jesus Christ possessing the prescience of the godhead,* says—"I tell you," and has he erred? Has he spoken presumptuously? None will accuse the Redeemer of flattery; of seducing the ignorant with
specious promises.—Then let them acknowledge, 1. his candour. 2. his calm, deliberate, unsophisticated integrity; and, 3. after reading from Chap. iv. to the end of the Acts of the Apostles, and the Epistles generally, let them unequivocally confess that HE SPOKE TRULY! And, surely the Creator would baffle the predictions of a presumptuous, even though he were a good, man. Jesus Christ speaks as being God;—if his pretensions are false, or equivocal, the supreme being cannot be expected to fulfil his predictions—but the predictions of Jesus Christ are literally fulfilled!—Therefore, Jesus Christ is, what his dispensation declares him to be:—the Creator of all things, the Son of God!

3. That the husbandmen who killed the servants, should slay the lord of the vineyard’s son, and, in consequence, be rejected, and destroyed.—“When the time of the fruit drew near, the lord of the vineyard sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But, last of all he sent unto them his son, saying, they will reverence my son. But, when they saw the son, they said among themselves, This is the heir; come let us kill him, and seize on the inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”—Matt. xxi. 34—41.
The prophets of God were seldom well received by the Jews.* Intent upon wealth, gratification, splendour, and power; this people was almost invariably immersed in sin, frequently in idolatry. Messages from God were but little attended to—immediately distressive, the most irrational humiliation took place; and if in the least favourable, the most preposterous joy. Warnings had but a momentary effect; and, more especially, if affecting the next, or any more distant generation. If any thing unpleasant was foretold, the vindictive spirit was aroused, and the

*"The prophets of the true God were inspired by the purest principles. They actively and invariably exerted themselves in the cause of virtue. The system of morality which they sanctioned was pure, severe, and founded upon determinate and acknowledged principles. They tempered its severity, however, with the love of mercy and the gentle feelings of benevolence. With all the warmth of zeal, and energy of eloquence, they recommended the cause of the stranger, the widow and the orphan. Neither the pomp of station, nor the tyranny of power, could shield the offender from their manly and indignant rebukes: and exhibiting a boldness, which, perhaps, is unparalleled in the whole history of mankind, and which could only be inspired by the confidence of truth and the certainty of divine assistance, they even chastised a powerful monarch for the unlawful indulgence of his passions; and openly denounced the vengeance of the High Being, by whom they were inspired, against a formidable tyrant, who had murdered, for the sake of plunder, the poor possessor of a neighbouring vineyard. The piety which they required was not the cold and inefficient duty of an external ritual: it was the religion of the heart, the control of the internal feelings of the soul, and an inward and ever-active persuasion of the existence and providence of an all-judging God. It earnestly excited gratitude for his favours, supplication for his forgiveness, and reliance on his protection. These moral and religious duties were not varied with the progress of civilization, nor made to bend to temporal occurrences, to the will of a favoured monarch, or the caprices of contending parties. They were independent of human events, regular as the order of nature, and eternal as the Fountain of inspiration. Their influence was the most extensive which the imagination can conceive. They were not calculated to aggrandize a favourite state, nor appropriated to the inhabitants of a particular climate; but they were equally useful to all countries, and obligatory on the whole human race."—Dr. Richards's Bampton Lectures.
consequences generally fatal to the prophet; if prosperity and greatness were promised, ambition darkened the understanding, and betrayed the whole nation into indifference, and transgression. Thus, the produce of this vineyard was, indeed, but seldom grateful to its lord. The return for his best favours was but a momentary thanksgiving; or whimsical, degrading rapture. In fine, the worst passions seem to have influenced this people; for we uniformly find them despicably credulous, obstinate, and unfeeling. We need scarcely add, that our Saviour is, in this parable, the lord of the vineyard's son; and that he foretells his own death; and constrains the very Jews ("they say unto him") to adjudge themselves, pronounce their own destruction, and justify the calling in of the Gentiles.

4. That the Gentiles should be called to the faith, and the Jews rejected.—"Many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness."—Matt. viii. 11, 12.

"Well, because of unbelief they were broken off. Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness;—if thou continue in his goodness: otherwise thou also shalt be cut off."—Rom. xi. 20—22. The spread of the Gospel amongst the different nations of the earth* in the present day, whilst the Jews are

* Mr. Horne, in his Introduction to the Critical Study of the Scriptures, furnishes III. Tables, shewing the principal translations of the New Testament and Bible into the modern languages of Europe, Asia, Africa, and America.

Table I. Modern Europe, about 48 versions.
   11. Modern Asia, about 41 versions.
III. Modern Africa (5) and Modern America (11) 16.
   Making an aggregate of 106 versions.
literally wandering in "outer darkness," is a palpable
confirmation of the truth and divinity of the New
Testament.

5. That one of his disciples should betray him.—
"Verily, I say unto you, that one of you shall betray
me."—John xiii. 21.
. "Lo, Judas one of the twelve came;" &c. &c. "and
forthwith he came to Jesus, and said, Hall, Master;
and kissed him."—Matt. xxvi. 47—49.

6. That Peter should deny him.—"Verily, I say
unto thee, that this night, before the cock crow, thou
shalt deny me thrice.—Matt. xxvi. 34.
. "Now Peter sat without in the palace: and a dams
el came unto him, saying, Thou also wast with Jesus of
Galilee. But he denied before them all, saying, I
know not what thou sayest. And when he was gone
out into the porch another maid saw him, and said
unto them that were there, This fellow was also with
Jesus of Nazareth. And again he denied with an oath,
I do not know the man. And after a while came
unto him they that stood by, and said to Peter, Surely
thou also art one of them; for thy speech bewrayeth
thee. Then began he to curse and to swear, saying, I
know not the man. And immediately the cock crew.
And Peter remembered the words of Jesus, who said
unto him, Before the cock crow thou shalt deny me
thrice. And he went out, and wept bitterly."—Matt.
xxvi. 69—75.

7. That he should be forsaken by his disciples.—"All
ye shall be offended because of me this night; for it is
written, I will smite the shepherd; and the sheep of the
flock shall be scattered abroad."—Matt. xxvi. 31.
“Jesus said, are ye come out, as against a thief, with swords and staves, for to take me? Then all his disciples forsook him, and fled.” — Matt. xxvi. 55, 56.

8. That he should be betrayed unto the chief priests; that they should condemn him to death, and deliver him to the Gentiles to mock, scourge, and crucify him; and that he should arise on the third day. — “Behold we go up to Jerusalem, and the son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn him to death; and shall deliver him to the Gentiles to mock and to scourge, and to crucify him: and the third day he shall rise again.” — Matt. xx. 18, 19.

“And they laid hands on Jesus and took him; and led him to Caiphas the high priest, where the Scribes and the elders were assembled. And the chief priests and the elders took council against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.” Whom, they compelled to scourge, and crucify him. Jesus Christ was buried and arose as he said: — “Go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him.” — Matthew xxvi. xxvii. xxviii. (See Pred. 31. page 64.)

9. That when he was risen he should go before his disciples into Galilee. — “But after I am risen again, I will go before you into Galilee.” — Matt. xxvi. 32.

“Then the eleven disciples, went away into Galilee; and when they saw Jesus they worshipped him. And Jesus said unto them, All power is given unto me in heaven and in earth.” — Matt. xxviii. 16, 17, 18.

10. That after his ascension, and whilst his disciples were in Jerusalem, the Holy Spirit should be sent unto H
11. That his disciples should work miracles.—"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 17, 18.

See Chapter III of this Book.

12. That false Christs, and false Prophets should arise.—"Take heed lest any man deceive you: for many shall come in my name, saying I am Christ; and shall deceive many. False Christs, and false Prophets shall rise, and shall propose (see Lardner) signs, and wonders, to seduce, if it were possible, even the very elect."—Mark xiii. 5, 6, 12. "I am come in my Father's name and ye receive me not. If another

* "It must have been of the utmost importance in the early times of the Gospel, and certainly not of less importance to every subsequent age, to have an authentic account of the promised descent of the Holy Ghost, and of the success which attended the first preaching of the Gospel both among the Jews and Gentiles. These great events completed the evidence of the divine mission of Christ; established the truth and universality of the religion which he taught; and pointed out, in the clearest manner, the comprehensive nature of the redemption which he purchased with his death."—Bishop Tomline.
shall come in his own name, him ye will receive."—John v. 43.

"Now it came to pass, while Fadus (A.D. 45 or 46) was procurator of Judea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. However, Fadus did not permit him to make any advantage of his wild attempt, but sent a troop of horsemen out against them, who, falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. This was what befell the Jews in the time of Cuspius Fadus' government."—Antiq. b. 20. c. v. s. 1.

"Impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs that should be performed by the providence of God. And many that were prevailed on by them suffered the punishments of their folly; for Felix brought them back, and then punished them. Moreover, there came out of Egypt* about this time, to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said farther, that he would shew them from hence, how, at his command, the walls of Jerusalem would fall down; and he promised them, that he would procure them

* Of this Egyptian impostor, and the number of his followers in Josephus, see Acts xxi. 38.
an entrance into the city, through those walls, when they were fallen down. Now, when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them, with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive."—Antiq. b. 20, c. viii, s. 6.

"The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people, fled, in number about six thousand. But before Caesar had determined any thing about these people, or given the commanders any orders relating to them, the soldiers were in such a rage that they set that cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. A false prophet was the occasion* of these people's destruction, who had made a public proclamation in the city that very day, that "God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance." Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who announced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes."—Jew. War, b. 6, c. v. s. 2. We find recorded, down to 1682, twenty-four false Christs; and false teachers, during the early period of Christianity, one hundred and thirty-two.

* Roland here justly takes notice, that these Jews, who had despised the true Prophet, were deservedly abused and defied by these false ones.
13. That Jerusalem should be completely destroyed before that generation passed away.—"When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass: Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; but before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."—Luke xxi. 9—12. "And when he was come near Jerusalem, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke xix. 41—44. "And as some spake of the temple, he said, As for these things, behold, the days will come, in the which, there shall not be left one stone upon another which shall not be thrown down. When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For these be the days of vengeance, that all things which are written might be fulfilled: there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles."—Luke xxi. 5, 6, 20, 22, 23, 24. "Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often.
would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate!"—Matt. xxiii. 36, 37, 38.

We have here to observe that before the overthrow of the Jewish city, temple, and people, 1. The Christians were to be persecuted. 2. There were to be Wars and Commotions amongst the Jews, &c. 3. Earthquakes, Famines, and Pestilences were to rage. And, 4. The present generation was to witness the whole.

(1) For an account of the Persecution of the primitive Christians, by Nero—see the extract from Tacitus, Book II. Chap. I. page 80.

(2) A. D. 40. Two Jews occasioned a disturbance in Mesopotamia, in which upwards of fifty thousand people were destroyed (Antiq. b. 18. c. ix). A. D. 49. Twenty thousand Jews perished in a tumult at Jerusalem (Antiq. b. xx. c. 5. s. 3.) At Cesarea the contents were long and desperate; Josephus says—"Now the people of Cæsarea had slain the Jews that were among them on the very same day and hour [when the soldiers were slain], which one would think must have come to pass by the direction of Providence; insomuch that in one hour's time above twenty thousand Jews were killed, and all Cæsarea was emptied of its Jewish inhabitants; for Florus caught such as ran away and sent them in bonds to the galleys. Upon which stroke that the Jews received at Cæsarea, the whole nation was greatly enraged; so they divided themselves into several parties, and laid waste the towns of the Syrians, and their neighbouring cities, Elaphis, and Sebonitis, and Gerasa, and Pella, Typhopolis, and after them Gadara and Hippos; ing upon Golanitis, some cities they destroyed
there, and some they set on fire, and then went to Kedasa, belonging to the Tyrians, and to Ptolemals, and to Gaba, and to Cæsarea; nor was either Sebaste [Samaria] or Askalon able to oppose the violence with which they were attacked; and when they had burnt these to the ground, they entirely demolished Anthodon and Gaza; many also of the villages that were about every one of those cities were plundered, and an immense slaughter was made of the men who were caught in them.

"However, the Syrians were even with the Jews in the multitude of the men whom they slew; for they killed those whom they caught in their cities; and that not only out of the hatred they bare them, as formerly, but to prevent the danger under which they were from them: so that the disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of the one party was in the destruction of the other; so the day time was spent in shedding of blood, and the night in fear, which was of the two the more terrible. It was then common to see cities filled with dead bodies, still lying unburied, and those of old men mixed with infants, all dead, and scattered about together; women also lay amongst them, without any covering for their nakedness. You might then see the whole province full of inexpressible calamities; while the dread of still more barbarous practices, which were threatened, was every where greater than what had been already perpetrated.

"And thus far the conflict had been between Jews and foreigners; but when they made excursions to Scythopolis, they found Jews that acted as enemies: for as they stood in battle array with those of Scythopolis, and preferred their own safety before their rela-
tion to us, they fought against their own countrymen; nay, their alacrity was so very great, that those of Scythopolis suspected them. These were afraid, therefore, lest they should make an assault upon the city in the night time, and, to their great misfortune, should thereby make an apology for themselves to their own people for their revolt from them. So they commanded them, that, in case they would confirm their agreement, and demonstrate their fidelity to them, who were of a different nation, they should go out of the city with their families to a neighbouring grove: and when they had done as they were commanded, without suspecting any thing, the people of Scythopolis lay still for the interval of two days, to tempt them to be secure; but on the third night they watched their opportunity, and cut all their throats,—some as they lay unguarded, and some as they lay asleep. The number that was slain was above thirteen thousand; and then they plundered them of all that they had.

"Besides the murder at Scythopolis, the other cities rose up against the Jews that were among them: those of Askalon slew two thousand five hundred, and those of Ptolemais two thousand, and put not a few into bonds; those of Tyre also put a great number to death, but kept a greater number in prison; moreover, those of Hippos and those of Gadara did the like, while they put to death the boldest of the Jews, but kept those of whom they were most afraid in custody; as did the rest of the cities of Syria, according as they every one either hated them or were afraid of them.—(Jew. War, b. ii. c. 18, s. 1, 2, 3, 5.) At Alexandria, Tiberius Alexander turned two Roman legions, with five thousand other soldiers, upon the Jews, with permission not only to kill them, but to plunder and burn their houses. The Jewish historian adds: "No mercy
was shewn to the infants, and no regard had to the aged; but they went on in the slaughter of persons of every age, till all the place was overflowed with blood, and fifty thousand lay dead upon heaps."—(Jew. War, b. ii. c. 18, s. 8.) “The people of Damascus came upon ten thousand unarmed Jews, and cut all their throats in one hour’s time.”—(Jew. War, b. ii. c. 20, s. 2.) And so the extermination of this obstinate, infatuated people went on, until their complete overthrow, with their city and temple, A.D. 70.

(3) Earthquakes, Famines, and Pestilences were predicted. Tacitus informs us of an earthquake at Rome, and of one at Apamea, in the reign of Claudius.—(Ann. b. xii. c. 43, 53.) He also mentions one at Laodicea, in the reign of Nero.—(Ann. b. xiv. c. 27.) Eusebius says, that Laodicea, Hierapolis, and Colosse, were overthrown by an earthquake.—(Chron. p. 161.) And Tacitus informs us of one at Campania.—(Ann. b. xv. c. 22.)

Famines are mentioned by Josephus (Antiq. b. xx. c. 5, s. 2). By Dion Cassius (Dion, b. lx. p. 671 al 949). By Tacitus (Ann. b. xii. c. 43). By Eusebius (Chron. p. 160). By Suetonius (Claud. c. 18). And by Orosius (b. vii. c. 6).

The Jews in Babylon suffered from a Pestilence, A.D. 40 (Antiq. b. xviii. c. 9, sec. 8). And in the year 65 there was a great mortality at Rome (Pagi, a. D. 67, n. iii). See Tacitus, Ann. b. xvi. c. 13, and Suetonius, Nero, c. 39.

We now arrive at Jerusalem, A.D. 70. “Titus did not think it fit for so great an army to lie entirely idle,

* Since the days in which David built his capital on the rugged heights of Sion, great alterations had taken place in Jerusalem. That eminence was still occupied by the upper city; but Moriah and Acra, upon the former of which Baal
and yet that it was in vain to fight with those that would be destroyed one by another. His opinion was, that if they aimed at quickness, joined with security, they must build a wall round about the whole city, which was, he thought, the only way to prevent the Jews coming out any way; and that then they would either entirely despair of saving the city, and so would surrender it up to him, or be still the more easily conquered, when the famine had farther weakened them. For that besides this wall he would not lie entirely at rest afterward, but would take care then to have banks raised again, when those that would oppose them were become weaker. But that, if any one should think such a work to be too great, and not to be finished without much difficulty, he ought to consider

the Temple, were also taken in. South the height of Zion, the upper city was separated from the lower by a ravine which ran through Jerusalem, called the Tyropoemon, or the valley of the cheesemongers. To the north extended a considerable suburb called Bezetha, or the new city.

At this period, Jerusalem was fortified by walls and secured by abrupt and impassable ravines. The first, or outer walls, encompassed Bezetha; it began at the tower Hippicus, which stood at the extreme corner of Mount Zion, crossed the valley of Tyropoemon; ran along by the Monuments of Helena towards the Fullers Monument, and into the valley of Jehoshaphat, where it joined the inner wall under the Temple. This wall was built of stones 35 feet long; it was 17½ feet broad, and 3½ feet high; on which stood battlements 3½ feet, and pinnacles 5½ feet, so that the whole was nearly 45 feet high. The second wall intersected the lower city, struck northward then turned to the east, and joined the north-west corner of the tower of Antonia; which stood at the north-west corner of the Temple, and was separated by a moat, which protected the whole northern front of the Temple. The old, or inner wall, was that of Sion; starting from the south-western porticoes of the Temple, it ran along the ridge of the Tyropoemon, passed the council-house, and abutted on the tower Hippicus, whence the northern wall sprang. The old wall then ran southward through Bethsaz to the gate of the Esseus, along the ridge of the valley of Hinnom towards the pool of Solomon, and through Ophir (probably a glen) until it joined the eastern Portico of the Temple. Thus, it may be said, there were four distinct towns, each requiring a separate siege. The first wall
that it is not fit for Romans to undertake any small work.

"These arguments prevailed with the commanders. So Titus gave orders that the army should be distributed to their several shares of this work; and, indeed, there now came upon the soldiers a certain divine fury, so that they did not only part the whole wall that was to be built among them, nor did only one legion strive with another, but the lesser divisions of the army did the same; insomuch that each soldier was ambitious to please his decurion, each decurion his centurion, each centurion his tribune, and the ambition of the tribunes was to please their superior commanders; while Cæsar himself took notice of and rewarded the like contention in those commanders; for he went

 gained, Bezetha only was opened; the northern fortifications of the Temple, the Antonia, and the second wall, still defended the other quarters; the second wall gained, only a part of the lower city was opened, the rock-built citadel of Antonia, the Temple, and Bion, were still in their strength.

The whole circuit was rather more than four miles; and, at intervals of 350 feet, these almost impregnable walls were guarded with towers of the same solid masonry. 90 towers stood in the first wall; 14 in the second; and 60 in the third. They were 35 feet broad, and 35 feet high; with lofty chambers, and other rooms, still higher. The octagon tower of Psephina, opposite to which Titus encamped, was 123½ feet high, and surveyed the territory of Judea to the border of Arabia and the sea; corresponding, was the tower Hippicus, and following the old wall were those of Phasaelius and Mariamne; stupendous, even as works of Herod. Hippicus square, 43½ feet each way, and 140 feet high; Phasaelius, 70 feet square, with breast works, bulwarks, and other defences, 167 feet high; Mariamne, solid wall 35 feet wide, and 35 feet high, and with other works 76½ feet high. The masonry was white marble, in blocks 35 feet long, 17½ wide, and 6½ high. The fortress Antonia stood alone on a precipitous rock of 90 feet, at the northwest corner of the Temple; also a work of Herod. It was 70 feet high, and had 4 other towers; three of them between 60 and 90 feet high; that next the Temple, above 120. And, high above the whole city, rose the Temple, uniting with the splendour of the first sacred edifice in the world, the commanding strength of a well-planned citadel. — See the Plan, facing title.
round about the works many times every day, and took a view of what was done. The length of the wall was forty furlongs, one only abated. Now, at this wall, without, were erected thirteen places to keep garrison in, whose circumferences put together amounted to ten furlongs. The whole was completed in three days: so that what would naturally have required some months was done in so short an interval as is incredible.

"So all hope of escaping was now cut off from the Jews, together with the liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families: the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men, wandered about the market place like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come. Nor was there any lamentations made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions: for those who were just going to die, looked upon those that were gone to their rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night, had seized upon the city."—Jew. War, b. v. c. 12, s. 1, 2, 3.
"So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had for certain long ago doomed it to the fire: and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month. The flames took their rise from the Jews themselves, and were occasioned by them: for upon Titus’ retiring the seditious lay still for a while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking; and being hurried only by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it.

"And now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and, as he was, ran to the holy house, in order to have a stop put to the fire; after him followed all his commanders, and after them followed the several legions in great astonishment: so there was a great clamour and tumult raised, as was natural upon the disorderly motion of so great an army. Then did Caesar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire."
But they did not hear what he said, though he spake so loud, having their ears already dinned by a greater noise another way; nor did they attend to the signal he made with his hand neither, as still some of them were distracted with fighting, and others with passion. But as for the legions that came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at this time; and as they were crowding into the temple together, many of them were trampled on by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered; and when they were come near the holy house, they made as if they did not so much as hear Caesar's orders to the contrary, but they encouraged those that were before them to set it on fire.

"And now, since Caesar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders, and saw it, with what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted of and believed about it. But as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house, and Titus supposing, what the fact was, that the house itself might yet be saved, he came up in haste, and endeavoured to persuade the soldiers to quench the fire; and gave order to Liberallius, the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves, and to restrain them: yet were their passions too hard for the regards they
had for Cæsar, and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them too hard for them also. Moreover, the hope of plunder induced many to go on, as having this opinion, that all the places within were full of money, and as seeing that all around about it was made of gold. And, besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate, in the dark; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Cæsar with them, and when nobody any longer forbade those that were without to set fire to it. And thus was the holy house burnt down without Cæsar's approbation."—Jew. W ar b. vi. c. 4. s. 5, 6, 7. Well might that God, who saw all these dreadful events approaching, exclaim—"BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE!"
—See Book i. Chap. ii. ante.

