

9. *Isaiah, Jeremiah, Ezekiel and Daniel.* These are the four major prophets and stand in chronological order. *Isaiah* prophesied between the reigns of *Uzziah* and *Hezekiah*. The history in chs. 36-39 divides the prophecy into two parts, and some critics assign chs. 30-66 to a later writer, because of the mention of *Cyrus*, 150 years before his time, but the language and style are one. His Messianic predictions constitute *Isaiah* the Evangelical Prophet. *Jeremiah* is called the Weeping Prophet. He saw the judgments of the captivity, and mingled with history, reproof, denunciation, and tears for Israel. He also prophesied evil of surrounding gentile nations. His lamentations are similar. *Ezekiel* was *Jeremiah's* younger contemporary, and prophesied in *Babylonia*. His prophecy is apocalyptic. So in part is *Daniel's* which foretells Messiah. A captive in *Babylon*, he rose to high rank.

10. *The Twelve Minor Prophets:* *Hosea, Joel, and Amos* were *Isaiah's* contemporaries, as was *Micah*, though younger. *Jonah* (11 Kings 14: 25) was earlier. *Zephaniah* prophesied in *Josiah's* reign, and *Obadiah, Nahum, and Habakkuk* preceded him, *Haggai, Zechariah, and Malachi* prophesied after the captivity. *Joel, Amos, and Habakkuk* are grandest.

B. OF THE NEW TESTAMENT. 1. *The Gospels.* They give four accounts of the earthly life of Christ, which are fragmentary and not strictly chronological. *John's* order is best. The first three are called *synoptic*, because they "see together" the same events from the same standpoint. The fourth gospel supplements them. It is distinguished from them by laying stress on Christ's divinity, on His Judean ministries, and on the sayings, and is more spiritual than moral. *Mark's* gospel is that of Peter and is short but graphic. *Luke's* is that of Paul, is the last written, and the fullest. *Matthew's* was written for Jews; *Luke's* for Gentiles. The gospels contain each other's testimony.

2. *The Acts of the Apostles*, was compiled by *Luke*, and covers thirty years. It relates the acts of the Holy Ghost at Pentecost and subsequently their early missionary work, and Paul's conversion. From ch. 13 to the end, it is occupied with the latter's missions and imprisonment.

3. *The thirteen Epistles of Paul* give an insight to Paul's character. The writings are argumentative. *Romans* is a treatise in systematic theology. Those to the *Corinthians* deal with the church-life of the day. *Galatians* attacks Jewish ritualism. *Ephesians* and *Colossians* equally set forth the growth of the church in relation to the Divine Head. *Philippians* was written in gratitude to Paul's favourite church, in a strain of loving congratulation and exhortation. Those to the *Thessalonians* refer to the coming of the Lord, and were the earliest. Those to *Timothy* and *Titus* are Pastoral Epistles, guides to officers in the Church; and second *Timothy* is Paul's last. *Mr. Holborn* postpones *Philemon*.

4. *The Epistle to the Hebrews* has been ascribed to Paul, *Barnabas, Apollos*. It was written to dissuade persecuted Jewish Christians from renouncing faith in Christ. It presents the superiority of Christ and the New Covenant to the Ordinances of the Old.

5. *The Catholic Epistles.* The last six are so called because addressed to no special church or race (yet *James* is dedicated to the twelve tribes; 1 *Peter* to the churches of Asia Minor; and *John 2* and *3* to two private individuals. *Ed.*) *James* was the son of *Alphaeus*, our Lord's cousin, and by Hebrew law his brother, and his epistle is practical, asserting good works as evidence of faith. 1 *Peter* comforts believers in their fiery trial, and 2 *Peter* and *Jude* are similarly prophetic of judgement. *John's* epistles are those of love and abhor insincerity.

6. *The Revelation, or Apocalypse,* These are Latin and Greek for "unveiling" It was written, some say, before *Jerusalem's* fall in 70 A. D.; others, in the time of *Domitian* who banished *John* to *Patmos* in 96 A. D. Its grand imagery is taken from the temple ritual and from *Isaiah, Ezekiel, and Daniel*. There are four interpretations. One says its prophecies are already fulfilled; another, that they give the Church's history from the apostolic age to the consummation; a third, that their period is future; and the fourth, that they are allegorical representations of warring tendencies and principles. It is best for Sunday-school teachers to defer its interpretation until the rest of the Bible is made clear.

(To be continued.)