CHAPTER II.

Of the Miracles of Jesus Christ.

SECT I.—By an examination of the Miracles of the Jewish Prophets, of Jesus Christ, and of his Apostles; and by investigating their nature, publicity, and tendency; we shall very soon be convinced that that prejudice which prevents scrutiny and reflection is the sole cause of indifference and scepticism. When, or where, has the impostor, or the enthusiast, succeeded in reanimating the dead? In giving sight to the blind? In restoring the diseased and deformed to health, and natural conformation? Or, in calming the driving storm, and turbulent ocean? And all by a word? No affected diffidence—no pompous preparation—no dissembled ambition—no convulsive agony—no illusive incantation—no concealment—no mystery; nothing on earth, save the simple, energetic, irresistible word of
God, or of his ministers! And, is this the evidence that is slighted? Are these the actions that man cannot submit to examine, because of their insignificance? It is not required that they should be received without scrutiny; but, if they are palpable, public, and well attested, surely the most irrational obstinacy must sway the mind of that individual who evades ingenuous conviction!

II.—We shall briefly notice the miraculous actions of Jesus Christ, whose supernatural power, Jews, Unitarians, and Mahometans, admit: indeed, this could not but be granted, considering that the extraordinary works of our Saviour constituted the entire basis of the Apostles' faith, before the crucifixion. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases, and torments," &c.; "and he healed them."—Matthew iv. 23, 24. "And behold there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean; and Jesus put forth his hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed."—Matt. viii. 2, 3. "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormentcd. And Jesus saith unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."—Matt. viii. 5, 6, 13. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her, and she arose."—Matt. viii. 14, 15. "And when he was entered into a ship, his disciples followed him. And behold there arose a great tempest in the sea, in so much that the ship was covered with the waves; but he was asleep. And his disciples came unto him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."—Matt. viii. 23—26.
The sick of the palsy is healed.—Matt. ix. 6. The dead is reanimated, “the fame whereof went abroad into all the land.”—Matt. ix. 25, 26. Sight is restored to the blind, who “spread abroad his fame in all the country.”—Matt. ix. 27—31. Diseases generally are healed.—v. 35. “And when he was departed thence, he went into their synagogue: and behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep; and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole like the other.”—Matt. xii. 9—13. Speech and sight are restored to the blind and dumb. “And all the people were amazed, and said, Is this the Son of David?”—Matt. xii. 22, 23. Provisions are miraculously increased.—Matt. xiv. 15—21. Jesus Christ walketh on the sea, in the night; and the ship’s crew declare, “Of a truth, thou art the Son of God.”—Matt. xiv. 24—33. Bartimeus is restored to sight.—Mark x. 46—52. A nobleman’s son is restored to health. “And the father inquired of them at what hour his son began to amend: and he knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.”—John iv. 46—53. Lazarus is raised to life from the grave. “Many of the Jews, who had seen the things which Jesus did, believed on him; but some went to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation.”—John xi. 1—48. “And as Jesus passed by, he saw a man which was blind from his birth. And he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is, by interpretation, Sent). He went his way, therefore, and washed, and came seeing. The neighbours,
therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe, concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye said was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and
said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now, we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."—John ix. 1, 6—34.

Upon this miracle Bonnet observes:—"The interrogatories contained in the evidence of the witnesses continually awaken my attention.

"It is there chiefly that I must search for the sources of the probability of the facts attested. If these interrogatories, as I have already observed, have never been formally confuted by those whose greatest interest it was to contradict them, I must allow the consequences which naturally result from them. Amongst these interrogatories there is one especially which claims my attention, and which I cannot read without feeling a secret pleasure; I mean that of the man born blind, and cured by the divine messenger. This miracle becomes a cause of great astonishment to all those who had known the blind man. They are at a loss what to think, and are divided in their opinions. They bring him into the presence of the doctors; who question him, and ask him, how he came to receive his sight? He answers, He put clay upon my eyes, and I washed, and I do see.

The doctors are not yet convinced of the fact; they doubt and reason among themselves; they wish to fix their doubts; and, suspecting that the man was not born blind, they send for his father and mother.—Is this your son, whom ye say was born blind? How then does he now see? His parents answered them, and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not, or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. The doctors therefore question again this man who had been blind
from his birth; they again call him a second time before them, and say, Give God the praise; we know that this man who hath opened thine eyes is a sinner. He answered, and said, Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see. On this ingenuous answer the doctors recur again to their first question—What did he do? They again ask him—How opened he thine eyes?—I have told you already, he answers, with the same firmness and candour—wherefore would you hear it again? Will ye also be his disciples? This answer irritates the doctors—They revile him—As for this fellow, we know not from whence he is—Why! herein is a marvellous thing, that ye know not from whence he is, again replies this man, full of candour and good sense, and yet he hath opened my eyes, &c. What ingenuousness, what simplicity, what precision, what well-connected reasoning! If such as these are not the characteristics of truth, by what marks shall we ever discover it?"—Phil. and Crit. Inq. b. iii. c. v. 

III.—We make no comment upon these things, they are all palpable—such as are evident to the senses, done in public; and most of them in the midst of enemies, and persecutors, whose deceptibility cannot be supposed, or for a moment admitted. We subjoin the account of two miracles attributed to Vespasian;* and refer for a critical notice of the tales collected by Montgeron, to Horne's Introduction. By the way, Oxford possesses a Memoir, which, being curious, we add to that of Vespasian.

* "Vespasian passed some months at Alexandria, having resolved to defer his voyage to Italy till the return of summer, when the winds, blowing in a regular direction, afford a safe and pleasant navigation. During his residence in that city a number of incidents out of the ordinary course of nature, seemed to mark him as the particular favourite of the gods. A man of mean condition, born at Alexandria, had lost his sight by a defluxion in his eyes. He presented himself before Vespasian, and falling prostrate on the ground, implored the emperor to administer a cure for his blindness. He came, he said, by the admonition of Serapis, the god whom the superstition of the Egyptians holds in the highest veneration. The request was, that the Emperor, with his spittle would condense to moisten the poor man’s face and the balls of his eyes. Another who had lost the use of his hand, inspired by the same god, begged that he would tend on the part affected. Vespas-
CHAPTER III.

Of Miracles wrought by the Apostles of Jesus Christ in his name.

SECTION I.—The Evidence drawn from Miracles, is so peculiar, and incontrovertible, in the Mosaic and Gospel dispensations; and the attacks of Infidels have been so formidable and unavailing against it, that we are induced to notice the miraculous actions of the Apostles with a little particularity. A former Chapter (Chap. 5. Book ii), with the 8th, 9th and 10th of the present Book, shew that the New Testament Writings were published by those whose names they bear; that they were acknowledged and made the standard of doc-
sian smiled at a request so absurd and wild. The wretched objects persisted to implore his aid. He dreaded the ridicule of a vain attempt; but the importunity of the men, and the crowd of flatterers, prevailed upon the prince not entirely to disregard their petition.

"He ordered the physicians to consider among themselves, whether the blindness of the one, and the paralytic affection of the other, were within the reach of human assistance. The result of the consultation was, 'that the organs of sight were not so injured, but that, by removing the film or cataract, the patient might recover. As to the disabled limb, by proper applications and invigorating medicines, it was not impossible to restore it to its former tone.' The gods, perhaps, intended a special remedy and chose Vespasian to be the instrument of their dispensations. If a cure took place, the glory of it would add new lustre to the name of Caesar; if otherwise, the poor men would bear the jests and raillery of the people. Vespasian, in the tide of his affairs, began to think that there was nothing so great and wonderful, nothing so improbable, or even incredible, which his good fortune would not accomplish. In the presence of a prodigious multitude, all erect with expectation, he advanced with an air of serenity, and hazarded the experiment. The paralytic hand recovered its functions, and the blind man saw the light of the sun."—Hist. b. iv. c. 81.

"About the year A.D. 600, St. Augustine went to preach at Cometo, in Oxfordshire. The priest of the place made a heavy complaint to the saint, that the lord of the manor, though often admonished by him, yet would pay him no tithe. Augustine questioned the lord about his default in devotion; but he stoutly answered, that the tenth sheaf was, doubtless, his that had interest in the nine, and therefore he would pay none. Presently Augustine declared him excommunicated, and turning to the altar to say mass, publicly forbade that any excommunicated person should be present; when, suddenly, a dead corpse, that had been buried at the church door, arose.
trine, and morality in the principal churches, the members of which, being contemporary with the writers, and the events described, and alluded to, could not possibly be imposed upon; that they were preserved as a sacred invaluable deposit; and that they were admitted as the only authentic and decisive criteria, even by the innovators who distracted the christian church in the second, third, and fourth centuries, are facts clearly made out. Hence, the accounts of these extraordinary actions were published at the time, in the places, and amongst the identical people, stated in the sacred volume: and, the respective churches are appealed to, exhorted, and animadverted upon, in consequence of the indisputable evidence afforded them

and departed out of the limits of the church yard, standing still without, while the mass continued. On its being ended, Augustine came up to his living-dead, and charged him in the name of the Lord God, to declare who he was. He told the saint, that in the time of the British state, he was 

aujus villæ patronus

and although he had been often urged by the doctrine of the priest to pay his tithes, yet, he never could be brought to it; for which he died, he says, excommunicated, and was carried to hell. Augustine desired to know where the priest who excommunicated him was buried. This living-dead man shewed him the place, where the saint made an invocation of the dead priest, and bade him arise, because they wanted his help. The priest arose. Augustine asked him, if he knew the other who was risen: yes, replied the priest, and also expressed wishes that he had never known him; for, says he, he was in all things ever adverse to the church, a detainer of his tithes, and a great sinner to his death; and, therefore, I excommunicated him. Augustine then publicly declared that it was now proper that mercy should be used towards him, for that he had suffered long in hell for his offence; wherupon the saint gave him absolution, and sent him to his grave, where he again fell into dust and ashes. This patronus being departed, the newly-risen priest told the saint that his corpse had lain in the grave above a hundred and seventy years. Augustine would gladly have had him continue upon earth again, for the instruction of souls, but could not prevail upon him, so he also returned to his former lodging. The lord of the place standing by all this time, and trembling, was now demanded if he would pay his tithes, upon which he fell down at St. Augustine's feet, weeping and confessing his offence, and receiving pardon, became all his life-time a payer of tithes, and a follower of Augustine:—Life of Thomas a Becket, by John de Grandisono, Pub. Lib. Oxford.

This legend is also found in the historia aures of Johannes Anglico.—M.S. part 2, No. 17, cap. 72.
by these extraordinary events. We are aware of the prejudice that exists against this description of evidence: but, it is about as reasonable to say, I know there is base coin, and therefore, I will not admit that there is any true; I know there are impostors, and therefore I will not admit that there are any honest men; as to object to miracles, because there are spurious imitations. "Was this power claimed or exercised by the founders of the Waldenses and Albigenses? Did Wickliffe in England pretend to it? Did Huss, or Jerome in Bohemia, Luther in Germany, Zuinglius in Switzerland, Calvin in France, or any of the christian reformers advance this plea?"—Campbell on Mir. Can a miracle be named "in the religions of ancient Rome, of Turkey, of Siam, or of China, before their establishment?"—Adams on Mir. Did the bold, sanguinary impostor, Mahomet, lay any pretensions to miraculous power? Certainly not. And, although Christianity has other sufficient and satisfactory evidence; yet, the ribaldry of infidels, shall never influence us to relinquish a point, that is equally proof against their declamation and sophistry.

II.—On referring to the Jewish Records we find that they notice these extraordinary occurrences, an instance shall be given:—

"A child of a son of Rabbi Joses, son of Levi, swallowed somewhat poisonous; then came a man who pronounced some words to him in the name of Jesus, the son of Pandira, and he was healed." Then follows a contemptible fiction.—"When he was going away, Rabbi Joses said to him: What word did you use? He answered, such a word. Rabbi Joses said to him: Better had it been for him to die, than to hear such a word. And so it happened, that is, he instantly died."—Pugio Fidei, P ii. c. 8. p. 290. See also Edzardi Avoda Zara, vol. ii. p. 311, 312. Another illustration shall be quoted.—"In the Gemara (comment) upon Avoda Zara, in Bareitha, it is said; No man may converse with heretics, nor receive medicines from them, though the disease be mortal and desperate. Of this there is an example in the son of Dama, nephew to Rabbi Ishmael by his sister: When he had been bit by a serpent, James of Shechania came to heal him; but Rabbi Ishmael did not allow it to be done. The son of Dama said to Rabbi Ish-
mael: O Rabbi Ishmael, my uncle, let me be healed by him. I will allege a text out of the law which allows of it. But before he had finished all he would say, he expired. Then Ishmael pronounced this speech over him: Thou art happy, O son of Dama; for thy body has remained pure, and thy soul also has gone pure out of it; and thou hast not transgressed the words of thy brethren."—Edzard. Aводה צרה, vol. i. p. 312. Pug. Fidei. P. ii. c. 8. p. 289. That the above James was a follower of Christ, we also learn.—Rabbi Eliezer and Rabbi Akiba are talking together, Eliezer says,—"O Akiba, you have brought something to my mind, as I was walking in the high street of Zipporis, I met one of the disciples of Jesus of Nazareth, whose name is James of the town of Shechania."—Edzard. Aводה צרה. See also Lardner's Cred. Thus Jehudah Hakkadosh, the compiler of the Mishna, and his commentators,* do all that we could expect of them, viz. confirm the New Testament account of our Saviour's death—(B. ii. c. 1. p. 79); and of the power given by him to his disciples. With all their learning, sophistry, and malice, they are still the guardians of our blessed religion.—In their sacred Books, they preserve the prophetical, and in their traditions, the evangelical evidences. And hence their

* The Jews affirm, that, in addition to the two tables containing the Moral Law; another, or explanatory Law, was communicated to Moses; with a command that it should descend from one generation to another by oral tradition. Accordingly, Aaron was called into Moses' tent, and initiated; then his two sons; next the seventy elders; and, finally, the people. Then Moses withdrew; Aaron, after repeating what he had heard, withdrew; the two sons of Aaron, each repeated and retired; and, finally, each of the seventy elders repeated the whole to the people.—Thus Maimonides.

Moses, after the lapse of forty years from the exodus, occupied from the 1st day of the 11th month to the 6th day of the 12th month in inculcating these traditions upon the people. Joshua, shortly before his death, repeated them to Phineas; Phineas, in the like manner, to Eli; Eli to Samuel; Samuel to David and Abijah; Abijah to Elijah; Elijah to Elisha; Elisha to Jehoiada; Jehoiada to Zacharias; Zacharias to Hosea; Hosea to Amos; Amos to Isaiah; Isaiah to Micah; Micah to Joel; Joel to Nahum; Nahum to Habakkuk; Habakkuk to Zephaniah; Zephaniah to Jeremiah; Jeremiah to Baruch; Baruch to Ezra; Ezra to Jaddua; Jaddua to Antigonus; Antigonus to two Josephs; the Josephs to Atistobulus and Jo.
conversion will be far from difficult, when it shall
please Almighty God to rend the infatuation with
which they have misled themselves; when
their obstinacy and pride are broken down by suffer-
ing; and when humility and benevolence incline them
to participate in the favours of the universal parent,
in common with all the descendants of Adam.

III.—We proceed with a brief notice of the miracles
of the Apostles:—“And Peter found a certain man
named Eneas, at Lydda, who had kept his bed eight
years: and he said unto him, Eneas, Jesus Christ
maketh thee whole; arise. And he immediately arose.
AND ALL THAT DWELT IN LYDDA AND SARON SAW
HIM AND TURNED TO THE LORD.”—Acts ix. 33—35.
“There was a certain disciple at Joppa, named Ta-
bitha; this woman was full of good works and alms-
deeds which she did. And she was sick, and died;
and forasmuch as Lydda was nigh to Joppa, and the
disciples had heard that Peter was there, they sent
unto him; and when Peter was come, he kneeled
down, and prayed: and turning him to the body, said,
Tabitha, arise. And she opened her eyes; and he
gave her his hand, and lift her up. AND IT WAS
KNOWN THROUGH ALL JOPPA AND MANY BELIEVED
IN THE LORD.”—Acts ix. 36—42. "Sergius Paulus,
the deputy of the country, called for Barnabas and Saul,

shua; Aristobulus and Joshua to Judah and Simeon; Judah
and Simeon to Shimeah—thence to Hillel—thence to Simeon
the son of Hillel—thence to Gamaliel—thence to Simeon the
son of Gamaliel—thence to Jehudah Hakkadosh (or the holy)
son of Simon. Jehuda lived about the middle of the second
Century, and was president of the academy at Tiberias. He
digested the traditions in six books; consisting of 63 tracts;
and these were divided into chapters; and the whole, as thus
arranged, constitute the Mishna. The commentaries upon
the Mishna are styled Gemara (or completion); and the Mish-
na and Gemara form the Talmud. The Jews have now
the Jerusalem Talmud of the 2nd Century, and the Babylonian
Talmud of the 5th Century; the text of both agree, but the
commentaries differ.

These abstruse and trashy collections; with the Esoteric
system, or Cabala, afford a plain and very conclusive evidence
of the Sacred Origin, and Providential Preservation,
of the Holy Scriptures; and of the eagerness with which
the Jews adopted the spurious philosophy of the Egyptians,
Greeks, and Orientalists, the moment the Divine control was
withheld.
and desired to hear the word of God. But Elymas, a sorcerer, and false prophet, withstood them. Then Saul (who is also called Paul), said, O full of all subtility and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand. The deputy believed, being astonished.—Acts xiii. 7—12. “Then sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked. And Paul, stedfastly beholding him, said, Stand upright on thine feet. And he leaped and walked. And the people said, the gods are come down to us in the likeness of men; and the priest of Jupiter would have done sacrifice with the people; but Barnabas and Paul, ran in among them, saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God; who made heaven, and earth, and the sea, and all things that are therein.”—Acts xiv. 8—15. “Now Peter and John went up to the temple, at the hour of prayer, being the ninth hour. And a certain man, lame from his mother’s womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked an alms. Then Peter said, Silver and gold I have none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk. And immediately his feet and ankle bones received strength; and he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God.”—Acts iii. 1—9. We add the observations of Bonnet, upon this miracle:—“No sooner had the disciples of Jesus begun (in the midst of the capital), to bear witness to what they called the truth, than they were led before the tribunals. They are examined, questioned, and they openly attest, before these tribunals, that which they had already affirmed in the presence of the people.
"A man lame from his birth, had been recently restored to the use of his limbs; this lame man was forty years of age.—Acts iii. 4. Two of the witnesses are the reputed authors of this cure. They are sent for by the senators, who propose this question to them, By what power, or by what name, have ye done this? The question is precise and formal. Ye rulers of the people (answer the witnesses), if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you, whole.

"What now is the behaviour of the two fishermen? Do they attempt to ingratiate themselves with the judges? No; they set out by upbraiding them openly with an atrocious crime, and conclude by affirming the very fact which the judges held in the utmost abhorrence.—Here I reason with myself, and my reasoning is very simple:—If he, whom the magistrates have crucified, has been crucified justly; if he be not risen from the dead; if the miracle wrought on the lame man be another deceit; these magistrates, who undoubtedly have proofs of all this, will loudly and publicly reproach these witnesses with their audaciousness, their imposture, their malice; and will inflict on them the severest punishment.

"I continue reading; Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it; but when they had commanded them to go aside out of the council, they conferred amongst themselves, and they recalled them, and commanded them, not to speak at all nor teach in the name of Jesus.

"What do I see here? These senators, so prepossessed against the witnesses, and their declared enemies, are not able to silence them! Those very senators, whom the witnesses have censured with so much courage and so little caution, content themselves with threatening them and forbidding them to teach! The lame man then has been restored. But it was in
the name of the crucified Jesus. The crucified man is then risen from the dead. The senators then tacitly admit this resurrection; at least their conduct seems to imply that they cannot prove the contrary.

"I cannot reasonably object, that the historian of the fishermen has falsified all this proceeding. For it certainly does not become me, who came into the world 1700 years after this transaction passed, to form a charge against this historian, which should have been brought against him by contemporaries of the witnesses; who, nevertheless have not brought it, or at least have never been able to prove it.

"I learn by this historian, that the consequence of this miracle was the conversion of five thousand men; I do not say that these five thousand men were so many witnesses. I have not their account: but I will say, that the conversion of so considerable a number proves the publicity of the fact. Neither can I presume to say that this number is exaggerated; because I have no authentic evidence to oppose to that of the historian, and my simple negative ought not to counterbalance his positive affirmation.

"I cannot forbear a few observations on some particular expressions in this very interesting recital.

"Such as I have, give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

"Such as I have, give I thee. The only power he has, is that of making a lame man to walk; and this power is committed to poor fishermen! In the name of Jesus Christ of Nazareth, rise up and walk. What precision, what sublimity in these words! how well adapted to the majesty of him who commands all nature!

"If we this day be examined of the good deed in the impotent man. It is an act of pity, not of ostentation, which they wrought; they have made no signs to appear in heaven; they have done a good deed to an impotent man; a good deed! and in all the simplicity of a pure and a virtuous heart.

"Whom ye crucified, whom God raised from the dead. No reserve, no management here; no prudential consideration, no personal fears are here predominant; they are then well assured of the fact, and fear not being confuted!"
CHAPTER IV.

Of the Resurrection of Jesus Christ.

Section I.—The resurrection of Jesus Christ is a fact, of all others, the most interesting, and important, to mankind: produce satisfactory evidence in support of it, and the divinity of Christ, of his mission, and dispensation, are firmly established. We shall then, indeed, exist beyond the grave; virtuous conduct, benevolence, and charity, shall have their reward; and immortality—the expectation and desire of the soul—is sure! The poor man's consolatory, and the dying man's invigorating hope, blooms not in vain! Substantiate this history, and the efforts of infidelity fall innocuous; are at once resolved into a disposition that is not only vicious, and miserable, in itself; but envious of virtue, confidence, and felicity.

A popular writer observes—"Every piece of Scripture recognizes the resurrection. Every epistle of every apostle, every author contemporary with the apostles, of the age immediately succeeding the apostles, every writing from that age to the present, genuine or spurious, on the side of Christianity or against it, concur in representing the resurrection of Christ, as an article of his history, received without doubt or agreement by all who called themselves Christians."—Paley's Evid. p. 2. c. viii. It affords us great satisfaction to have the sentiments of the profound Bonnet, upon this subject; he says:—"Of all the proceedings contained in this book, there are none assuredly of greater importance than that one which concerns the person of the divine messenger; and on that very account it is also the most circumstantial, the most frequently repeated, and that to which the witnesses most directly and most frequently allude. It is always the centre of their testimony. I find it in the chief
parts of the narrative; and on a fair comparison of
the passages which respect this important point, they
appear to me to be perfectly harmonious.

"The divine teacher is taken, examined, and ques-
tioned by the judges of his nation; they call upon him
to declare who he is; he declares himself; his answer
is deemed blasphemy; false witnesses are produced
against him, who exhibit a misconception of his
words. He is condemned, and led before a supreme
and foreign tribunal. There he is again questioned,
and makes nearly the same reply. The judge, con-
scious of his innocence, wishes to release him. The
magistrates, who have condemned him, persevere in
requiring his death: they intimidate the chief judge,
who delivers him up to them. He is crucified and
buried. The magistrates seal the stone of the sepul-
chre, and set a watch over it; and, in a short time
after, the witnesses attest in the capital, and in the
presence of the magistrates themselves, that he who
was crucified is risen from the dead.

"I have brought together the most essential facts:
I compare, I analyse them, and I can form only two
hypotheses which can possibly account for the con-
clusion of this affair—either the witnesses have carried
off the body, or Jesus is really risen. I must then
decide between these hypotheses, for I cannot make
out a third. And first, I weigh the particular opinions,
the prejudices, the character of the witnesses: I ob-
serve their conduct, their circumstances, the situation
of their mind and heart, previous to and since the
death of their master.

"I afterwards examine the prejudices, the char-
acter, the conduct, and the allegations, of their
adversaries.

"It is only requisite that I should know the country
which the witnesses inhabit, to be acquainted, in
ral, with their opinions and prejudices. I well
that their nation professes to wait for a tem-
lever, and that he is the ardent object of the
and expectations of that nation: the witnesses,
re, are also in expectation of this deliverer.
their writings I find a multitude of passages
sing this, which convince me that they are per-
that he, whom they call their master, must be
moral deliverer. In vain does this master
attempt to spiritualize their ideas; they cannot discard that national prejudice, which they have so strongly imbibed—*We trusted that it had been he which should have redeemed Israel.*—Luke xxiv. 21.

"These men, whose ideas are not raised above sensible things, have a simplicity and timidity of character which they themselves do not even dissemble. They continually mistake the sense of their master's discourse; and when he is *laid hold on, they flee.* The most zealous of them all denies him three times, and swears he knows him not; and that ignominious act of cowardice is most particularly mentioned in four of the principal narratives of the witnesses.

"I cannot doubt, one single instant, but that they were fully persuaded of the reality of the miracles wrought by their master. I have examined their reasons. They appear to me of the greatest weight. Nor can I doubt that their adherence to their master was owing to the ideas they had formed as to the design of his mission. The attachment of man has always some foundation: and surely the men of whom I am now speaking must have lived in the expectation of some benefit from him, whose disciples they were become. They hoped, therefore, at least, that he would redeem their nation from a foreign yoke. But this master, from whom they expected this great deliverance, is betrayed, given up, forsaken, condemned, crucified, and buried, and with him all their temporal hopes vanish—*He who saved others, cannot save himself.* His enemies triumph, and his disciples are humbled, mortified, and confounded.

"In such desperate circumstances, would the witnesses form the wild project of carrying off the body of their master? Can one be easily persuaded, that so timorous, so artless a set of people, so unfit for stratagems and intrigues, will enter into so daring a conspiracy? What! those very disciples who, in so pusillanimous a manner deserted their master, will *they* on a sudden contrive so strange a plot, as to carry off his body from the secular power? They must evidently expose themselves to the greatest perils! they must provoke a certain and a cruel death! And what can be their views in this project? They either are, or are not, persuaded that their master will rise from the dead; if the first, it is obvious, they will
resign his body to the Divine power; if the last, all their temporal hopes must vanish. What then can be their plan in carrying off his body? to publish that he is risen from the dead? But such as these, men without interest, without fortune, having no authority, can they flatter themselves with the most distant hopes, that so monstrous an imposture will gain credit? But even were this an easy matter, still the sepulchre is sealed; guards are placed on every side; and these guards have been selected and set by those whose chief concern it was to prevent the imposture. Such preventive measures surely are sufficient to deter those timorous fishermen from any plan of carrying off the body. Men who have neither silver nor gold, will they attempt to bribe the watch? Men who, on the first appearance of danger, forsook their master, will they attack these guards? Men hated and despised by government, will they so easily find others bold enough to assist them? Can they flatter themselves that these men will not betray them? &c. &c.

"But is it a fact that the sepulchre was sealed, and a watch placed or set over it? Is this a fact, I say, well ascertained? for I find this decisive and important circumstance is mentioned only by one (Matt. xxvii. 65) of the evangelists. This rather surprises me. I therefore diligently inquire, whether this very essential circumstance has not been contradicted by those whom it so nearly concerned to clear up this fact? and I come to an absolute certainty that it never has. I must necessarily allow, that the recital of this evangelist remains in its full force; and that the mere silence of the other evangelists does not in the least invalidate the testimony given to this fact.

"Independently of this very express testimony, is it not probable that the magistrates, who might justly suspect such an imposture, and who were invested with authority sufficient to prevent it; is it not likely that they would employ every means possible to prevent it? And if they have not employed these means, what reason can I assign for their conduct?

"But if I can prove that these magistrates had considered beforehand by what means they might prevent such an imposture, then who can doubt but that they had employed these means time enough to prevent it? Sir, we remember that that deceiver said, while he was
yet alive, After three days I will rise again: Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first.—Matt. xxvii. 63, 64. If, then, the chiefs of the people have taken the most efficacious means possible to prevent the fact, and every precaution which the case required, have they not thereby deprived themselves of the possibility of supposing that the body was carried off? And yet they endeavour to support the supposition. They gave large money to the soldiers, who, instigated by them, spread the report, that his disciples came by night, and stole him away while they slept.—Matt. xxviii. 12, 13. I shall not dwell on the singular absurdity of this report suggested to the soldiers. It is too obvious. How could these soldiers presume to depose to a fact which was doing whilst they slept?

"Besides, is it natural to believe, that these selected soldiers, chosen for the very purpose of counteracting a most dangerous imposture, should have given themselves up to sleep? But, another thought occurs to me, still more striking:—It is evidently clear to me, that the magistrates cannot be ignorant of the truth: if they are convinced that the body has really been stolen away, wherefore are not the soldiers brought to a trial? Why is not the trial made public? What could be more decisive, more proper to put a stop to the progress of the imposture, and infallibly confound the impostors? These magistrates, so directly, so nearly concerned to expose the imposture, do not take this measure, so plain, so obvious, so conformable to justice. They do not even arrest the impostors; they do not confront them with the soldiers; they punish neither the impostors nor the soldiers: they publish no trial; they do not clear up the fact to the public. Neither do their successors clear it up at all better; they confine themselves, as their ancestors did, to insisting on the imposture.

"Further: when these same magistrates, soon after, send for two of the disciples, on account of a cure which had made a great noise; and these disciples are bold enough to upbraid them with an atrocious crime, and to attest in their presence the resurrection of that man, whom they had crucified; what is the conduct
of these magistrates? They are contented with threatening them, and commanding them to teach no more in the name of Jesus.—Acts iv. 18, 21. These threatenings do not intimidate the witnesses; they continue to publish openly the resurrection of the crucified teacher, in the same place, and publicly, in the presence of the magistrates. They are again brought before the same magistrates, and persist with the same boldness in their account.—Acts v. 30, 32. The God of our fathers raised up Jesus, whom ye slew; we are his witnesses. What step do the magistrates now take? When they had beaten them, they commanded them that they should not speak in the name of Jesus, and let them go! Surely, the judicious reader requires no further observations: he has heard every thing, and feels the strength of the arguments here produced."

—Phil. and Crit. Inq. b. iii c. 6.

CHAPTER V.

Of the Morality and Spirit of the Gospel.

SECTION I.—Christian morality must spring from the intellectual principle itself; and the very thought must be guarded from the tincture of impurity. "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity."—Matt. xxiii. 27, 28. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. xv. 19. "Whosoever looketh on a woman to lust after her, hath committed adultery already in his heart."—Matt. v. 28. "By this short precept, Christ hath prescribed, in the most efficacious manner, the means of preserving us from sin. The first attacks of sin are generally feeble; reason has then some power over the mind; if then, at the very moment that such thoughts occur to us as have a tendency to withdraw us from our duty, we shall with all diligence suppress them, and employ our attention on other things, we may avoid the approaching danger, nor fall under the dominion of vice. But on the contrary, if we encourage these ideas, and are fond of
contemplating them, they will not fail to entice us into evil. Human justice hath no power over the passions and desires of the heart: it will never banish crimes, though it may punish criminals; but this law of Christ, which subjects even our thoughts to the divine tribunal, is a most effectual means of security in social life. It is not confined to cutting off young shoots, it destroys them in the bud, as the only means of preventing their growth. He who hath God always before him, will never attend to the vicious suggestions of his own heart; he will not suffer any impure ideas to defile his imagination; he cannot be exposed to the danger of falling into the last stage of a sin, of which he abhorred the very beginning; but he who begins to fall, has no power to stop his progress; every moment increases his rapidity, till at last he plunges to the very bottom of the precipice.”—Haller, Let. v.

II.—Christianity is a dispensation of the purest love; and most active, universal benevolence. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself.”—Matt. xx. 37, 39, also, Matt. xix. 16, and Luke x. 27. “Blessed are the pure in heart; for they shall see God. Blessed are the merciful; for they shall obtain mercy. Blessed are the peacemakers; for they shall be called the children of God. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.”—Matt. v. 7, 8, 9, 43, 44, 45. Hence, Mr. Jenyns justly argues, that if this mutual love were universal, the world would be a society of friends. Whereas, if the opposite disposition were universal, it would produce a scene of universal contention. If the christian disposition be only partial, in whatever degree it does prevail, in the same proportion it prevents, allays, and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, so far as man's hap-
piness and misery depend upon man. Without this disposition, enmities must not only be frequent, but, once begun, must be eternal; for, each retaliation being a fresh injury, and, consequently, requiring a fresh satisfaction, no period can be assigned to the reciprocation of affronts, and to the progress of hatred, but that which closes the lives, or at least the intercourse of the parties. "Christianity proposes to our imitation the highest examples of benevolence, purity, and piety. It shows, that all actions, purposes, and thoughts, are to us of infinite importance; their consequences being nothing less than happiness or misery in the life to come: and thus it operates most powerfully on our self-love. By teaching, that all mankind are brethren; by commanding us to love our neighbours as ourselves; and by declaring every man our neighbour to whom we have it in our power to do good; it improves benevolence to the highest pitch. By prohibiting revenge, malice, pride, vanity, envy, sensuality, and covetousness; and by requiring us to forgive, to pray for, and to bless our enemies, and to do to others as we would that they should do to us, it lays a restraint upon every malevolent and turbulent passion; and reduces the whole of social virtue to two or three precepts; so brief, that they cannot be forgotten; so plain, that they cannot be misunderstood; so reasonable, that no man of sense converts them; and so well suited to human nature and human affairs, that every candid mind may easily, and on all occasions, apply them to practice." "In a word, Christianity, as Bishop Taylor well observes, "is a doctrine, in which nothing is superfluous, or burdensome; and in which there is nothing wanting, which can procure happiness to mankind. or by which God can be glorified. And if,' he continues, 'wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of divinity, then that doctrine, in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God.'"—Beattie's Evid.
CHAPTER VI.

The Apostles were illiterate, common Men, devoid of Subtlety, and Eloquence.

SECTION I.—After perusing most of our modern evidences, we are inclined to have recourse to the testimonies of those persons who lived nearer the Apostolic age; and who wrote under the strongest and clearest conviction. True, their style is not so diffuse; nor, probably, quite so elegant; but it is pithy, argumentative, and convincing: and our readers will perceive a sameness between the early and more modern writers, which should have been, at least, acknowledged.

Theodoret, who was born at Antioch about 386, and made Bishop of Cyrus, in Syria, in 420, in reference to the contempt expressed by the heathens for the Holy Scriptures, says—"he will compare the most celebrated law-givers of the Greeks with our fishermen and publicans and tentmaker; and show the difference; for the laws of the former were forgotten after the death of those who enacted them; but the laws delivered by fishermen have flourished; and prevailed, and have been received, not only by Greeks and Romans, but also by Scythians, Persians, and other barbarians; and, indeed, the doctrine of the divine oracles is worthy of God, and approves itself to the judgment of wise and thoughtful men. There is much more reason to hearken to the apostles and prophets, than to Plato; for in them there is nothing impure, nothing fabulous and incredible; nothing but what is worthy of God; nothing but what is holy and useful: between Moses the lawgiver, and David, and Job, and Isaiah, and Jeremiah, and the whole choir of the prophets; and between Matthew also, and John, and Luke, and Mark, and Peter, and Paul, and the whole college of the apostles, is a full agreement: they all teach the same doctrine; there are no differences among them; and they teach things useful for all, for men and women, and people of every condition; what ought to be done, what should be avoided: which must be approved by all reasonable men; for religion is the concern of all. Indeed, the heralds of truth, the prophets and apostles, were not masters of the
Greek eloquence; but, being filled with true wisdom, they have carried the divine doctrine to all nations, Greeks and barbarians; and have filled the whole world, the dry land and the sea, with writings, containing instructions relating to religion and virtue: and now all men, leaving the dreams and speculations of the philosophers, nourish themselves with the doctrine of fishermen and publicans, and study the writings of a tentmaker. The seven wise men of Greece are forgotten; nor do the Greeks themselves exactly know their names; but Matthew, and Bartholomew, and James, yea, and Moses also, and David, and Isaiah, and the other apostles and prophets, all men know as well as they do the names of their own children. If you dispute the truth of this, tell me, friends, whom Xenophanes Colophonius left to be his successor; whom Parmenides, or Pythagoras, or Anaxagoras, or Speusippus, or the rest; or what cities followed the laws of Plato's republic? You can show none, who now teach those doctrines: but we can evidently show the power of the prophetical and apostolical doctrines; for the whole earth is filled with their words. And the Hebrew writings are translated into the Latin, the Egyptian, the Persian, the Indian, the Armenian, the Scythian, the Samaritan; in a word, into all languages, and by all nations.

—The doctrines of our fishermen, and publicans, and tentmaker, are not only understood by Greeks, and Romans, and Egyptians, but by all the nations of the earth; nor are they understood by those only who preside in the churches, but by all kinds of artificers; and not only they who dwell in cities, but country people likewise understand, and are able to discourse of them. And moreover, they practice virtue, and shun vicious actions; influenced by the certain expectation of the righteous judgment of God, and the rewards and punishments of another world. Compare, then, my friends, the simple doctrine of our fishermen, with the pompous titles of the philosophers; and discern the difference. Admire the conciseness of the divine oracles; applaud their power, and acknowledge the truth of the divine doctrines. God had before tried other methods; he taught all men by the wonderful frame of the universe. The Jews he reclaimed by the law and the prophets; but
a more effectual remedy was wanting; and experience has shown the benefit of it. The whole world has been enlightened, and idolatry abolished. Greeks, Romans, barbarians, acknowledge a crucified Saviour.

"The divine oracles (or Sacred Scriptures) are not to be despised, because they abound not in a superfluity of words, but deliver truth in its native beauty and simplicity. It had been easy for the Fountain of Wisdom, who has bestowed eloquence upon even bad men, to have made the heralds of truth more eloquent than Plato, acuter than Demosthenes, and more ready at syllogisms than Aristotle and Chrysippus. But his design was not, that five, or ten, or fifteen, or a hundred, or twice so many more, should taste the salutary waters; but that all men, Greeks and barbarians, should have the benefit: and not only such as had been taught in schools of rhetoric and philosophy, but shoemakers, and tailors, and smiths, and all sorts of mechanics, and servants, and husbandmen, and in a word, rich and poor, and men and women of all conditions. For this reason he made use of fishermen, and publicans, and a tentmaker, as instruments; and by them he conveyed to men divine and useful knowledge: not altering the manner of speech to which they had been used, and in which they had been bred; but nevertheless pouring out, by their means, the pure and refreshing streams of wisdom. Just as if an entertainer should bring forth to his guests rich and fragrant wine in plain cups and glasses: they who thirst would drink the liquor, and without regarding the cups, admire the wine. So have men acted in this case.

"How great the power of those illiterate men has been, may appear to those who will compare the Greek and Roman lawgivers with our fishermen and publicans. They will find, that those lawgivers could not persuade even their neighbours to live according to their laws; but these Galileans have persuaded not only Greeks and Romans, but the tribes of the barbarians likewise, to embrace the law and doctrine of the gospel. Our fishermen, and publicans, and tentmaker, have persuaded all men to embrace the laws of the gospel; not only the Romans, and others subject to their empire, but Scythians, and Samaritans, and Indians, and Ethiopians, and Persians, and Britons,
and Germans.* Indeed, they have brought all nations, and all sorts of men, to receive the laws of a crucified man: and that not by arms, or numerous legions of soldiers; nor by Persian violence; but by reasons and arguments, showing the usefulness of these laws."—
Lardner's Cred. Theod. A. D. 423.

II.—EUTHERIUS, about the same time in Cappadocia, arguing against those who judge of principles by their popularity, says:—"Are not they then to be pitied, who judge of the truth of a doctrine by the number of those who embrace it? Such do not consider that the Lord Christ had twelve disciples, illiterate, poor, unexperienced, whom he encouraged to withstand the whole world. Not directing those twelve to follow myriads; but requiring that myriads should learn of them. And in like manner will truth always prevail, though it be at first maintained by a few only. Let them be ever so many, they shall not persuade me to think that day is night; nor induce me to take brass money for gold, a manifest poison for wholesome food. In things of this world we do not follow the judgment of the mistaken multitude. Why then should we follow it in heavenly things which are of much greater moment, without any good reason assigned; and at the same time abandon doctrines, that have been handed down to us with great consent from ancient times, agreeably to the testimony of the Scriptures? What wise man, if he had lived in the time of the blessed Stephen, who was stoned alone, would not have taken his part, rather than that of the multitude, which judged of truth by numbers? The judgment of one sedate and discreet person, is more valuable than that of ten thousand unthinking people. Many examples, in support of this assertion, might be alleged from the Old Testament, as well as from the New. You, if you think fit, may honour the multitude that was drowned in the flood: give me leave to retire into the ark, and be saved. You, if you think fit, may stay with the people of Sodom; I will travel with Lot, although he goes alone: not but that I too have a respect for the multitude; nevertheless, not when they shun inquiry, but when they produce evidence; not when they are influenced by flattery and bribes, or are misled by igno-

* See Note, page 131.
CHAP. VI. CHARACTER OF THE APOSTLES. 173

rance, or are swayed by fear of threatened evils, and prefer the momentary pleasures of sin, before eternal life."—Lardner's Cred. Euth. a. d. 431.

III.—However, that these poor, illiterate fishermen were enabled to convince many of the learned, and philosophical, as well as those deeply interested in the established forms, will appear by referring to the Acts of the Apostles; but, for the present, we must content ourselves with an extract from an epistle of Jerom's, written about the year 400, in defence of himself, and in answer to a question put to him by Magnus, at the instigation of Rufinus, Why he often quoted heathen authors in his works? Having at the beginning of his epistle observed the learning of Moses, Solomon, and Paul, in the next place he mentions Quadratus, and Aristides, two apologists for the Christian religion in the time of Hadrian. The next to them is Justin, also a philosopher, who presented an apology to Antoninus the Pious and his sons, and the whole senate, against the Gentiles, warding off the ignominy of the cross, and with full freedom, and undaunted courage, asserting the resurrection of Christ. "Why should I speak of Melito bishop of Sardis, and Apollinaris, bishop of Hierapolis, and Dionysius bishop of Corinth, and Tatian, and Bardesanes, and Irenæus, successor of Pothinus the Martyr; who in many volumes have detected the origin of every heresy, and shewed from what philosophers they were derived? Next, Pantænus, a philosopher of the Stoic sect, and a man of great reputation for learning. Clement, presbyter of the church of Alexandria, in my opinion the most learned of all men, wrote eight books of Stromata, or Miscellanies, and other works, in which there is nothing unlearned, nothing which is not fetched from the depths of philosophy; who was also followed and imitated by his disciple Origen. Miltiades likewise wrote an excellent book against the Gentiles. Hippolytus and Apollonius, senators of Rome, published some works suitable to their character. There are also the works of Julius Africanus, the chronologer, and of Theodore, afterwards called Gregory, a man of apostolical gifts and virtues; and of Dionysius bishop of Alexandria; as also of Anatolius bishop of the church of Laodicea; likewise of the prebysers Pamphilus, Pierius, Lucian, Malchion; Eusebius bishop of Caesarea, Eustathius.
bishop of Antioch, Athanasius bishop of Alexandria, Eusebius of Emesa, Triphylus of Cyprus, Asterius, and Serapion; Titus bishop of Bostra, and the Cappadocian bishops, Basil, Gregory, Amphilochius; who all have so filled their books with the sentiments of the philosophers, and quotations from them, that it is not easy to say, which is more conspicuous and admirable in them, whether skill in profane learning, or the knowledge of the Scriptures. I come now to the Latins.—Who more learned, who more acute, than Tertullian? His apology and book against the Gentiles are filled with all manner of learning. Minucius Felix, a Roman advocate, author of the book entitled Octavius, has left untouched no part of human literature. Arnobius wrote seven books against the Gentiles, and his disciple Lactantius as many, besides two other volumes of the Wrath of God, and the Creation of the World; which whoever reads, will see in them an epitome of the dialogues of Cicero. If Victorinus was not learned, he did not want a good will to learning, as appears from his works. Cyprian demonstrated the vanity of idols in a concise manner, shewing great knowledge of history, and good sense; after whom follow Hilary and Juvencus:” and he omits others, he says, “both living and dead, whose performances manifest the like abilities.”—Ad. Mag. Orat. ep. 83; see Lard. Rev. Sec. Part.

CHAPTER VII.

The Apostles* aspired to neither ease, wealth, nor power; but had to contend against corrupt, popular prejudices, and seal their testimony, with their blood.

SECTION I.—The Religion introduced by Jesus Christ was opposed to the dispositions of mind; to the moral habits; and to the rites and modes of worship, then everywhere established. The purity of his doctrines exposed and condemned, in the plainest

* Dr. Benson, in his “History of the First Planting of Christianity,” divides that inestimable book, the Acts of the Apostles, into three parts: 1st. An account of the propagation of the Gospel among the Jews only, A.D. 33—41.—Acts i—x. 2. 2nd. An account of the spreading of Christianity among the devout Gentiles, with its farther progress among the Jews,
should establish them in wealth and power; and now, after he has plainly declared, that in his service they shall find incessant labour; and receive from those they benefit, only reproach, insult, and the most inhuman treatment; what can induce them to inculcate his doctrines? Is it possible that they can proceed and entertain the slightest hope of ease, respect, or greatness? Their own words shall show their experience, expectation and hope:—"In labours abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils amongst false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. xi. 23—27. "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the earth, and are the offscouring of all things unto this day. I write not these things to shame, but as my beloved sons I warn you."—1 Cor. iv. 11—14. "Take my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure; ye have heard of the patience of Job and have seen the end of the Lord."—James v. 10, 11. "Think it not strange, concerning the fiery trial, but rejoice, inasmuch as ye are partakers of Christ's sufferings."—1 Peter iv. 12, 13. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the power of God, by the armour of righteousness on the right hand, and on the left hand."—2 Cor. vi. 3—7. Such were the primitive
CHRISTIANS, AND SUCH THEIR SUFFERINGS! WHAT MAN WOULD RELINQUISH EASE, AFFLUENCE, AND SECURITY, FOR SUCH A LIFE, WITHOUT THE CLEarest AND MOST CONCLUSIVE EVI-
DENCE, THAT HE ABANDONED ERROR TO EMBRACE TRUTH?
FICTION AND ABSURDITY, FOR REASON AND TRUE HOLINESS?
AND THE SHORT, UNCERTAIN PLEASURES OF A DAY, FOR THE
FELICITY OF ETERNITY? LET US HEAR THE CONSOLATIONS
OF THESE HEAVENLY PATRIOTS:—"WE ARE TROUBLED ON
EVERY SIDE, YET NOT DISTRESSED; WE ARE PERPLEXED,
BUT NOT IN DESPAIR; PERSECUTED, BUT NOT FORSAKEN;
CAST DOWN, BUT NOT DESTROYED. KNOWING THAT HE WHICH
RAISED UP THE LORD JESUS, SHALL RAISE UP US ALSO BY
JESUS, AND SHALL PRESENT US WITH YOU. FOR WHICH CAUSE
WE FAINT NOT, BUT THOUGH OUR OUTWARD MAN PERISH, YET
THE INWARD MAN IS RENEWED DAY BY DAY. FOR OUR LIGHT
AFFLICTION, WHICH IS BUT FOR A MOMENT, WORKETH FOR US
A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY;
WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT
AT THE THINGS WHICH ARE NOT SEEN; FOR THE THINGS WHICH
ARE SEEN ARE TEMPORAL, BUT THE THINGS WHICH ARE NOT
SEEN ARE ETERNAL."—2 COR. IV. 8, 9, 14, 16, 17, 18. "WHO
SHALL SEPARATE US FROM THE LOVE OF CHRIST? SHALL
TRIBULATION, OR DISTRESS, OR PERSECUTION, OR FAMINE, OR
NAKEDNESS, OR PERIL, OR SWORD? NAY, IN ALL THESE
THINGS YE ARE MORE THAN CONQUERORS, THROUGH HIM THAT
LOVED US. FOR I AM PERSUADED, THAT NEITHER DEATH,
NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS,
NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR
DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE
US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR
LORD."—ROM. VIII. 35, 37—39. DISINTERESTED, YET IN-
DEFATIGABLE; UNDER CONSTANT PERSECUTION, YET NOBLY
PERSEVERING; NEGLECTED, AND SUFFERING PRIVATION, YET
GENTLE AND TENDERLY AFFECTIONATE:—WHO SHALL QUES-
TION THE DISINTERESTED LOVE, THE DIVINE WISDOM, THE
INVINCIBLE FORTITUDE, OR THE UNIMPEACHABLE INTEGRITY
OF THESE BLESSED MEN? HAD THEY ANY SINISTER OBJECTS TO
INFLUENCE THEIR THOUGHTS, WORDS, OR ACTIONS? IGNO-
RANCE AND MALEVOLENCE COULD ALONE SUGGEST THE OBJEC-
TION. THE LOVE OF TRUTH, OF MANKIND, OF EVERLASTING
LIFE, WAS THE SPRING, WHENCE ALL THESE PURE, ENERGETIC
QUALITIES, ISSUED! SCEPTICISM MAY DOUBT, AND MALEVOLE
OBJECT; BUT ALL THE ARGUMENTS OF INFIDELITY UNITED,
WILL EVER PROVE abortive AND UNAVAILING, IN STIGMATIZING
THE FIRST PROPAGATORS OF CHRISTIANITY WITH IGNORANCE,
ENTHUSIASM, OR SELFISHNESS.
II.—Theodoret speaking of the apostles, says:—"In many places they suffered injuries; they were beaten, and imprisoned, and tortured, and underwent a variety of sufferings, inflicted on them by those who treated their benefactors, their saviours, and their physicians, as their enemies, and as deceitful and designing men; nor have the sufferings brought upon their followers after their death been able to extinguish their doctrine. Romans as well as barbarians have done their utmost to abolish it; but they only made it shine out the brighter; and the evangelical laws are still in force. Neither Caius nor Claudius, have been able to abolish the laws of fishermen, publicans and a tent maker; no, nor yet Nero, their successor; though he put to death two of the principal of these lawgivers. Peter and Paul. He killed the lawgivers, but he could not abolish their laws; nor yet Domitian, nor any of the succeeding emperors of Rome. But the more the followers of Jesus, and of his apostles, were persecuted, the more they increased, till the whole world has been filled with them."—Lardner's Theod. A.D. 432. The sentiments of Bonnet will appropriately close this chapter.

"If, from the consideration of the narratives of the evangelical historians concerning their Master, we proceed to whatever is recorded concerning themselves, we shall find the same integrity and fidelity everywhere prevail. They study no arts of evasion or concealment. They honestly acknowledge not only the lowness of their station, but also the meanness of their original employments, the indigence of their circumstances, the inveteracy of their national prejudices, the slowness of their apprehension under so excellent a teacher, the weakness of their faith, the ambition of some of the disciples, the intolerant temper of others, and the worldly views of all. They even tell us of their cowardice in deserting their Master when he was seized by his enemies, and that after his crucifixion they all resumed their secular employments,—for ever resigning those hopes which they had once fondly cherished, and abandoning the cause in which they had been so long engaged; notwithstanding all the proof that had been exhibited, and the conviction which they had before entertained, that Jesus was the Messiah, and his religion was from
God. They mention, with many affecting circumstances, the incredulity of one of their associates, who was not convinced of the reality of their Lord's resurrection but by ocular and sensible demonstration. They might have concealed their own faults and follies from the world; or, if they had chosen to mention them, they might have alleged plausible reasons to soften and extenuate them. But they did no such thing: they related, without disguise, events and facts just as they happened, and left them to speak for themselves. In like manner, when recording the exercise of the miraculous powers with which they were endowed, they relate these astonishing facts, without any ornaments of language, in the most concise and simple manner. They do nothing, they assume nothing, in their own character. In short, they speak with such certainty, with so much self-conviction, and with such confidence in the truth of their history, that assuredly we can no longer depend on any historian whatever, if we entertain the least doubt concerning the integrity of the writers of the New Testament. And if we compare their merits as historians with that of other writers, we shall be convinced that they are inferior to none who ever wrote, with regard to knowledge of persons, acquaintance with facts, candour of mind, or reverence for truth."

—Bonnet's Works, quoted in Horne's Introduction.

CHAPTER VIII.

Of the Authenticity of the New Testament.

Section I.—Irenæus, bishop of Lyons, about the year 178, who was born in Asia, and in his youth was acquainted with Polycarp, disciple of St. John, says—"Matthew, then among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and establishing the church there. And after their departure, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things which had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who leaned upon his breast, published a gospel, whilst he dwelt at Ephesus.
in Asia."—Lard. Hist. of St. Matt. c. v. He also says
—"For we have not received the knowledge of the
way of our salvation from any others, than those, by
whom the gospel has been brought to us: which
gospel they first preached, and afterwards by the will
of God committed to writing, that for time to come,
it might be the foundation and pillow of our faith.
Nor may any say, that they preached before they had
a complete knowledge of the doctrine of the gospel.
For after that our Lord rose from the dead, and they
were endowed from above with the power of the Holy
Ghost, coming down upon them, they received a per-
fected knowledge of all things. They then went forth
to all the ends of the earth, declaring to men the
blessing of heavenly peace, having all of them, and
every one alike, the gospel of God."—Lard. Hist. of
Apost, c. iv. s. 2. Irenæus, speaking of Polycarp, says:
—"He teaches the same things which the disciples
have taught; he has discoursed with several of those
who have seen Christ. I have seen him in my youth,
for he lived a great while, and suffered the most
glorious martyrdom in a very advanced age. I could-
mark out the very ground where Polycarp taught; I
could describe his manner of life, and whatever cha-
acterised his person; I could still rehearse the dis-
courses which he held to the people, and whatever he
related concerning his conversations with John, and
with others who had seen the Lord. Every thing he
says of his person, miracles, and doctrine, he gives as
he had received it from the ocular witnesses of the
word of life. Every word of the holy man on this
subject was exactly consonant to our Scriptures."—
Euseb. b. v. c. xx.6

II.—"Jerom says:—‘Luke, a physician of Antioch,
not unskilful in the Greek language, a disciple of the
apostle Paul, and the constant companion of his

* * * The ancient fathers had three methods of distinguishing
the apocryphal writings that were spread abroad in the
Christian church.—The first was, the preaching of the first
witnesses, and of their immediate successors, which was pre-
served and perpetuated in each particular society.—The
second was the constant, perpetual, and uniform testimony,
which the whole primitive society had given to the writings
of the first witnesses, and to those of their first disciples; a
testimony which the fathers found delivered in the writings
of the rulers of the Christian society, and which they gathered
travels, wrote a gospel, and another excellent volume, entitled the Acts of the Apostles."—Lard. St. Luke, c. viii. And, concerning the Gospel of John, he says:—'John, the apostle, wrote a gospel at the desire of the bishops of Asia, against Cerinthus, and other heretics, and especially the doctrine of the Ebionites, then springing up, who say that Christ did not exist before his birth of Mary: for which reason he was obliged to declare his divine nativity. Another reason of his writing is also mentioned; which is, that after having read the volumes of Matthew, Mark, and Luke, he expressed his approbation of their history as true: but observed, that they had recorded an account of but one year of our Lord's ministry, even the last, after the imprisonment of John, in which also he suffered. Omitting therefore very much of that year, the history of which had been written by the other three, he related the Acts of the preceding time, before John was shut up in prison, as may appear to those who read the four evangelists; which may be of use to account for the seeming difference of John and the rest.'—Lard. St. John, c. ix. Eusebius says:—'Those admirable and truly divine men, the apostles of Christ, neither knew, nor attempted to deliver, the doctrine of their Master, with the artifice and eloquence of words. Nor were they greatly concerned about the writing of books, being engaged in a more excellent ministry, which is above all human power. Insomuch, that Paul, the most able of all in the furniture of words and thoughts, has left nothing in writing besides a few epistles. Nor were the rest of our Saviour's followers unacquainted with these things, as the seventy disciples, and many others, besides the twelve apostles. Nevertheless, of all the disciples of our Lord, Matthew and John only have left us any memoirs: who too, also from tradition. And on this they might so much the better depend, as the chain of witnesses was very short, and the witnesses themselves of the highest authority.—Lastly, the third method consisted in the comparison, which the fathers never failed to make, of the apocryphal with the authentic writings; the originals of which, or at least the most original copies, still existed. What method can be safer to judge of false relations, than comparing them with other relations, the authenticity of which is beyond dispute?"—Phil. and Crit. Ing. b. iv. c. i.
as we have been informed, were compelled to write
by a kind of necessity.'—Lard. Hist. of Apost. c. iv. s. 2. Theodore, bishop of Mopsuestia, about 394,
says:—'After the Lord's ascension to heaven, the
disciples stayed a good while at Jerusalem, visiting the
cities in its neighbourhood, preaching chiefly to the
Jews; until the great Paul, called by the divine
grace, was appointed to preach the gospel to the Gen-
tiles openly. And in process of time, Divine Prov-
dence, not allowing them to be confined to any one
part of the earth, made way for conducting them to
remote countries: Peter went to Rome, the others
elsewhere. John in particular took up his abode at
Ephesus, visiting at seasons, the several parts of Asia.
About this time the other evangelists, Matthew, Mark
and Luke, published their gospels, which were soon
spread all over the world, and were received by all the
faithful with great regard.' He proceeds—'that
nevertheless, the Christians in Asia, having brought
those gospels to him, earnestly entreated him to write
a farther account of such things as were needful to
be known, and had been omitted by the rest; with
which request he complied.'—Lard, Hist. of Apost.
c. iv. s. 2. Isidore, bishop of Seville, about 595, says:
—'Though the doctrine of the gospel be delivered to
us by four, it proceeds from one and the same divine
fountain. Of these four, the first and last relate what
they had heard Christ say, or had seen him perform;
the other two, placed between them, relate only those
things which they had learned from apostles. Matthew
wrote his gospel the first, in Judea; then Mark, in
Italy; Luke, the third, in Achaia; John, the last,
in Asia; of whom Matthew alone wrote in Hebrew;
the rest in Greek.'—Lard. Isid. A. D. 596.

III.—There are seven epistles which we call catho-
lic; the antiquity of this denomination may be made
manifest from a few quotations. Eusebius having given
an account of the death of James, called the Just, and
our Lord's brother, concludes: "Thus far concerning
this James, who is said to be the author of the first of
the epistles called catholic." St. John's first epistle is
several times called a catholic epistle by Origen; it is
likewise so called several times by Dionysius, bishop
of Alexandria. Athanasius, Epiphanius, and later Greek
writers, received seven epistles, which they called ca-

Thotic. So likewise Jerom. They are called catholic, or universal, or general, because they are not written to the believers of some one city, or country, or to particular persons, as St. Paul's epistles are, but to Christians in general, or to Christians of several countries.—Lard. Of the Sev. Cath. Ep. c. xv.

IV.—One requisite qualification of an apostle appears to have been, that he should see Christ in person, and that after his resurrection. This was manifestly one privilege of the first twelve apostles, and of Matthias, chosen in the room of Judas.—Acts c. i. 21, 22. Accordingly we find, that Paul also, claiming the character of an apostle, speaks of his having seen Christ, as of a well known and uncontested thing: "Have I not seen Jesus Christ our Lord?"—I Cor. c. ix. 1. And largely in the 15th chapter of the same epistle, rehearsing divers appearances of our Lord, after his resurrection, to the apostles, and others, he says: "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God."—I Cor. c. xv. 8. 9. It is plain that Paul had seen Christ, and after he was risen from the dead, as the other apostles had done. But where did he see him? It is generally said, and I think rightly, in the way to Damascus. Then, as seems to me, that Christ personally appeared to him, is evident from St. Luke's account of Paul's conversion: 'And as he journeyed, he came near to Damascus, and suddenly there shewed round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. And he, trembling, and astonished, said, Lord, What wilt thou have me to do? And the Lord said unto him, Arise, and go into the city. And it shall be told thee what thou must do.' When Ananias by special order entered into the house where Paul was, and put his hands upon him, he said, 'Brother Saul, the Lord, even Jesus, who appeared in the way unto thee, as thou camest, hath sent me.' And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were afraid of him, and believed not that he was a disciple. But Barnabas took.
him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way.—Acts c. ix. 3—6, 17, 26, 27. Paul also, in his own account of his conversion, to the people of Jerusalem, where truth and exactness were very necessary, says: 'And it came to pass, that as I made my journey, and was come nigh unto Damascus, about noon, suddenly, there shone from heaven a light round about me; and I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.'—Acts c. xxii. 6—8; c. xxvi. 12—19; and Lard. St. Paul, c. xi. s. 5. It is very probable that Paul was educated in Greek literature in his early life at Tarsus. It is certain that he was for a while under the instructions of Gamaliel at Jerusalem, a celebrated Jewish Rabbi, and that he made great proficiency in the study of the law and the traditions, much esteemed by that people. He seems to have been a person of great natural abilities; of quick apprehension, strong passions, and firm resolution; and thereby qualified for signal service. He appears likewise to have been always unblamable in his life, and strictly faithful to the duties of his conscience, according to the knowledge which he had. Of this all must be persuaded, who observe his appeals to the Jews, upon this head, when they were greatly offended with him; and from the undissembled satisfaction which he expresseth upon a serious recollection of his former and later conduct. For some while, after the first appearance of Christianity in the world, he was a bitter enemy, and furious opposer, of all who made profession of it. These things are recorded in those writings, which are in the highest esteem, and reckoned sacred among Christians, and indeed are well known to all the world.—Lard. St. Paul c. xi. s. 1.

V.—Origen, speaking of St. Paul's epistles, says:—"If any man reads them with attention, I am persuaded, he will admire the writer's abilities in expressing great things in vulgar language; or if he does not admire them, himself, will appear ridiculous." Of St. Paul's fourteen epistles, we have the following particulars:—The two epistles to the Thessalonians are allowed by learned interpreters and chronologers
to be the two first written epistles of St. Paul. The epistle to the Galatians was written from Corinth, or from Ephesus, in the year 52 or 53. The first epistle to the Corinthians, was written at Ephesus, in the beginning, or the spring, of the year 56. The first epistle to Timothy, and the epistle to Titus, were written in or near Macedonia, towards the latter part of the same year. The second epistle to the Corinthians was written from Macedonia towards the conclusion of 57. The epistle to the Romans was written in Corinth about February 58. The epistle to the Ephesians was written at Rome in the spring of 61. And the second epistle to Timothy, in the same place, and about May or June, in the same year. The epistles to the Philippians, Colossians, and Philemon, were written in Rome before the end of 62. When Ignatius wrote his epistle to the Ephesians, about the year 107, the bishop's name was Onesimus;* and Grotius thought him to be the same for whom Paul interceded with Philemon. The epistle to the Hebrews was written at Rome, or in Italy, soon after Paul had been released from his confinement at Rome in the beginning of the year 63.—Lard. Hist. of Apost. c. xii.

VI.—We are now come to the last book of the New Testament, viz. The Revelation of St. John, and for the genuineness of which there is certainly sufficient, and good, although disputed, authority. Hermas, the contemporary of the apostles, undoubtedly read, because he has imitated it, in some particulars. Justin Martyr, about 140, received it as written by the apostle John; in his dialogue with Trypho, he says: 'And a man from among us, by name John, one of the apostles of Christ, in the revelation made to him.' And Eusebius, in giving an account of Justin's works, observes to this purpose: 'he also mentions the Revelation of John, expressly calling it the apostle's.' Amongst the works of Melito, bishop of Sardis, about 177, one was entitled, 'Of the Revelation of John.' Irenæus, bishop of Lyons, about 178, and who was acquainted with Polycarp, St. John's disciple, often quotes this book 'as the Revelation of John, the disciple of the Lord.' Theophilus, bishop of Antioch, about 181, quotes John's Apocalypse. Clement, of

* See note page 4.
Alexandria, about 194, adds to a quotation, 'as John says in the Revelation.' Tertullian, about 200; Apollonius, 211; Hippolytus, 220; Origen, 230; and many subsequent writers, received it without any doubt as to its genuineness.—_Lard. Hist. of Apost._ c. xii.

VII. Isidore says: "The apostle Paul wrote fourteen epistles; of which some are written to the seven churches. They are these; to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Thessalonians, to the Colossians; others are written to particular persons, and lastly he wrote to the Hebrews who believed, and suffered persecution. Peter wrote two epistles, called catholic; they are sent to such of the circumcision as had believed, and were scattered abroad among the Gentiles. James, the Lord's brother, wrote one epistle for the edification of the church; the apostle John wrote three epistles, the first of which is wholly taken up in recommending the love of God, and our brother; nor is the design of the other two very different. Jude reproves some blasphemers and unchaste persons. The Acts of the Apostles contain the history of the infancy of the church: the writer is the evangelist Luke. as is well known. In the Revelation of John the Evangelist, are these several things." When he shows the contents of that book.—_Lard. Isid. A.D. 596._

VIII. Callisti, a learned monk of Constantinople, says: "Thus we have spoken of the twelve apostles, and their names; it is now proper to show, who of them have left writings which are in the Testament; such as the four sacred Gospels, the divine Acts of the Apostles, the Catholic Epistles, and the rest, and their order. And in the first place, of the divine Gospels; two only of the twelve, Matthew and John, have left memoirs of our Lord's life on earth; and two of the seventy, Mark and Luke; and it is said that they were all compelled to write as it were out of necessity. Matthew first, who had been a publican, and had preached the saving word to the Jews, when he was about to go abroad among the Gentiles, thought it best to write in his native language an account of his preaching, to supply the want of his presence. Mark and Luke published their Gospels by the direction of Peter and Paul. John, who had hitherto preached by word of mouth only, wrote the last of all, about six
and thirty years after the Lord’s ascension into heaven. These are the genuine Gospels of the apostles, delivered to us from the beginning, and acknowledged by the whole church to be of unquestioned authority. The same Luke also composed the book of the Acts of the Apostles. The divine James, the Lord’s brother, composed one of the Catholic Epistles which is sent to the twelve tribes. Peter published two Epistles, and the excellent John three; and Jude, brother of James, and perhaps of the Lord likewise, published one.”—Lord Nic. Cal. A.D. 1325.

We conclude the present chapter with a condensed view of the periods, &c. of writing the New Testament Canon; readers who wish to consult the sentiments of the most celebrated writers in detail, are referred to the Credibility of Dr. Lardner.

IX. TABULAR VIEW of the TIMES and PLACES of writing the several Books of the NEW TESTAMENT.

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* Lardner’s Cred.
CHAPTER IX.

THE SAME SUBJECT CONTINUED.

Testimony of early Christian Writers.

The medium of proof we now enter upon, observes Dr. Paley,* is of all others, the most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages. Bishop Burnet, in the History of his Own Times, inserts various extracts from Lord Clarendon's History. One such insertion is a proof that Lord Clarendon's History was extant at the time when Bishop Burnet wrote, that it had been read by Bishop Burnet, that it was received by Bishop Burnet as a work of Lord Clarendon, and also regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence, or as long as the books exist.

I. There is extant an epistle ascribed to Barnabas, the companion of Paul. It is quoted as the epistle of Barnabas, by Clement of Alexandria, A.D. 194; by Origen, A.D. 230. It is mentioned by Eusebius, A.D. 315; and by Jerome, A.D. 392, as an ancient work in their time, bearing the name of Barnabas, and as well known and read amongst Christians, though not accounted a part of Scripture. It purports to have been written soon after the destruction of Jerusalem, during the calamities which followed that disaster; and it bears the character of the age to which it professes to belong.

In this epistle, appears the following remarkable passage:—"Let us, therefore, beware lest it come upon us, as it is written; There are many called, few chosen." From the expression "as it is written," we infer with certainty, that, at the time when the author of this epistle lived, there was a book extant, well known to Christians, and of authority amongst them, containing these words:—"Many are called, few chosen." Such a book is our present Gospel of Saint Matthew, in which this text is twice found, and is found in no other book now known.

* This Chapter is an abridgment of the first section of the Doctor's Evidences; which is condensed from Dr. Lardner's Credibility.
In particular, the author of the epistle repeats the precept. "Give to every one that asketh thee;" and saith that Christ chose as his apostles, who were to preach the Gospel, men who were great sinners, that he might shew that he came "not to call the righteous, but sinners to repentance."

II. We are in possession of an epistle written by Clement, Bishop of Rome, whom ancient writers, without any doubt or scruple, assert to have been the Clement whom Saint Paul mentions (Phil. iv. 3); "with Clement also, and other my fellow-labourers, whose names are in the book of life." The epistle is spoken of by the ancients as an epistle acknowledged by all; and, as Irenæus well represents its value, "written by Clement, who had seen the blessed apostles, and conversed with them; who had the preaching of the apostles still sounding in his ears, and their traditions before his eyes." It is addressed to the church of Corinth; and what alone may seem decisive of its authenticity, Dionysius, Bishop of Corinth, about the year 170, i.e. about eighty or ninety years after the epistle was written, bears witness, "that it had been wont to be read in that church from ancient times."

This epistle affords, amongst others, the following valuable passages:—"Especially remembering the words of the Lord Jesus, which he spake, teaching gentleness and long-suffering; for thus he said, 'Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you; as you do, so shall it be done unto you; as you give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye shew kindness, so shall kindness be shewn unto you; with what measure ye mete, with the same shall it be measured to you.'—By this command, and by these rules, let us establish ourselves, that we may always walk obediently to his holy words."

Again: "Remember the words of the Lord Jesus," for he said, "Woe to that man by whom offences come; it were better for him that he had not been born, than that he should offend one of my elect; it were better for him that a mill-stone should be tied round his neck, and that he should be drowned in the sea, than that he should offend one of my little ones."
In both these passages, we perceive the high respect paid to the words of Christ, as recorded by the evangelists: "Remember the words of the Lord Jesus;"—by this command, and by these rules, let us establish ourselves, that we may always walk obediently to his holy words.

It appears that Clement had Saint Paul's Epistle before him, inasmuch as in one place he mentions it in terms too express to leave us in any doubt:—"Take into your hands the epistle of the blessed apostle Paul."

III. Near the conclusion of the epistle to the Romans, Saint Paul, amongst others, sends the following salutation:—"Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them."

Of Hermas, who appears in this catalogue of Roman Christians, as contemporary with Saint Paul, a book is still remaining. It is called the Shepherd or Pastor of Hermas. Its antiquity is incontestible, from the quotations of it in Irenæus, A.D. 178; Clement of Alexandria, A.D. 194; Tertullian, A.D. 200; Origen, A.D. 230. The notes of time extant in the epistle itself, agree with its title, and with the testimonies concerning it, for it purports to have been written during the life-time of Clement.

In this piece are tacit allusions to Saint Matthew's, Saint Luke's, and Saint John's Gospels; that is to say, there are applications of thoughts and expressions found in these Gospels, without citing the place or writer from which they were taken. In this form appear in Hermas, the confessing and denying of Christ; (Matt. x. 32, 33, or, Luke xii. 8, 9); the parable of the seed sown; (Matt. xiii. 3, or, Luke viii. 5); the comparison of Christ's disciples to little children; the saying, "he that putteth away his wife, and marrieth another, committeth adultery;" (Luke xvi. 18); the singular expression, "having received all power from his Father," in probable allusion to Matt. xxviii. 18; and Christ being the "gate," or only way of coming "to God," in plain allusion to John xiv. 6; x. 7, 9. There is also a probable allusion to Acts v. 32.

IV. Ignatius became Bishop of Antioch about thirty-seven years after Christ's ascension. Epistles of Ignatius are referred to by Polycarp, his contemporary. And passages found in these epistles are quoted by
Irenæus, A.D. 178; by Origen, A.D. 230; and the occasion of writing the epistles is given at large by Eusebius and Jerom. What are called the smaller epistles of Ignatius, are generally deemed to be those which were read by Irenæus, Origen, and Eusebius.

In these epistles are various allusions to the Gospels of Saint Matthew and Saint John.

V. Polycarp had been taught by the apostles; had conversed with many who had seen Christ; was also by the apostles appointed Bishop of Smyrna. This testimony concerning Polycarp is given by Irenæus, who, in his youth, had seen him:—"I can tell the place," saith Irenæus, "in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John, and others who had seen the Lord, and how he related their sayings, and what he had heard concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the word of life: all which Polycarp related agreeably to the Scriptures."

Of Polycarp, whose proximity to the age and country and persons of the apostles is thus attested, we have an undoubted epistle remaining. And this, though a short letter, contains nearly forty clear allusions to books of the New Testament; which is strong evidence of the respect which Christians of that age bore for these books.

Amongst these, although the writings of Saint Paul are more frequently used by Polycarp than any other parts of Scripture, there are copious allusions to the Gospel of Saint Matthew, some to passages found in the Gospels both of Matthew and Luke, and some which more nearly resemble the words in Luke.

The following important passage, also occurs:—"I trust ye are well exercised in the Holy Scriptures—as in these it is said, Be ye angry and sin not, and let not the sun go down upon your wrath." This passage proves that in the time of Polycarp, who had lived with the apostles, the Christian writings were distinguished by the name of Holy Scriptures."

VI. Papias, a hearer of John, and companion of Polycarp, as Irenæus attests, in a passage quoted by
Eusebius, tells us from what materials Mark collected his account, viz. from Peter's preaching, and in what language Matthew wrote, viz. in Hebrew.

The writers hitherto alleged, had all lived and conversed with some of the apostles. The works of theirs which remain, are, in general very short pieces, yet rendered extremely valuable by their antiquity; and none, short as they are, but what contain some important testimony to our historical Scriptures.

VII. Not long after these, follows Justin Martyr, A.D. 140. His remaining works are much larger than any that have yet been noticed. Although the nature of his two principal writings, one of which was addressed to heathens, and the other was a conference with a Jew, did not lead him to such frequent appeals to Christian books, as would have appeared in a discourse intended for Christian readers; he nevertheless "cites our present canon, and particularly our four Gospels, continually, I dare say, above two hundred times."—Jones's New and Full Method.

What, moreover, seems extremely material to be observed is, that in all Justin's works, from which might be extracted almost a complete life of Christ, there are but two instances in which he refers to any thing said or done by Christ, which is not related concerning him in our present Gospels, and these, we may say, alone, were the authorities from which the Christians of that day drew the information upon which they depended.

VIII. Hegesippus came about thirty years after Justin. His testimony is remarkable only for this particular; that he relates of himself, that, travelling from Palestine to Rome, he visited, upon his journey, many bishops; and that, "in every succession, and in every city, the same doctrine is taught, which the Law, and the Prophets, and the Lord teacheth." This is an important attestation, from good authority, and of high antiquity.

IX. At this time, viz. about the year 170, the churches of Lyons and Vieuve, in France, sent a relation of the sufferings of their martyrs to the churches of Asia and Phrygia. The epistle is preserved entire by Eusebius. And what carries in some measure the testimony of these churches to a higher age, is, that they had now for their bishop, Pothinus, who
was ninety years old, and whose early life consequently must have immediately joined on with the times of the apostles. In this epistle are exact references to the Gospels of Luke and John, and to the Acts of the Apostles.

X. The evidence now opens upon us full and clear. Irenæus succeeded Pothinus, as bishop of Lyons. In his youth he had been a disciple of Polycarp, who was a disciple of St. John. In the time in which he lived, he was distant not much more than a century from the publication of the Gospels: in his instruction, only by one step separated from the presence of the apostles. He asserts of himself and his contemporaries, that they were able to reckon up, in all the principal churches, the succession of bishops from the first. We remark these particulars concerning Irenæus with more formality than usual; because the testimony which this writer affords to the historical books of the New Testament, to their authority, and to the titles which they bear, is express, positive, and exclusive.

He proves that four, and only four Gospels were at that time publicly read and acknowledged. That these were our Gospels, and in the state in which we now have them, is shewn, from many places of this writer. He mentions how Matthew begins his Gospel, how Mark begins and ends his, and their supposed reasons for so doing. He enumerates at length the several passages of Christ's history in Luke, which are not found in any of the other evangelists. He states the particular design with which Saint John composed his Gospel, and accounts for the doctrinal declarations which precede the narrative.

To the book of the Acts of the Apostles, its author, and credit, the testimony of Irenæus is no less explicit. Referring to the account of Saint Paul's conversion and vocation in the ninth chapter of that book, "Nor can they," says he, meaning the parties with whom he argues, "show that he is not to be credited, who has related to us the truth with the greatest exactness." In another place he has accurately collected the several texts, in which the writer of the history is represented as accompanying Saint Paul; which leads him to deliver a summary of almost the whole of the last twelve chapters of the book.
In an author thus abounding with references and allusions to the Scripture, there is not one to any apocryphal Christian writer whatever. This is a broad line of distinction between our Sacred Books, and the pretensions of all others.

The force of the testimony of the period which we have considered, is greatly strengthened by the observation, that it is the testimony, and the concurring testimony, of writers who lived in countries remote from one another. Clement flourished at Rome, Ignatius at Antioch, Polycarp at Smyrna, Justin Martyr in Syria, and Irenæus in France.

XI. Omitting Athenagoras, Miltiades and Pantænus who lived about this time,* we come to one of the most voluminous of ancient Christian writers,

* Theophilus, bishop of Antioch, and of this age, observes:—"Concerning the righteousness which the law teaches, the like things are to be found in the Prophets and the Gospels, because that all being inspired, spake by one, and the same spirit of God." A writer against Artemon, and others, about fifty years later, says:—"What they say might have been credited, if first of all the divine scriptures did not contradict them; and then the writings of certain brethren more ancient than the time of Victor." Hippolytus, about the same time instructs his correspondent,—"to draw out of the sacred fountain, and to set before him the sacred scriptures, what may afford him satisfaction." Origæn, (See b. lii. c. 2.) the opponent of Celsus, says:—"Our assertions and discourses are unworthy of credit, we must receive the scriptures." Cyprian, bishop of Carthage, and near the time of Origæn, exhorts his brethren in all doubtful cases, "to go back to the fountain; and if the truth has in any case been shaken, to recur to the Gospels and apostolic writings. The precepts of the Gospel are nothing less than authoritative, divine lessons, the foundations of our hope, the supports of our faith, the guides of our way, the safeguards of our course to heaven." Novatus, contemporary with Cyprian, observes:—"The divine scripture easily detects and confutes the frauds of heretics." "It is not by the fault of the heavenly scriptures, which never deceive." "That Christ is not only man, but God also is proved by the sacred authority of the divine writings." Anatolius, bishop of Laodicea, and about twenty years later than Novatus, relative to the rule for keeping Easter, says:—"They can by no means prove their point by the authority of the divine scripture." And soon after follow, Manænius, Cyril, Epiphanius, Basil, Pædænius, Rain, &c. all strenuously contending for the purity, integrity and perfection of our scriptures.—Lardner's utility.
Clement of Alexandria. Clement followed Irenæus at the distance of only sixteen years, and therefore may be said to maintain the series of testimony in an uninterrupted continuation.

In certain of Clement's works, recited by Eusebius, there is given a distinct account of the order in which the four Gospels were written. The Gospels, which contain the genealogies, were (he says) written first; Mark's next, at the instance of Peter's followers; and John's the last: and this account he tells us that he had received from presbyters of more ancient times. This testimony proves the following points: that these Gospels were the histories of Christ then publicly received, and relied upon; that the dates, occasions, and circumstances, of their publication were at that time subjects of attention and inquiries among Christians. In the works of Clement which remain, the four Gospels are repeatedly quoted by the names of their authors, and the Acts of the Apostles is expressly ascribed to Luke. In one place, after mentioning a particular circumstance, he adds these remarkable words: "We have not this passage in the four Gospels delivered to us, but in that according to the Egyptians;" which puts a marked distinction between the four Gospels and all the other histories, or pretended histories, of Christ, the perfect confidence, with which he received the Gospels is signified by him in these words: "That this is true appears from hence, that it is written in the Gospel according to Saint Luke;" and again, "I need not use many words, but only to allege the angelic voice of the Lord."

XII. In the age in which they lived, Tertullian joins on with Clement. The number of the Gospels then received, the names of the evangelists, and their proper descriptions, are exhibited by this writer in one short sentence: "Among the apostles, John and Matthew teach us the faith; among apostolical men, Luke and Mark refresh it." He proceeds:—"I say, then, that with them, but not with them only which are apostolical, but with all who have fellowship with them in the same faith, is that Gospel of Luke received from its first publication, which we so zealously maintain:" and presently afterwards adds:—"The same authority of the apostolical churches will support the other Gospels, which we have from, and according
to them, I mean John's and Matthew's; although that likewise which Mark published may be said to be Peter's, whose interpreter Mark was. In another place Tertullian affirms, that the three other Gospels were in the hands of the churches from the beginning as well as Luke's. This noble testimony fixes the universality with which the Gospels were received, and their antiquity; that they were in the hands of all, and had been so from the first. And this evidence appears not more than one hundred and fifty years after the publication of the books.

After this general evidence, it is unnecessary to add particular quotations. These, however, are so numerous and ample, as to have led Dr. Lardner to observe, "that there are more, and larger quotations of the small volume of the New Testament in this one Christian author, than there are of all the works of Cicero, in writers of all characters for several ages."

Tertullian quotes no Christian writing as of equal authority with the Scriptures, and no spurious book at all; a broad line of distinction, we may once more observe, between our Sacred Books and all others.

We may again likewise remark the wide extent through which the reputation of the Gospels, and of the Acts of the Apostles had spread, and the perfect consent in this point, of distant and independent societies. It is now only about one hundred and fifty years since Christ was crucified; and within this period, to say nothing of the apostolical fathers who have been noticed already, we have Justin Martyr at Neapolis, Theophilus at Antioch, Irenæus in France, Clement at Alexandria, Tertullian at Carthage, quoting the same books of historical Scriptures, and, we may say, quoting these alone.

XIII. An interval of only thirteen years, and that occupied by no small number of Christian writers, brings us to a name of great celebrity in Christian antiquity, Origen of Alexandria, who, in the quantity of his writings, exceeded the most laborious of the Greek and Latin authors. Nothing can be more peremptory upon the subject now under consideration, and, from a writer of his learning and information, more satisfactory, than the declaration of Origen, preserved, in an extract from his works, by Eusebius; "That the four Gospels alone are received, without
dispute, by the whole Church of God under heaven:" to which declaration is immediately subjoined, a brief history of the respective authors.

The universality with which the Scriptures were then read, is well signified by this writer, in a passage in which he has occasion to observe against Celsus, "That it is not in any private books, or such as are read by a few only, and those studious persons, but in books read by every body, that it is written, The invisible things of God from the creation of the world are clearly seen, being understood by things that are made." It is to no purpose to single out quotations of Scripture from such a writer as this. We might as well make a selection of the quotations of Scripture in Dr. Clarke's Sermons. They are so thickly sown in the works of Origen, that Dr. Mills says, "If we had all his works remaining, we should have before us almost the whole text of the Bible."—Mill Proleg. cap. vi. p. 66.

XIV. Gregory, bishop of Neocesarea, and Dionysius of Alexandria, were scholars of Origen. Their testimony, therefore, though full and particular, may be reckoned a repetition only of his. The series, however, of evidence, is continued by Cyprian, bishop of Carthage, who flourished within twenty years after Origen. "The Church, (says this father) is watered like Paradise, by four rivers, that is, by four Gospels." The Acts of the Apostles is also frequently quoted by Cyprian under that name, and under the name of the "Divine Scriptures." In his various writings are such constant and copious citations of Scripture, as to place this part of the testimony beyond controversy.—Nor is there, in the works of this eminent African bishop, one quotation of a spurious or apocryphal Christian writing.

XV. Passing over a crowd* of writers following Cyprian at different distances, but all within forty years of his time; and who all, in the imperfect remains of their works, either cite the historical Scriptures of the New Testament, or speak of them in

* Novatus, Rome, A. D. 251; Dionysius, Rome, A. D. 259; Commodian, A. D. 270; Antolius, Laodicea, A. D. 270; Theognostus, A. D. 282; Methodius, Lycia, A. D. 290; Phileas, Egypt, A. D. 296.
terms of profound respect: we single out Victorius, bishop of Pettaw in Germany, merely on account of the remoteness of his situation from that of Origen and Cyprian, who were Africans; by which circumstance his testimony, taken in conjunction with theirs, proves that the Scripture histories, and the same histories, were known and received from one side of the Christian world to the other. This Bishop lived about the year 290; and in a commentary upon this text of the Revelations, “The first was like a lion, the second was like a calf, the third like a man, and the fourth like a flying eagle,” he makes out that by the four creatures are intended the four Gospels; and, to shew the propriety of the symbols, he recites the subject with which each evangelist opens his history. The explication is fanciful, but the testimony positive. He also expressly cites the Acts of the Apostles.

XVI. Arnobius and Lactantius, about the year 300, composed formal arguments upon the credibility of the Christian religion. Arnobius vindicates, without mentioning their names, the credit of these historians; observing, that they were eye-witnesses of the facts which they relate; and that their ignorance of the arts of composition was (rather) a confirmation of their testimony (than an objection to it). Lactantius also argues in defence of the religion, from the consistency, simplicity, disinterestedness, and sufferings of the Christian historians, meaning by that term our Evangelists.

XVII. We close our testimonies with that of Eusebius, bishop of Cæsarea, who flourished in the year 315, contemporary with, or posterior only by fifteen years to, the two authors last cited. This voluminous writer, and most diligent collector of the writings of others, beside a variety of large works, composed a history of the affairs of Christianity from its origin to his own time. His testimony to the Scriptures is the testimony of a man much conversant in the works of the Christian authors, written during the three first centuries of its æra; and who had read many which are now lost. In a passage of his Ecclesiastical History, he treats, in form, and at large, of the occasions of writing the four Gospels, and of the order in which they were written. The title of the chapter is, “Of the Order of the Gospels.”
CHAPTER IX. EARLY CHRISTIAN WRITERS.

This learned author makes no use at all of Christian writings, forged with the names of Christ’s apostles, or their companions.

We close this branch of our evidence here, because, after Eusebius, there is no room for any question upon the subject; the works of Christian writers being as full of texts of Scripture, and of references to Scripture, as the discourses of modern divines. Future testimonies to the books of Scripture could only prove that they never lost their character or authority.

It is only necessary to add, by way of corroboration, what may be seen at great length in the works of Dr. Lardner, viz. That the authenticity of the identical books, received by us as the New Testament Canon, was considered so clear and indisputable, that those who seceded from the early Christian church, either through terror, ignorance, interest, or presumption, never called it in question. We subjoin an extract, which is not only appropriate to our subject; but, will also serve as a vindication of the judgment, integrity, and principles of the learned Doctor, and, as a sufficient confutation of the impudent calumny, that would class him amongst Deistical schismatics.—“We have seen a goodly catalogue of eminent persons, who have believed in Jesus, as the Christ, and their Lord and Master, whose religion was not set up with worldly allurements. Says Jeron, in his book of Ecclesiastical Writers, ‘Let the enemies of our religion, who say the church had no philosophers, nor eloquent and learned men, observe who and what they were, who founded, established, and adorned it; let them cease to accuse our faith of rusticity, and confess their mistake.’ So said Jeron with regard to Celsus, Porphyry, and Julian, who had been the most noted adversaries of the Christian religion in the first four centuries. The same may be still said to those called Deists in our time. And may I not add—(observe the Doctor’s unfeigned sincerity)—Let those conceited Christians, who unmeasurably despise the primitive times of Christianity, learn to pay some respect to their Christian ancestors, in whom both learning, and an honest fervent zeal, were united. They are not the rule of our faith, but they have directed us to the sacred Scriptures, wherein it may be found: and they have borne testimony to the truth of the things con—
taught therein, by an open and steadfast profession, amidst a great variety of difficulties and discouragements, reproaches and sufferings."—Gen. Rev. sect. 1.

CHAPTER X.

THE SAME SUBJECT CONTINUED.

Apocryphal and Spurious Writings of no Authority.*

SECTION I.—Catalogues of the authentic Scriptures were made at an early period, in none of which were included the writings called Apocryphal. Nor, indeed, is there any proof that apocryphal books had at all appeared in the first century; Dr. Lardner affirms that “There are no quotations of any such books in the apostolical fathers,” by whom he means “Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, whose writings reach from the year of our Lord 70, to about the year 108.” “And some of whom,”

* Non-canonical, Apocryphal, and Spurious:—

The Pieces Extant, are—

1st. The Epistles of the Apostolical Fathers, viz.—
2 Epistles of Clement to the Corinthians; General Epistle of Barnabas; 7 Epistles of Ignatius; Epistle of Polycarp; and the Shepherd of Hermas.

2nd. The Apostles' Creed:—

As it stood A.D. 600.

I believe in God the Father Almighty: and in Jesus Christ his only begotten Son, our Lord; who was born of the Holy Ghost and Virgin Mary, and was crucified under Pontius Pilate, and was buried; and the third day rose again from the dead, ascended into heaven, sitteth on the right hand of the Father; whence he shall come to judge the quick and the dead; and in the Holy Ghost; the Holy Catholic Church; the remission of sins; and the resurrection of the flesh. Amen.


As now in the Book of Common Prayer.

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.
adds Dr. Paley, "have quoted each, and every one of our historical Scriptures." He proceeds:---

"These apocryphal writings were not read in the Christian churches: Were not admitted into their volume: Do not appear in their catalogues: Were not noticed by their adversaries: Were not considered of authority in controversy: Were not subjects of commentaries. Finally, beside the silence of three centuries; or evidence within that time, of their rejection, they were, with a consent nearly universal, re-probed by Christian writers of succeeding ages."—

Evid. p. i. c. ix. s. 11.

"The book which I have under examination did not fall from heaven. As well as every book which I have read, this book has been written by men; I therefore am warranted in judging of the authenticity of this book, by the same rules which direct my judgment of others.

3rd. Apocryphal and Spurious:—The Gospel of the Birth of Mary; The Protevangelion; The First Gospel of the Infancy of Jesus Christ; Thomas’s Gospel of the Infancy of Jesus Christ; A Letter from Abgarus to Jesus Christ, and an Answer from Jesus Christ to Abgarus; The Gospel of Nicodemus, or Acts of Pontius Pilate; The Epistle of Paul to the Laodicceans; 6 Epistles from Seneca to Paul, and 6 from Paul to Seneca; The Acts of Paul and Thecla.

Pieces not extant, but mentioned by writers in the first four centuries. From the Canonical authority of the New Testament, by the Rev. Jeremiah Jones.

A.

The Gospel of Andrew. A Gospel under the name of Apelles.
The Gospel according to the twelve Apostles.

B.

The Gospel of Barnabas. The writings of Bartholomew.

C.

An Epistle of Christ to Peter and Paul. Books under the name of Christ. An Epistle of Christ produced by the Manichees.
A Hymn of Christ.

E.

The Gospel of Eve.

H.

"How am I to be satisfied that Thucydides, Polybius, Tacitus, are truly the authors of those histories which bear their names? It is from tradition that I learn it: I go back from century to century; I consult the monuments of those different ages; I compare them with the histories themselves; and the general result of my inquiries is, that those histories have been ever attributed to those authors whose names they bear.

"I cannot, agreeably to reason, suspect the fidelity of this tradition; it is too ancient, too constant, too uniform, and it has never been called in question.

"I follow, therefore, the same method in my inquiries concerning the authenticity of the narrative in question; and I have the same general and essential results.

J.

L.

M.

N.
The Gospel according to the Nazarenes.

P.

S.

T.
"But because the history of Peloponnesus was not of so much importance to the Greeks, as that of the Great Delegate to his first disciples, I cannot doubt but that these last have employed much more care to ascertain the authenticity of this history, than the Greeks have taken to ascertain that of Thucydides.

"A society which was strongly persuaded that the book I am speaking of contained the assurances of an eternal life; a society afflicted, despised, persecuted, and whose sole comfort and support in their trials was to be found in that book; would such a society have suffered themselves to have been imposed upon as to the authenticity of a narrative which every day became more and more precious to them?

"A society, in the midst of which the very authors themselves of the narrative had lived, and which they themselves had governed for the space of many years, would it have wanted means to ascertain the authenticity of their writings? Would there have existed a perfect indifference as to making use of these means? Was it more difficult for this society to be convinced of the authenticity of these writings, than for any other society whatever to ascertain the authenticity of a writing attributed to any well-known person, or to one who should assume his name? Could particular and numerous societies,* to whom the first witnesses had addressed several epistolary compositions, could they be imposed upon concerning the authenticity of such writings? Could they entertain the least doubt whether or not these witnesses had written to them, whether they had answered the many questions put to them, whether these witnesses had lived in the midst of them, &c.?

"I bring myself as near as possible to the first age of that great society founded by the witnesses; I consult the most ancient monuments; and I discover that, almost at the very birth of that society, its members were divided on several points of doctrine. I enquire what was then agitated among the different parties, and I see that those who were called innovators;*

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* The churches founded by the apostles.

* They were also called heretics. These philosophers associated divers dogmas of Christianity with those of oriental philosophy, or of that philosophy of which Zoroaster was supposed to be the author. Basilides, about 120, considered.
appealed, as well as the others, to the narrative of the first witnesses, and that they acknowledged the authenticity of it.

"I further discover, that the adversaries* of these sects (enlightened adversaries, and almost contemporaries with the primitive disciples), did not contest the authenticity of the chief parts of the narrative.

"I meet with this narrative frequently cited by writers$ of the greatest authenticity, who lived very

the Jewish institution as proceeding from a being inferior to the true God. Nevertheless, he wrote a commentary upon the gospel of Matthew in twenty-four books; and it does not appear that he rejected any of the others. The Valentinians, who about the same time advanced a strange, metaphysical doctrine concerning angelic natures, and are accused by Irenæus with endeavouring to fetch arguments for their opinions from the evangelic and apostolic writings; have a commentary upon Luke and John, and notes upon Matthew, by Heracleon, who lived about 125, and probably received the entire New Testament. The Carpocratians, near the same period, are accused by Irenæus and Epiphanius, with the perversion of a passage in Matthew; we have no proof that they rejected any part of the New Testament. The Sethians, A. D. 150; the Montanists, 156; the Marcionians, 160; Harmagenses, 180; Praxias, 196; Artemon, 200; Theodotus, 200—all entertaining some particular opinions, received the Scriptures of the New Testament. Tatian, who, about 172, entertained the most extravagant opinions, composed a harmony from the four Gospels. Origen, A. D. 230, affirms "that the four Gospels are received without dispute by the whole church of God under heaven." Paul of Samosata, and Sabellius, who strayed into opposite extremes, acknowledged the authority of Scripture with equal deference. Of the followers of Novatus, 251, Socrates affirms—"That in the disputes between the Catholics, and them, each side endeavoured to support itself by the authority of the divine Scriptures." The Arians, 300; the Donatists, 335; the Priscillianists, 378; and the Pelagians, 405—all received our Scriptures. We find three heretical sects in the days of the apostles. 1. Simonians, the followers of Simon Magus (mentioned, Acts viii. 9—24). 2. Cerinthians, the followers of Cerinthus. 3. Ebionites, the followers of Ebion, a disciple of Cerinthus. St. John confutes the heresy of the latter two, in his Gospel, and Epistle; and Irenæus, Justin Martyr, Irenæus, and Origen, also wrote against them.—Lardner’s Cre. Paley’s Evid. Simpson’s Key.

* The Pagan authors of the first ages, Celsus, Porphyry, Julian, &c.

$ The apostolic fathers, and their immediate successors. See the preceding chapter.
near this first age, and who professed to acknowledge the authenticity of its principal parts. I compare these quotations with the narrative which I have before me, and I cannot but assent to their conformity.

"I am not at all surprised at the great number of authentic histories which then appeared; the wonder is, that there were not more. I can easily conceive that the zealous disciples of the chief witnesses may have been naturally led to write what each had heard his master say, and may have given to their* narration a title similar to that of the authentic pieces. Such histories might easily be conformable to the essential facts, since their authors had them from the mouths of the first witnesses, or at least from their first disciples."

"I also find, that the different sectaries had their histories,† which differed more or less from the authentic history; but I find no difficulty in convincing myself, that these histories, though malicious forgeries, contained the greater part of the essential facts‡ which had been attested by the chief witnesses. Many of these sectaries seem greatly exasperated against the party which was adverse to them; and, since they inserted in their histories the same essential facts, which that party professed to believe, I cannot but consider so great a conformity between the opposite parties, as the strongest presumption in favour of the

* The apocryphal gospels, known by the names of St. James, St. Thomas, &c.

† The life of our Saviour was so beautiful, his character so sublime, his doctrine so excellent, the miracles, by which he confirmed it, so striking and numerous, that it was impossible that many writers should not undertake to compose an account of him; and thus were produced several histories of our Saviour, more or less exact. St. Luke, in speaking of these narrations and gospels, which preceded his, intimates their imperfections, but does not condemn them as bad or fabulous books.—Beausobre's Discourse on the Authenticity, &c. History of Manicheism, vol. i. p. 449.

‡ All the false gospels of these different sects, were not merely historical writings. There were some, which were almost entirely doctrinal, and from which certain sects collected together into a sort of system their particular opinions.—Ibid. 454.

† The miracles, the resurrection, and ascension of our Saviour.
authenticity and truth of the narrative which I have before my eyes.

"I observe still further, that the society which is the faithful depository of the doctrine, and of the narratives of the witnesses, never failed, as well as its teachers, to remonstrate against the sectaries and their writings, and to appeal constantly to the authentic writings as the supreme and common judge of all their controversies. I learn also from the history of that society,* that they took particular care to read these writings weekly in their assemblies; and that these writings were precisely those which are handed down to this day, as the authentic narrative of the witnesses.

"I cannot, therefore, consistently with sound criticism, suppose that this society was easily imposed upon concerning the authenticity of the numerous writings published in the midst of it. If I have any reasonable doubt remaining on this essential point, a remarkable fact occurs, which will soon clear it up: namely, that this society, so far from admitting too lightly as authentic, writings which were not acknowledged to be such, suspected for a long time the authenticity of various books, which, after a long and careful examination, were afterwards received as original compositions of the witnesses.

"Another still more remarkable fact occurs, in support of this. I read in the history of the times, that the members of the society of which I am speaking, exposed themselves to the greatest punishments, rather than give up to their persecutors those books which they reputed sacred and authentic, and which those violent persecutors committed to the flames. Can I presume that the most zealous advocates for the glory of Greece, would have thus sacrificed themselves, to save the writings either of Thucydides or Polybius?

"If I afterwards direct my attention towards the accounts given of the manuscripts containing the narrative, I shall not find it difficult to convince myself, that the principal parts of that narrative have, in those manuscripts, the names of the same authors to whom the society of which I speak had always ascribed them;

* Ecclesiastical history.
and this proof will be the more convincing, in proportion to the early date of some of these manuscripts, which may be traced up to the highest antiquity.

"In support, therefore, of the authenticity of the narrations, I have the most ancient, the most constant and uniform testimony of the society which is the depository of them; and, besides this, I have the testimony of the most ancient innovators, and of the earliest adversaries of Christianity, and the authority of the more original manuscripts. What can I then oppose to so many united testimonies, of so great weight and notoriety? Am I better qualified than were the first innovators, or the first adversaries of the gospel, to contradict the invariable and unanimous testimony of the primitive society? And is there any book of the same date, the authenticity of which rests on so many solid, extraordinary, and striking proofs, and of so many different kinds?

II.—"I cannot lay much stress on the possibility of the authentic text having been altered: neither can I admit that this text may have been forged. At first sight, it appears very improbable it should have happened, during the life of the authors (the apostles); their opposition and authority would presently have confounded the forgers.

"It appears equally improbable, that such forgeries should have taken place immediately after the death of the authors; their instructions and their writings were too recent, and already in too many hands.

"The improbability seems to increase indefinitely during the following ages; for it very plainly appears, that it would increase in proportion to the prodigious number of copies, and the multitude of versions, which were continually making from the authentic text, and which were dispersed through every part of the known world: How could so many copies, so many versions, be falsified at the same time? Nay, how would it be possible for such an idea to come into any man's mind?

"I know, moreover, that the history of the times proves, that the first innovators did not begin writing till after the death of the first witnesses. Had these innovators undertaken to falsify the writings of the witnesses, or those of the most eminent disciples, in order to countenance their private opinions, would
not so numerous and vigilant a society (the Christian Church), the guardians of these writings, have powerfully opposed such a fraud?

"And if, to confute these innovators with greater advantage, the society itself had been bold enough to falsify the authentic text, would the innovators, who themselves appealed to this text, have kept silence on the discovery of such impostures? This also applies to the idea of supposititious or counterfeit gospels being substituted in the room of the real ones. It appears to me not less improbable, that in any particular time the entire writings ascribed to the witnesses may have been forged by others, than that any parts of their narrative should be falsified.

"The more I consider, the more perfectly am I convinced, that the continual and multiplied divisions of the society founded by the apostles, must naturally have preserved the text in its original integrity.

"If these divisions grew at last into open and cruel wars; if the belligerent parties constantly appealed to the authentic text as the irrefragable arbiter of their quarrels; if, finally, a new method was discovered to multiply ad infinitum, and with equal precision and despatch, the copies of the authentic text;—does not reason compel me to grant, that length of time has by no means weakened the credibility of the evidence; and that the writings produced, as those of the witnesses, are exactly those very writings which were always attributed to them?"—Phil. and Crit. Inq. c. iv. sect. 2.

We consider that sufficient has been advanced to satisfy the most scrupulous, of the authenticity and genuineness of the books of the New Testament. A more clear, continuous chain of historical evidence cannot be desired. However, in the voluminous compilation of Dr. Lardner, an immense number of other important authorities may be found: in fact, in his works are deposited the testimonies of friends and enemies; and all collated, and criticised, with judgment, candour, and integrity.

We conclude with the following positive assurance of a candid and excellent authority:—"There are many, who, hearing that various gospels existed in

* The art of Printing.
ancient times, under the names of the apostles, may have taken up a notion, that the selection of our present gospels from the rest, was rather an arbitrary or accidental choice, than founded in any clear and certain cause of preference. To these it may be very useful to know the truth of the case. I observe, therefore,—

"That, beside our Gospels and the Acts of the Apostles, no Christian history, claiming to be written by an apostle or apostolical man, is quoted within three hundred years after the birth of Christ, by any writer now extant, or known; or, if quoted, is not quoted without marks of censure and rejection.

"I have not advanced this assertion without inquiry; and I doubt not, but that the passages cited by Mr. Jones and Dr. Lardner, under the several titles which the apocryphal books bear; or a reference to the places where they are mentioned, as collected in a very accurate table, published in the year 1773, by the Rev. J. Atkinson; will make out the truth of the proposition to the satisfaction of every fair and competent judgment. If there be any hook which may seem to form an exception to the observation, it is a Hebrew Gospel, which was circulated under the various titles of the Gospel according to the Hebrews, the Gospel of the Nazarenes, of the Ebionites, sometimes called of the Twelve, by some ascribed to Saint Matthew. This Gospel is once, and only once, cited by Clement of Alexandrinus, who lived, the reader will remember, in the latter part of the second century; and which same Clement quotes one or other of our four Gospels in almost every page of his work. It is also twice mentioned by Origen, A.D. 230; and both times with marks of diminution and discredit. And this is the ground upon which the exception stands. But what is still more material to observe is, that this Gospel, in the main, agreed with our present Gospel of St. Matthew."—Paley's Evid.

M 2
CHAPTER XI.

Tabular view of *Important Events* recorded in the New Testament; and in Profane History connected with Christianity, from the Birth of Christ to the Completion of the Canon of the New Testament. — See B. ii. c. v.

*Note.* The Birth of Christ according to the Vulgar Æra, A. M. 4000; according to Calmet, A. M. 4004; according to Dr. Hales, A. M. 3411.

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<th>Event</th>
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<td>Mary warned to flee into Egypt</td>
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<td>Herod massacres the male infants at</td>
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<td>Bethlehem—puts his son to death; and,</td>
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<td>soon after, dies miserably</td>
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<td>Archelaus succeeds his father in Judea,</td>
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<td>Idumea, and Samaria</td>
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<td>Herod Antipas in Galilee and Perea</td>
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<td>Christ brought from Egypt, by Joseph</td>
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<td>and Mary, who settle at Nazareth, in</td>
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<td>Christian Æra begins, 4 years after</td>
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<td>the correct time of Christ’s birth</td>
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<td>Archelaus deposed, and Judea made a</td>
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<td>Roman province; Coponius procurator</td>
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<td>CHRIST visits the Temple</td>
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<td>Marcus Ambivius procurator of Judea</td>
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<td>Tiberius admitted to a share of the</td>
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<td>government with Augustus</td>
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<td>Annus Rufus succeeds M. Ambivius in</td>
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<td>Judea</td>
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<td>Augustus dies, and is succeeded by</td>
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<td>Tiberius</td>
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<td>Valerius Gratus appointed procurator of</td>
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<td>He makes Ismael high priest, instead of</td>
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<td>Annas 4027; Eleazer instead of Ismael,</td>
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<td>4028; Simon instead of Eleazer, 4029;</td>
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<td>Caiphas instead of Simon, 4030</td>
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<td>Pontius Pilate, governor of Judea, instead of Gratus</td>
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<tr>
<td>John the Baptist begins his ministry</td>
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<td>CHRIST is baptized</td>
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<td>First Passover; Christ ejects dealers from the Temple, and preaches in Judea</td>
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<td>John the Baptist imprisoned, and beheaded by Herod Antipas</td>
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<td>Second Passover; the twelve Apostles sent forth</td>
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<td>Third Passover; Seventy disciples sent forth</td>
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<td>CHRIST—his death, under Pontius Pilate,</td>
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<td>resurrection, and ascension</td>
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<td>Feast of Pentecost; descent of the Holy Spirit—Peter’s Sermon—increase of the Church</td>
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<td>Stephen—his martyrdom—First Jewish persecution of the Church</td>
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<td>Paul—his Conversion</td>
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<td>Philip baptizes the Ethiopian eunuch</td>
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<td>Tiberius dies, and is succeeded by Caligula</td>
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<td>Caligula makes Agrippa tetrarch of Galilee—dies, and is succeeded by Claudius</td>
<td>4046</td>
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<td>Claudius makes Herod Agrippa king of Judea</td>
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<td>Cornelius, the Centurion, converted</td>
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<td>Second Jewish persecution of the Church</td>
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<td>Christians, first so designated at Antioch—James, the brother of John, put to death by Herod, who is stricken with a loathsome disease and dies</td>
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<td>Cuspius Fadus appointed governor of Judea</td>
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<td>Famine in Judea</td>
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<td>Tiberius Alexander, governor of Judea, superseded by Ventidius Cumanus, Felix appointed instead of Cumanus</td>
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<td>Claudius poisoned, and succeeded by Nero</td>
<td>4058</td>
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<td>Featus succeeds Felix in Judaea</td>
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<tr>
<td>St. Paul imprisoned at Jerusalem—sent to Rome in bonds—shipwrecked at Malta—arrives at Rome—and continues there a prisoner two years..</td>
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<td>James the less, bishop of Jerusalem, martyred</td>
<td>4067</td>
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<td>St. Paul comes into Judea; and visits the churches in Crete, Ephesus, Macedonia, and Greece goes to Rome, and is put to death..</td>
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<td>St. Peter also suffers martyrdom at Rome</td>
<td>4069</td>
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<td>Prodigies at Jerusalem during the Passover</td>
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<td>Cestius Gallus, governor of Syria, comes to Jerusalem and enumerates the Jews at the Passover—Disturbances at Cæsarea and Jerusalem—Florus puts numbers of the Jews to death—the Jews slaughter the Roman garrison at Jerusalem—a massacre of the Jews of Cæsarea and Palestine—the Jews of Scythopolis killed in one night. Cestius again comes into Judea—besieges the Temple of Jerusalem—and retires, defeated..</td>
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<td>Christians flee from Jerusalem to Pella, beyond Jordan</td>
<td>4074</td>
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<td>Vespasian sent by Nero to prosecute the war against the Jews—Nero kills himself—Galba succeeds him—Galba is murdered, and succeeded by Otho—Otho kills himself, and is succeeded by Vitellius—Vitellius is cut off, and succeeded by Vespasian—Vespasian sends his son, Titus, to Alexandria—comes himself to Antioch, and forms a numerous army;</td>
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enters Judea, subdues Galilee, and reduces Tiberias and Tarichea ....

Jerusalem in anarchy and sedition—
the Zealots seize the Temple—Simon
ravages Judea and the south of Idumea. Titus is appointed by his
father, Vespasian, to march against
Jerusalem, and arrives some days
before the Passover; he makes a
wall of circumvallation, and reduces
the city to extreme distress by fa-
mine; the first and second inclosure
taken. July 17, the perpetual sacri-
fice ceases in the Temple. The Ro-
mans enter the Court of the Gentiles;
set fire to the galleries, and to the
Temple; and gain the last inclosure.
Titus demolishes the Temple and
City to their foundation; reserving
only the towers of Hippicus, Phazael,
and Mariamne; and, having de-
stroyed 1,100,000 persons, returns to
Rome, and triumphs with his fa-
ther, Vespasian ..........

Vespasian dies, and is succeeded by Titus. 4083 83 79
Titus dies, and is succeeded by Domitian. 4085 85 81
St. John banished to Patmos .......... 4099 99 95
Domitian slain, and succeeded by Nerva;  
  St. John liberated; Nerva dies, and
  is succeeded by Trajan .......... 4104 104 100
St. John supposed to die about .......

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APPENDIX.

CHAPTER I.

Summary of Mr. Leslie's Argument.*

Mr. Leslie lays down four rules as an infallible test of truths. This test is indeed severe, and there are few, if any other, even unquestioned facts, which conform to, or can possibly bear it. But, his great object is, to prove—"that when they all meet, such matters of fact, cannot be false." Of these rules the reverend author of the Catholic Doctrine of the Trinity, says:—"The world affords nothing so effectual on the Christian evidences." They are—1. That the fact be such, as that men's outward senses, their eyes and ears may judge of it. 2. That it be done publicly, in the face of the world. 3. That there be memorials of it, or monuments and actions kept up in memory of it. 4. That such monuments, and such actions or observances be instituted, and do commence from the time that the fact took place.

The two first rules preclude all attempts at imposture; the fact being exposed to the investigation of the outward senses. And, the two latter as effectually guard against any subsequent invention. Mr. Leslie then examines the Mosaic dispensation, and by these rules exhibits its reality, and truth, in the most conclusive, satisfactory manner. He proceeds, "I come now to show, that as in the matters of fact of Moses,

* The history of Mr. Leslie's test is—The Duke of Leeds stated to Mr. Leslie that although he was a believer, yet he was dissatisfied with the usual arguments which were long and complicated: and that, if Christianity were a truth, there must be some short way of showing it to be so; and he wished Mr. Leslie would think of it. In the space of three days a draught of the Short and Easy Method with Deists, was produced, and presented to the Duke; who, after perusing it, said,—"I thought I was a Christian before, but I am sure of it now, and as I am indebted to you for converting me, I shall henceforth look upon you as my spiritual father."—Rev. W. Jones' Preface.
so likewise all these four rules, or marks, do meet in
the Gospel of our blessed Saviour. And my work
herein will be the shorter, because all that is said
before of Moses and his books, is every way as appli-
cable to Christ and his Gospel. His works and his
miracles are there said to be done publicly, in the face
of the world, as he argued to his accusers, 'I spake
openly to the world, and in secret have I said no-
thing.'—John xviii. 20. It is told, Acts ii. 41, that
three thousand at one time; and Acts iv. 4, that above
five thousand at another time, were converted, upon
conviction of what themselves had seen, what had
been done publicly before their eyes, wherein it was
impossible to have imposed upon them. Therefore
here were the two first rules.

"Then for the two second:—Baptism, and the
Lord's Supper, were instituted as perpetual memorials
of these things. And they were not instituted in
after ages, but at the very time when these were said
to be done; and have been observed without inter-
ruption, in all ages through the whole christian world,
down all the way from that time to this. And Christ
himself did ordain apostles and other ministers of his
gospel, to preach, administer the sacraments, and to
govern his church; and that always even unto the
end of the world (Matt. xviii 20). Accordingly,
they have continued by regular succession to this day;
and it being related in the gospel; that such an order
of men were appointed by Christ, if the gospel was
a fiction, and invented ages after Christ, then at that
time there can be no such order of clergy, as derived
themselves from the institution of Christ; which
must at once demonstrate the entire gospel to be
false." As Mr. Leslie proceeds, he challenges "all
the Deists in the world, to shew any fabulous action
which has these four marks or rules;"* and replies—
"No, it is impossible! The truth of the facts of
Exodus and the Gospel, being only pressed upon men,
as they have practised such public rites, usages and

* "Dr. Middleton feeling how necessary it was to his prin-
ciples, that he should some way or other rid himself of Mr.
Leslie's argument, looked out for some false facts, to which
the four marks might be applied: and this he did for twenty
years together without being able to find one."—Rev. W. Jones.
institutions; it is appealing to the senses of mankind, and makes it as impossible to impose a recent invention upon them, as one well known, and generally practised, as it would be to have deceived their senses at the time when such palpable facts occurred."

"I do not say," observes Mr. L., "that every thing which wants these four marks is false; but, that nothing can be false which has them all. And this shows, that as the facts of Moses and of Christ, are more important, so they have come down to us better guarded, than any other fact how true soever. How unreasonable then it is to be indifferent to these facts, so sifted, so examined, and so attested, as no other facts in the world ever were!" He concludes with stating—"that God in his wonderful mercy and wisdom, has so guarded his revelations, as that it is past the power of men or devils to counterfeit: and that there is no denying of them, unless we will be so absurd as to deny not only the reason but the certainty of the outward senses: not only of one, or two, or three; but, of mankind in general. This case is so very plain, that nothing but want of thought can hinder men from discovering it; and they must grant it to be so, unless they show some forgery which conforms to the rules set down. But, if they cannot do this, they must quit their cause, and yield a happy victory over themselves: or else sit down under all the ignominy of being, not only the most pernicious, but what will gall them still more, the most inconsiderate, and inconsiderable of mankind!"

CHAPTER II.

A brief consideration of Objections.

SECTION I.—It is objected that 'as a miracle must exceed the power of nature, we cannot decide upon a miraculous fact, without first ascertaining the extent of the power of nature.' Who, but the commissioned servants of God, ever restored sight to the blind, natural conformation to the deformed—by a simple word? Who, but God, or his commissioned servants, ever dissolved the cerements of the grave? Reanimated the dead? Calmed the boisterous elements?
sense declares, that any one such decisive, unequivocal action, exceeds the power of nature, and is an absolute miracle—the immediate effect of a supernatural agency."

II.—That "Miracles are not frequently appealed to by the primitive Christians." Had the appeals of the early Christian writers to the miracles of Christ, and his favoured servants, been more numerous and frequent, they would have been resolved into an egotistical display of the marvellous—and, we should be told, that it was men's imagination, not their understanding, that was converted to the Christian profession. Besides, the malevolent, superstitious Jews, attributed the gracious actions of Christ to a diabolical agency, which he himself confutes (Luke xi. 15); but, which rumour, they, nevertheless, sedulously disseminated. See Book II. c. i. Let us hear Quadratus, an immediate successor of the apostles:—"The works of our Saviour were always conspicuous, for they were real; both they that were healed, and they that were raised from the dead, were seen, not only when they were healed, or raised, but for a long time afterwards; not only while he dwelled on this earth, but also after his departure, and for a good while after it; insomuch as that some of them have reached to our times." Euseb. Hist. b. iv. c. 3. Justin Martyr follows, and tells us that—"Christ healed those who from their birth were blind, and deaf, and lame: causing by his word, one

* He that acknowledges a God, must at least admit the possibility of a miracle. The Atheist that makes him inseparable from what is called Nature, and binds him to its laws by an insurmountable necessity; that deprives him of will, and wisdom, and power, as a distinct and independent Being; may deny even the very possibility of a miraculous interposition, which can in any instance suspend or counteract those general laws by which the world is governed. But he who allows of a first cause in itself perfect and intelligent, abstractedly from those effects which his wisdom and power have produced, must, at the same time, allow that this cause can be under no such restraints as to be debarred the liberty of controlling its laws as often as it sees fit. Surely the Being that made the world, can govern it, or any part of it, in such a manner as he pleases; and he that constituted the very laws by which it is in general conducted, may suspend the operation of those laws in any given instance, or impress new powers on matter, in order to produce new and extraordinary effects.—Dr. S. Purr.
to leap, another to hear, and a third to see; and having raised the dead, and caused them to live, he, by his works, excited attention, and induced the men of that age to know him. Who, however, seeing these things done, said that it was a magical appearance, and dared to call him a magician, and a deceiver of the people."—Dial. p. 258. However, this calumny had an excellent effect, as it obliged the early Christians to study the prophetic writings, and to draw their arguments from a source of the greatest authority among the Jews; and which at the same time might be called contemporaneous with every generation. We accordingly find the prophetic evidence noticed in the apology of the writer just cited. Irenæus, about forty years later, observes,—"if they shall say, that the Lord performed these things by an illusory appearance, leading these objections to the prophecies, we will show from them that all things were thus predicted concerning him, and strictly came to pass."—Iren. b. ii. c. 57. So Lactantius (Luc. v. 3), Tertullian (Apol. p. 20), Origen, Jerom, &c.

III.—'That the Resurrection of Christ was not sufficiently public.' This objection is as futile as the preceding; for, 1. Every individual in every succeeding generation might require the same evidence; 2. God could have constrained the most obstinate; had it appeared fit to him to force men into belief. But, 3. It pleased God to put all on the same footing, and make all equally dependent upon the unobjectionable testimony of his disciples.

IV.—'That the Gospels are contradictory.' If this objection favour any party, it is the professor of Christianity. "Supposing Matthew and Mark to have been spectators of the crucifixion, and so stationed in the crowd, as to hear the one revile their dying Lord, and to see the other move his lips, but without hearing what he said, it was perfectly natural for them to conclude, as the combination against him seemed to be universal, that both the robbers reviled him; which yet Luke, or some other person from whom Luke received his information, by being more advantageously situated, and hearing the words of the penitent robber, knew to be true of only one of them."—Beattie's Evid. At all events, this point, which is so satisfactorily reconcile, shows that each historical testimony
is perfectly independent of the others; and that there was no consultation amongst the writers of the several narratives. The objection to the genealogies, as given by Matthew and Luke, does not appear worthy of notice, as they both agree in every thing material, viz., in tracing the descent of the Messiah from Abraham and the family of David. And the discrepancy, trifling as it is, admits of the probable solution, that the sacred penmen gave the genealogy, the one of his mother, and the other of his reputed father. As historians, we find the evangelists giving the narrative of our Saviour's life and ministry, either from their own observation and experience, or from the knowledge of such others, as were immediately about his person. Therefore, we need not view them in any other light than "that of honest men, recording what they saw and heard, and had examined, and were competent judges of, and deeply interested in; for, on this supposition, their testimony is fully sufficient to establish the truth of the gospel. And this, also accounts for their not all recording the same things, nor describing the same events in exactly the same way."—Beattie's Evidences.

V.—"That the Gospels are obscure. "The doctrines of the religion of Christ, which at first sight appear so incomprehensible, and even so repugnant to reason, are they in reality so? Have not men, too bigoted, perhaps, in favour of their own opinions, sometimes given false interpretations to the words of the founder, and of his first disciples? And have they not thus altered and multiplied the doctrines? Do I not take the interpretations for the very doctrine itself? I apply myself to the only pure source of all doctrinal truth; I attentively consider that admirable book, which strengthens and increases my hopes; I endeavour to find the true interpretation of it in itself, and not in the dreams and visions of certain commentators. I compare text with text, doctrine with doctrine, each writer with himself, all the writers together, and the whole with the most evident principles of reason; and having finished this serious, impartial, long continued, and often repeated examination, I find the supposed contradictions disappear: the shades grow weaker, light breaking forth from the midst of darkness; and frequently uniting with reason, sometimes
soaring above it, but never standing in direct opposition to its dictates."—Phil. and Crit. Inq. b. v. c. 10.

VI.—'That the diffusion of the Gospel is, comparatively, limited.' What are a few centuries compared with the duration of the universe? a few generations, with doctrines, the duration of which is to co-extend with the globe itself? The Supreme Governor deals not rigorously with the unenlightened; he will not exact unjustly. The evidence of Christianity strengthens daily, and becomes more evident, more universal. When it shall please him, he will call new missionaries into action, those who are now dispersed throughout all nations, and amongst all people. He will convince the Sauls, that it is hard to contend against omnipotence: he will dispel their infatuation; send them forth to declare their own obstinacy and guilt—to expound and illustrate their own prophetic records—and to manifest a zeal for the diffusion of evangelical truth, righteousness, and concord, equal to that of their illustrious kinsman—equal to their present stupidity and perverseness! What idolatry, what imposition, shall be able to withstand so formidable an attack? Or what part of the habitable earth can escape the multifarious movement? This is undoubtedly their destiny; and while they seem to pursue the devious wanderings of their own disordered fancy, and to prove "an astonishment, a proverb, and a by-word, among all nations" (Deut. xxviii. 37), they are placing themselves as lights to illumine, and evangelize, all the descendants of Adam!

VII.—'That the Gospel is unfavourable to patriotism, and has been productive of great evils.' To charge Christianity with the wickedness of impostors, the inconsistency of visionaries, and the vices of hypocrites, is unfair and dishonourable; and to suppose that Jesus Christ should have instituted progressive systems of religion, to correspond with the gradual advancement of society, is equally absurd. The Gospel is complete, and will, as hitherto, continue to meliorate the hearts and conditions of men; until a perfect harmony shall subsist between the designs of the Creator, and the conduct of his intelligent creatures. The spirit of the Gospel is peace, benevolence, concord; and, although, agreeably to the words of Christ, wars first rage, the spirit of the Gospel will yet fully prevail; subdue
depravity, stubbornness, ambition, and cruelty; and establish the human mind in truth and righteousness. We are not given to paradoxes; but, we cannot consider the mission of the Son of God as being either ambiguous, or ineffective; and, if universal peace be not the end and spirit of the Gospel, we have to the present moment misunderstood the nature and design of the Christian dispensation. Hence, we agree to a certain extent with the objection; and are, really and decidedly, of opinion, that a strict, conscientious Christian, dare not transform himself into a thoughtless, determined warrior. We do not mean to affirm, that, while the present passions control human action, natural defence is prohibited; certainly not. The advocates of such doctrine should consider that Christians would thus become the slaves of arbitrary despots; and, by their mildness and subserviency, promote disorder, licentiousness, and rapine. With this qualification, we shall quote the words of experienced, distinguished writers; and afterwards shew the inconsistency of objectors, from their own acknowledgments. "To pretend to say, that religion is not a restraining motive, because it does not always restrain, is equally absurd as to say, that the civil laws are not a restraining motive. Were I to relate all the evils that have arisen in the world from civil laws, from monarchy, and from republican government, I might tell of frightful things."—Montesquieu, Spirit of Laws, b. xxiv. c. 2. "Let us set before our eyes, on the one hand, the continual massacres of the kings and generals of the Greeks and Romans; and, on the other, the destruction of people and cities by those famous conquerors, Timur-Beg and Jenghis-Khan, who ravaged Asia; and we shall see, that we owe to Christianity, in government, a certain political law; and in war, a certain law of nations: benefits which human nature can never sufficiently acknowledge. It is owing to this law of nations, that, amongst us, victory leaves to the conquered the great advantages of life, liberty, laws, wealth, and religion."—Montesquieu, Spirit of Laws, b. xxiv. c. 3. The same enlightened writer, on defence, proceeds: "Citizens of this profession, being infinitely enlightened in the duties of life, and having the warmest zeal to fulfil them, must be perfectly sensible of the rights of natural defence. The more
they believe themselves indebted to religion, the more they would think due to their country. The principles of Christianity, deeply engraven on the heart, would be infinitely more powerful than the false honour of monarchies, than the human virtues of republics, or the servile fear of despotic states.”—Montesquieu, Spirit of Laws, b. xxiv. c. 6.

“The proofs we have drawn from the nature of man, from God’s designs in his favour, from the wisdom and equity with which He governs the world, and from the present state of things, are not a work of imagination, or an illusion of self-love. No, they are reflections dictated by right reason; and when revelation comes up to their assistance, it sets in full evidence what was already probable by the sole light of nature. It is to us a great pleasure to see, that the principles we have laid down, are exactly those that the Christian religion adopts for its basis, and on which the whole structure of religion and morality is raised. If, on one side, this remark serve to confirm us in these principles, by assuring us that we have hit upon the true system of nature; on the other, it ought to dispose us to have an infinite esteem for a Revelation which perfectly confirms the law of nature, and converts moral philosophy into a religious and popular doctrine; a doctrine founded on facts, and in which the authority and promises of God manifestly intervene in the fittest manner to make an impression upon man. This happy agreement, between natural and revealed light, is equally honourable to both.”—Burlamachi, Principles of Natural Law, part ii. c. 14. s. 16.

That Christianity forbids an inordinate love of temporal things, retaliation, vain-glory, and every kind of pleasure that arises from licentiousness, and the infliction of pain—we admit; but, we repel the reflection of Voltaire on the assassination of Henry IV. of France; the insinuations of Shaftesbury and Collins; and the gratuitous calumnies of Bayle, Gibbon, Machiavel, Rosseau, and the entire host of sceptical and infidel writers. As malice and fallacy, are generally inconsistent with themselves, it may not be amiss to inquire a little further into the sentiments of these men. Rosseau says—“the religion of Christ has brought morality to greater purity and perfection, than ever it was advanced by all the philosophers and sages
of antiquity."* "If all were perfect Christians, individuals would do their duty, the people would be obedient to the laws, the chiefs just, the magistrates incorrupt, the soldiers would despise death, and then there would be neither vanity nor luxury in such a state."—Social Contract, iv. 8. Bolingbroke declares that—"no religion ever appeared in the world, the natural tendency of which was so much directed to promote the peace and happiness of mankind as the Christian," and that "the gospel of Christ is one continued lecture of the strictest morality, of justice, benevolence, and universal charity."—Analysis of Bol. s. 12. Gibbon acknowledges the beneficial effects of Christianity.—Hist. c. 38, 48. Bayle admits the utility of religion.—Pens. divers, s. 108. And Voltaire its necessity.† Thus we find the most subtle, and depraved, confess their own imbecility—expose their own malevolence—condemn their own impiety! But this is an old objection and cannot be better replied to than in the words of the primitive writers. Tertullian confuting the calumny that charged the Christians of the second century with being useless to society, eloquently appeals—"How can this be, when we have the same diet, habits, and manner of life? We are no brachmans or Indian gymnosophists, who live in woods secluded from the world: we are sensible of our obligation to God, and despise none of the good things he bestows, though careful to use them with temperance and sobriety. We make use of your markets, shambles, baths, taverns, shops, fairs, and other places of social intercourse. We go to sea, cultivate the ground, employ ourselves in merchandize, exercise mechanic arts, and sell our manufactures like other men. None have reason to complain that we are unprofitable, except bawds, rustics, panders, bullies, &c.—Apolog. c. xi. s. 11. The noble challenge of Augustine is still applicable.—"Let those who charge Christianity with being inimical to republics, produce such soldiers, such husbands, such wives, such parents, such children, such masters, such servants, such kings, such judges, such payers of debts, and collectors of the re-

* Letters written from the Mountains.
† On Toleration.—See Barne's Anti-Christian Conv. c. 18.
venue, as this doctrine requires; and let them dare to assert that it is hostile to republics.”—Epist. c. xxxviii.

VIII.—"That Christians are not superior in morals to other men—and that they are much divided in opinion." Wherever Christianity prevails one immediate effect is the suppression of all those vices, which, from their cruelty, and pernicious consequences, cannot be contemplated without the strongest emotions of horror. Hence, human sacrifices—the combats of gladiators—infanticide, and the dreadful exhibition of the funeral pile, are discontinued and forgotten. Has not Christianity annihilated the slave trade? discountenanced individual combat, and cruel sports? abated the violence of war? restrained the licentiousness of kings and subjects? rendered fornication, adultery, and polygamy, odious and intolerable? Has it not also, produced resignation at the approach of death? and hospitality and charitable institutions? enlightened the understanding? invigorated the intellectual faculties? harmonized the passions? and inculcated the purest moral virtues? These are certain, evident, unequivocal effects of Christianity, which no man can possibly question; and so far, at least, the Christian doctrines have benefitted society in general. But, the Creator is still consistent, and as man is an intelligent, so he remains a free, unconstrained being;—possessing the decision of his own destiny—the choice of his own pursuits, with their final consequences. He may, or he may not adorn himself with the beauty and perfection of Christ; he may conscientiously observe the precepts and injunctions of his God; or he may profess so to do, and nevertheless pervert and despise them. A future retribution will seal the merit or guilt of every human action.

As to differences of opinion, Dr. Paley pertinently observes—"If we possessed the disposition which Christianity labours, above all other qualities, to inculcate, these differences would do little harm. They promote inquiry, discussion and knowledge; they help to keep up an attention to religious subjects, and a concern about them which might die away in the calm and silence of universal agreement.”

Nevertheless, we are of opinion, that controversists, both from the press, and pulpit, frequently appear
lar in the cause they profess to advocate; much acrimony and illiberal disputation would be spared were they impartially to consider, that “when divine writers argue upon any point, we are always bound to believe the conclusions that their reasonings end in, as parts of divine revelation; but we are not bound to be able to make out, or even to assent to, all the premises made use of by them, in their whole extent, unless it appear plainly, that they affirm the premises as expressively as they do the conclusions proved by them.”—Burnet’s Expos. art. 6.

IX.—“That unbelievers are numerous, and frequently men of learning and talent.” The genius of Christianity is in no particular more peculiar and admirable, than in the manner in which it proposes itself to mankind. Issuing from the fountain of truth and excellence—from that Being who formed, and perfectly comprehended the nature of man; we behold Christianity simple, sublime, gracious, and disinterested in all its characteristics—in all its principles, precepts, and doctrines. On moral, intelligent man, there is no constraint; he is called—not compelled; reasoned with—not dogmatized; convinced—not intimidated. The truth of Heaven is revealed, and he is directed to search, examine, and investigate; an infallible criterion is established, and he is referred to the test, and enabled to form a sure, unequivocal decision.—John v. 39. Hence, the prejudiced, the illiberal, the licentious, overlook their privilege, and despise their benefactor. When lived the man of sound judgment, who, after a deliberate, ingenuous scrutiny of the Prophetic and New Testament Scriptures, professed infidelity, or remained sceptical? A depraved, adventurous intellect, led the school-boy* Hume into the wilds of sophistry; and associates of kindred views, com-

* “Most of the principles and reasonings contained in this volume were published in a work in three volumes; which the author had projected before he left college, and which he wrote and published not long after. But not finding it successful, he was sensible of his error in going to the press too early. Yet, several writers have taken care to direct all their batteries against that juvenile work, which the author never acknowledged. Henceforth he desires that the following pieces may alone be regarded as his philosophical sentiments and principles.”—Hume’s Adv. to his Essays.
bined with a desire to preserve a reputation for consistency of thought and philosophic principle, at the risk of eternal felicity,—confirmed him in the destructive maze. Of the others, little more need be said, than that “any blockhead may be an atheist or deist. It is only picking up a few common-place objections to Divine Providence, the holy scriptures, and the ministers of religion; misunderstanding what is obscure in the sacred writings, perverting what is clear, and turning every thing serious into ridicule.”

—Simpson’s Key. What says the infidel King, Frederick II. of Prussia, of his infidel associate, Voltaire?—“He reasons without principles, which is the cause that he, like the herd of mankind, is subject to fits of folly. With a liberal head, he has a corrupted heart. He reflects on all, and turns all into ridicule. A libertine without stamina, a moralist destitute of morality, and vain to the most supreme degree. Yet is his vanity inferior to his avarice. He is a politician, a mathematician, an experimental philosopher; in fine, he is whatever he pleases. But, wanting powers to be profound, he has only obtained a desultory knowledge of the sciences; and, were it not for his wit, would not have distinguished himself in any of them.”

—Simpson’s Key. The penitent Rochester, sensible of the turpitude of his former life, frequently wished that his “son might never be a wit—one of those miserable creatures who exult in denying the Being and Providence of God, and in ridiculing religion.” We conclude this section with the declaration he had drawn up, and which he signed in the presence of witnesses, when on his death-bed:—“For the benefit of those whom I may have drawn into sin by my example and encouragement, I DECLARE IN THE PRESENCE OF THE GREAT GOD, who knows the secrets of all hearts, and before whom I am preparing to be judged, that from the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices, by which I have hitherto lived without God in the world, have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of God, and that the greatest testimony of my charity to such is, to warn them in the name of God, and as they regard their immortal
souls, no more to deny his Being or his Providence, or
despise his Goodness; no more to make a mock of sin,
or contemn the pure and excellent religion of my
ever blessed Redeemer, through whose merits alone,
I, the greatest of sinners, do yet hope for mercy and
forgiveness." Shortly before his death he exclaimed
—"I shall now die; but, O, what unspeakable glories
do I see! I am assured of God's mercy through
Christ!"—Burnet's Life, &c. of Lord Rochester.

CHAPTER III.

SUMMARY OF MAHOMETANISM.

SECTION I.—Of the Policy of Mahomet.

MAHOMET was situate in the midst of Jews,
sceptical Christians, and Pagan-Arabs. His policy was
artful and appropriate:—

1. 'We believe in God, and that which hath been
sent down unto us, and that which hath been sent
down unto Abram, and Israel, and Isaac, and Ja-
cob, and the Tribes; and that which was delivered
unto Moses, and to Jesus, and that which was delivered
to the Prophets from their Lord; we make no distinc-
tion between any of them.'—(Alkoran, Chap. ii.)
Here is a specimen of neutralizing policy.

2. The prepossessing policy is altogether sensual;
relating wholly to lasciviousness, wealth, and luxurious
enjoyment. 'The love and eager desire of wives, and
children, and sums heaped up of gold and silver, and
excellent horses, and cattle, and land, is prepared for
men; this is the provision of the present life.'—(Chap.
iii.) 'Take in marriage, as ye please, two, three, or
four women; and if ye be desirous to exchange a wife
for another wife, and ye have already given one of
them a talent, take it not away.'—(Chap. iv.). We
shall now glance at paradise:—'For him who dreadeth
the tribunal of the Lord, are prepared two gardens;
(Which, therefore, of your Lord's benefits will ye
ungratefully deny?) planted with shady trees. Which,
therefore, of your Lord's benefits will ye ungratefully
deny? In each of them shall be two fountains flowing.
Which, therefore, of your Lord's benefits will ye un-
gratefully deny? In each of them shall there be of every fruit two kinds. Which, therefore, of your Lord's benefits will ye ungratefully deny? They shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold: and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses: whom no man shall have deflowered before them, neither any genius. Which, therefore, of your Lord's benefits will ye ungratefully deny? Having complexions like rubies and pearls. Which, therefore, of your Lord's benefits will ye ungratefully deny? Shall the reward of good works be any other than good? Which, therefore, of your Lord's benefits will ye ungratefully deny? And, besides, there shall be two other gardens. Which, therefore, of your Lord's benefits will ye ungratefully deny? Of a dark green. Which, therefore, of your Lord's benefits will ye ungratefully deny? In each of them shall be two fountains pouring forth plenty of water. Which, therefore, of your Lord's benefits will ye ungratefully deny? In each of them shall be fruits, and palm-trees, and pomegranates. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall be agreeable and beauteous damsels. Which, therefore, of your Lord's benefits will ye ungratefully deny? Having fine black eyes, and kept in pavilions from public view. Which, therefore, of your Lord's benefits will ye ungratefully deny? Whom no man shall have deflowered, before their destined spouses, nor any genius. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall they delight themselves, lying on green cushions and beautiful carpets. Which, therefore, of your Lord's benefits will ye ungratefully deny? Blessed be the name of thy Lord, possessed of glory and honour!—(Chap. iv.) How fascinating all this absurdity to Pagan-Arabs!—Nothing could be more gratifying to their lascivious desires than Mahomet's beauteous damsels. Nor could the inhabitants of a dry, parched country, have a greater delicacy than these fountains pouring forth plenty of water. But as neither the neutralizing, nor the prepossessing policy, will suit all, Mahomet has recourse to others.
3. **Of authoritative policy.**—‘Whoso judgeth not according to what God hath revealed, they are infidels. We have therein commanded them that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and that wounds should also be punished by retaliation. We also caused Jesus the son of Mary to follow the footsteps of the prophets, and we gave the gospel containing direction and light. We have also sent down unto thee the book of the Koran, with truth, confirming that Scripture which was revealed before it; and preserving the same safe from corruption.’—(Chap. v.) ‘We have sent down unto thee the book of the Koran;’ now connect with this the first line of the extract:—‘Whoso judgeth not according to what God hath revealed, they are infidels.’ But, there were many Jews, and even sceptical Christians, who could not digest this doctrine; therefore comes forth:—‘O true believers, take not the Jews nor Christians for your friends.’—(Chap. v.) These obstinate Jews and Christians are consequently infidels; and now we shall treat—

4. **Of compulsive, or extirpative policy.**—‘As for the infidels let them perish: this shall befall them because they have rejected with abhorrence that which God hath revealed.’ ‘The infidels have no protector.’ —(Chap. xlvii.) ‘Cast a dread into the hearts of unbelievers. Therefore strike off their heads, and strike off all the ends of their fingers. This shall they suffer because they have resisted God and his apostle; and whosoever shall oppose God and his apostle, verily God will be severe in punishing him.’ —(Chap. viii.) ‘Kill the idolators wheresoever ye shall find them, and take them prisoners and besiege them, and lay wait for them in every convenient place.’—(Chap. ix.) ‘Prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of God, and your enemy; and into other infidels besides them.’—(Chap. viii.) ‘Fight therefore against them, until there be no temptation to idolatry, and the religion be God’s; but if they desist, let there be no hostility except against the ungodly.’—(Chap. ii.) ‘Ye Christian dogs, you know your option: the Koran, the tribute, or the sword.’* *And

if they turn back from the faith take them and kill them wherever ye find them.'—(Chap. iv.) Truly a most infallible method this to convert: and all must acknowledge, the way of convincing sceptics and backsliders, to be at once summary and decisive.

SECTION II.—Of the Evidences of the Koran.
1. We proceed without argument or observation:—
'O men! Verily I am the messenger of God unto you all! Believe therefore in God and his apostle.' (Koran, chap. vii.) 'Let me alone with him who accuseth this new revelation of imposture.'—(Chapter lxviii.) 'I swear by that which ye see, and by that which ye see not, that this is the discourse of an honourable apostle, and not the discourse of a poet.' (Chap. lxix.) 'Go through the earth, and behold what has been the end of those who accuse God's apostles of imposture.'—(Chap. iii.) Mahomet represents Gabriel as saying—'How shall it be with the unbelievers when we shall bring a witness out of each nation against itself; and shall bring thee, O Mahomet, a witness against these people? In that day they who have rebelled against the apostle of God, shall wish the earth was levelled with them. O, true believers! obey God, and obey the apostle; and if ye differ in any thing refer it unto God and the apostle. Whoever departeth from his house, and flieth unto God, and his apostle, if death overtake him in the way, God will be obliged to reward him. If good befall them, they say this is from God; but, if evil befall them, they say this is from Mahomet—Say, all is from God. O, true believers! believe in God and his apostle, and the book which he hath caused to descend to his apostle. O, true believers! take not those to whom the Scriptures were delivered before you, nor the infidels, for your friends, who make a laughing-stock, and a jest, of your religion.'—(Chap. iv.) 'If ye love God, follow me; then God shall love you, and forgive you your sins: obey God and his apostle.' (Chap. iii.) The evidence of Gabriel is strong—'I swear by the instructive Koran, that thou art one of the messengers of God, sent to show the right way.' (Chap. xxxvi.) 'O, true believers! obey God, and his apostle, and turn not back from him, since ye hear the admonitions of the Koran. O, true believers!'
deceive not God, and his apostle.'—(Chap. viii.) 'The recompense of those who fight against God, and his apostle, shall be, that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite sides. On this day, woe be unto those who have apostatized from their religion; fear not them, but fear me. O, ye who have received the Scriptures, now is the apostle, light, and a perspicuous book of revelations come unto you.'—(Chap. v.) 'The revelation of this book is from the mighty, the wise God.' (Chap. xlvii.) 'O, true believers! obey God, and obey the apostle.'—(Chap. xlvii.) As this description of evidence occurs in every chapter of the Koran, we forbear to quote further.

2. But we add a few of the oaths of Gabriel, by way of confirmation:—'I swear by the day of resurrection; and I swear by the soul which accuseth itself.'—(Chap. lxxv.) 'By the angels which are sent by God, following one another in a continual series; and those which move swiftly with a rapid motion; and by those which disperse his commands, by divulging them through the earth; and by those which separate truth from falsehood, by distinguishing the same; and by those which communicate the divine admonitions, to excuse, or to threaten.'—(Chap. lxxvii.) 'By the angels who bear forth the souls of some with violence; and by those who draw forth the souls of others with gentleness.'—(Chapter lxxix.) 'By the heaven adorned with signs; by the promised day of judgment; by the witness and the witnessed.'—(Chap. lxxxv.) 'By the heaven, and that which appeareth by night.' (Chap. lxxxvi.) 'By the day-break, and ten nights; by that which is double, and that which is single.'—(Chap. lxxxix.) 'I swear by this territory (and thou, O Prophet, residest in this territory), and by the begetter, and that which he has begotten.'—(Chap. xc.) 'By the soul, and him who completely formed it.'—(Chap. xci.) 'By the night, when it covereth all things with darkness; by the day, when it shineth forth; by him who hath created the male and the female.'—(Chap. xcii.) 'By the brightness of the morning, and by the night when it growtheth dark.'—(Chap. xciii.) 'By the fig, and the olive, and by mount Sinal.' (Chap. xcv.) 'By the war-horses which run swiftly to the battle, with a panting noise; and by those which
strike fire, by dashing their hoofs against the stones, and by those which make a sudden incursion on the enemy early in the morning, and therein raise the dust, and therein pass through the midst of the adverse troops.'—(Chap. c.) 'By the afternoon.'—(Chap. ciii.) Gabriel viindicateth Mahomet, &c.—'I swear by the stars which are retrograde, which move swiftly, and which hide themselves, and by the night when it cometh on; and by the morning when it appeareth; that these are the words of an honourable messenger endued with strength, of established dignity, obeyed by the angels under his authority, and faithful, and your companion Mahomet is not distracted.—(Chap. lxxx.) Gabriel comforts Mahomet—'By the pen, and what they write, thou, O Mahomet! through the grace of thy Lord, art not distracted. Verily, there is prepared for thee an everlasting reward; for thou art of a noble disposition.' (Chap. lxviii.) This is surely sufficient!!

With such evidence as the above the Koran abounds. But, if we look for other grounds of faith, they are not to be found. Surely one such oath, parley, or assertion, is an infallible mark of imposture. The absurdity of the entire composition, renders it difficult to select and makes a perusal uninviting and unpleasant.

Section III.—Of the Morality of the Koran.

1. The policy of Mahomet is clearly manifest in the profession he made of the Koran being sent entire only to the lowest heaven; and there remaining, to be revealed to him by the angel Gabriel, as occasion required. Hence, whatever dilemma he might be placed in, an appropriate revelation always proved an infallible expedient. This is in no instance more evident, than as respects Mahomet and his wives. In the fourth chapter of the Koran, the angel reveals to Mahomet the prohibited degrees thus:—'Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts, both on your father's and on the mother's side, and your brother's daughters, and your sister's daughters, &c. &c.' However, as Mahomet's lasciviousness was not to be controlled by kindred or number, the complaisant Gabriel informs him in the thirty-third chapter:—'O Prophet! we have allowed unto thee thy wives unto whom thou
hast given their dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee, and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, and any other believing woman, if she giveth herself unto the prophet, in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers.'

2. But all this was not sufficient for Mahomet; he was after all known to exceed even these bounds, and much scandal must have annoyed the prophet, had not his dear friend Gabriel appeared in a happy moment with the sixty-sixth chapter:—'O Prophet! why holdest thou that to be prohibited, which God hath allowed thee, seeking to please? God hath allowed you the dissolution of your oaths. When the prophet intrusted as a secret unto one of his wives a certain accident; and when she disclosed the same, and God made it known unto him, he acquainted her with part of what she had done, and forebore to upbraid her with the other part thereof. And when she said, Who hath discovered this unto thee? He answered, the knowing, the sagacious God, hath discovered it unto me. If ye be turned unto God, it is well: but if ye join against him, (the prophet) verily God is his patron, and Gabriel, and the angels also are his assistants. If he divorce you, his Lord can easily give him in exchange other wives better than you, both such as have been known by other men, and virgins.' This section affords the reader a fair specimen of the revelation of the Koran; no parts of which ever appeared but in emergency; and then, Gabriel was ever at hand—the friend, director, and ally of Mahomet.

Section IV.—Of the Spirit of the Koran.

1. Revenge stands prominent in the Koran; we produce a few instances in Mahomet. 'The hands of Abu Laheb shall perish; and he shall perish. His riches shall not profit him, nor that which he hath gained. He shall go down to be burned into flaming fire: and his wife also, bearing wood, having on her neck a cord of twisted fibres of a palm tree.' (Chap. iii.) Al Beidawi, and the other commentators upon
this chapter state, that Abu Laheb, who was uncle to Mahomet, on hearing his nephew declare his mission, exclaimed, 'Mayest thou perish!' and took up a stone to cast at him, whereupon the above passage was revealed. Against Al Walid Ebn al Mogheira, an inveterate enemy of Mahomet, there is a revelation, as follows:—'A despicable fellow, a defamer, going about with slander, who forbiddeth that which is good, who is also a transgressor, a wicked person, and besides this, of spurious birth, although he be possessed of many children: when our signs are rehearsed unto him, he saith they are fables of the ancients. We will stigmatize him on the nose.'—(Chap. lxviii.) Okba Ebn Abi Moait, who used to be much in Mahomet's company, professed Islam; but, on meeting his intimate friend, Obba Ebn Khaif, declared himself no convert, and to demonstrate the truth of his assertion, insulted Mahomet; upon which, Mahomet 'told him that if ever he met him out of Mecca, he would cut off his head.' Okba was afterwards taken prisoner at the battle of Bedr, and had his head cut off by Ali, at Mahomet's command; Obba also died of a wound he received from Mahomet's own hand.'—(Chap. xxv. note.) 'Caab Ebn al Ashraf, reflecting upon Mahomet, so provoked him, that he proscribed Caab, and sent a party of men to kill him; he was slain by Mahomet Ebn Moslema, in the third year of the Hejira.'—(Chap. iii. note.) Retaliation is aided by God:—'Whoever shall take a vengeance, equal to the injury which hath been done him, and shall afterwards be unjustly treated; verily God will assist him.'—(Chap. xxii.) Mahometans dare not pray for even their own relations, if not professing Islam;—'It is not allowed unto the prophet, nor those who are true believers, that they pray for idolators although they be of kin.'—(Chap. ix.)

2. War is the life and soul of Mahometanism. Mahomet makes God declare—'They who have been slain in battle, verily, I will expiate their evil deeds from them; and I will Surely bring them into gardens watered by rivers.'—(Chap. iii.) 'O true believers! if ye assist God, by fighting for his religion, he will assist you in fighting against your enemies.'—(Chap. lxvii.) 'Go forth to battle, both light, and heavy, and employ your substance, and your persons, for the ad-
vancement of God's religion. This will be better for you; if ye know it. Unless ye go forth where ye are summoned to war, God will punish you with a grievous punishment.'—(Chap. ix.) 'It hath not been granted unto any prophet that he should possess captives, until he had made a great slaughter of infidels in the earth. O prophet! stir up the faithful to war: if twenty of you persevere with constancy, they shall overcome two hundred of those who believe not.'—(Chap. viii.) 'Will ye not fight against people who have violated their oaths, and conspired to expel the apostle of God. Do ye reckon giving drink to pilgrims, and the visiting the holy temple, to be actions as meritorious as those performed by him who fighteth for the religion of God? They shall not be held equal with God, verily God hath purchased of the true believers their souls, and their substance, promising them the enjoyment of paradise, on condition that they fight for his cause. Whether they slay, or be slain, the promise for the same is assuredly due by the law, the gospel, and the Koran. O true believers! wage war against such of the infidels as are near you, and let them find severity in you.'—(Chap. ix.) Such are the Policy, Evidences, Morality, and Spirit, of this monstrous compound of Judaism, Arianism, and Paganism. Mr. Sale observes:—'A most convincing proof that Mahometanism was no other than a human invention, is, that it owed its progress and establishment entirely to the sword; and it is one of the strongest demonstrations of the divine original of Christianity, that it prevailed against all the force and powers of the world, by the mere dint of its own truth, after having stood the assaults of all manner of persecutions, as well as other oppositions, for three hundred years together.'—Pref. Disc. Sec. II.

Section V.—Mahomet on the Nature and Miracles of Christ.

"The Christians say, Christ is the Son of God. May God resist them, how are they infatuated!"—(Chap. ix.) "They are infidels who say God is Christ."—(Chap. v.) "Verily Christ Jesus the son of Mary, is the apostle of God, and his Word which he conveyed into Mary, and a Spirit proceeding from
him. Say not there are three Gods; forbear this, it will be better for you."—(Chap. iv.)

The affinity between Socinianism and these dogmas of Mahomet is evident; indeed, of the two, moslems entertain the more honourable notion of Christ; for, although Mahomet makes Gabriel affirm that Jesus Christ is but an apostle; yet, after describing him as the Word—we ask is not the divinity of Christ tacitly admitted? We believe that the Word and Spirit are consubstantial with the Father; and that although there are three distinct persons, there is but one Nature. St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God."

Mahomet repeatedly declares that Jesus Christ performed "evident miracles."—(Chap. ii.) Indeed, he even particularizes them—"O Jesus, thou didst heal one blind from his birth, and the leper; and thou didst bring forth the dead from their graves."—(Chap. v.) He also admits that "Moses performed nine evident miracles."—(Chap. xvii.) And, nevertheless, when an extraordinary evidence is required of him, the Angel Gabriel directs him to answer—"My Lord be praised am I other than a man sent as an apostle?"—(Chap. xvii.) "Verily signs are in the power of God alone."—(Chap. vi.) "Signs are in the power of God alone; and I am no more than a public preacher."—(Chap. xxix.) Hence, we find, that the most artful, base, powerful impostor that ever appeared on earth, was incapable of effecting a single plausible action, equal to the most trivial and insignificant of those performed by Moses, by Jesus Christ, or by his disciples.

By way of conclusion we shall make a few extracts. Gabriel makes Mahomet say, in the tenth chapter, 'This Koran could not have been composed by any except God. Will they say, Mahomet has forged it? Answer, Bring therefore a chapter like unto it, and call whom ye may to your assistance!' Truly, a magnanimous challenge—bring a confutation, and lose your heads or fingers! However, in addition to the hypocritical cant, and diabolical spirit of the Koran, it is self-contradictory. 'But, the Mahometan doctors obviate any objection from thence, by the doctrine of abrogation; for they say, that God, in the Koran,
commanded several things, which were for good reasons afterwards revoked and abrogated. Passages abrogated are distinguished into three kinds: the first, where the letter and the sense are both abrogated; the second, where the letter only is abrogated, and the sense remains; and the third, where the sense is abrogated, though the letter remains.'—Prel. Disc. sec. 2. Now, we ask, is not this ingenious system of abrogation, near allied to the exclamatory, hyperbolical, figurative, interpolative, &c. evasion of others?

It may not be improper here to remark, that, although Mr. Sale is not Mahomet's panegyrist; no man can read his preliminary discourse, without feeling convinced that he is an apologist. Could Mr. S. translate the Koran, and remain unconscious of the dreadful spirit that pervaded the whole imposture? And could he be so ignorant of the Old and New Testament, as not to know that every plausible turn, as to Widows, Orphans, Weights, &c., is borrowed thence? Or, was he so little given to reflection, as not to know, that this very precaution, and glimmering of truth, prove Mahomet the greater impostor? The fact evidently is, that whatever is of Mahomet is most corrupt, base, and diabolical; and that the few rays of truth and charity that appear, are extraneous, and borrowed from the Bible. That Mahomet was well acquainted with the Precepts and Spirit of the Gospel, is unquestionable; that he did not allow them to meliorate his ferocious disposition, is equally clear; and, that he made use of them to give a sanction, and plausibility, to his imposture, every chapter of his Koran demonstrates.
THE CHRISTIAN'S CONFIDENCE AND FELICITY.

"What trouble can overwhelm, what fear can discompose, the man who loveth Christ, and keepeth his words? What earthly power can make him unhappy? Will you take away his riches? His treasure is in heaven! Will you banish him? His country is above! Will you bind him? His conscience, his spirit, his affections, are free! Will you destroy his body? It shall be raised incorruptible, and his soul will return unto God! Heaven itself is but an emblem of his happiness. As heaven is enlightened by the rising sun, his soul is illumined by that sun of righteousness, which ariseth, without setting, in his heart. As heaven is intrinsically bright and beautiful, though clouds obscure and midnight darkness surround it, he is peaceful, happy, and serene, in the midst of trials and afflictions. As heaven is exalted above the storms and tempests of this lower atmosphere, he is elevated above the distractions and perturbations of this troublesome world. He is a Christian. His conversation is in heaven. His life is hid, with Christ, in God!"—Bishop Jebb.
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