

churches in which they originated or to which they were addressed. Circumstances, peculiar to the age and a persecuted and scattered lot, hindered the 27-books becoming generally known. They had not at first the same respect as the O. T. Scriptures. The early Christians looked for instruction rather to the living disciples than to books. But, in the second half of the 2nd century, when living witnesses were dead, and false teachers and spurious writings wrought mischief, the spontaneous action of individual Church leaders sought out the genuine products of the Apostolic age and formed a N. T. Canon.

2 *Earlier portion.* This includes the 4 Evangelists, the Acts, 13 Epistles of Paul, 1 Peter and 1 John, which were universally recognized from 170 A. D. At that date, Dionysius of Corinth calls them the Scriptures of the Lord, equalling them to the O. T. Scriptures. Theophilus of Antioch, 180 A. D. and others do the same. Tertullian of Carthage, 200 A. D. is the first to call this canon the New Testament.

3. *Later additions.* The 7 remaining books, Hebrews, James, 2 Peter, John 2 and 3, Jude, and Revelation, received more tardy acknowledgement. Irenaeus, Clement, and Tertullian in the end of the 2nd century, acknowledged Revelation and 2 John, and the two latter added Hebrews and Jude, but as of inferior value, on a par with Hermas and Barnabas, later excluded from the canon. The 3rd century was still uncertain of these books. Origen (240 A. D.) received them all, but termed Jude, 2 Peter, and John 2 and 3, "controverted."

4. *The persecution of Diocletian, 303 A. D.* Ordered the Christian Scriptures to be burned, and then in more than one way raised the question, what are such? The result was the inclusion of the controverted seven, and the rejection of the apocryphal, formerly classed with them.

*The Council of Laodicea, 363 A. D.* The first general council of the church after Diocletian's persecution was that of Nice in 325. It decreed nothing concerning the Canon; but the special council of Laodicea, as reported by Athanasius and Cyril of Jerusalem, accepted all our Scriptures, although Cyril's catalogue omits Revelation.

6. *The Council of Carthage, 397 A. D.* It also was special, and decreed that only Canonical Scriptures should be read in the churches. The decree mentions all our books and no others. It made no canon, but *confirmed that received from the Fathers.* The authority of the books came from the power they exerted over the hearts of their readers, producing the impression of a Divine origin. Hence the authority of Scripture is from God alone.

7. *Table from Dr. Charteris' Canoncity.* This is too large to quote in an analysis. It mentions the N. T. books quoted or referred to by thirty Christian writers, from 70 to 397 A. D., beginning with Papias, who quotes Matthew, Mark, 1 Peter, 1 John, and Revelation, and ending with the Council of Carthage, which accepted all our Scriptures.

III. **Contents and Characteristics of the Canonical Books.** A. OF THE OLD TESTAMENT. 1. *Introduction: Contents.* Historical Books, from Genesis to Esther inc.: Poetical from Job to Canticles: Prophetic, from Isaiah to Malachi, *Order:* is not that of the Jewish Canon, but of the Septuagint or Greek version. It is not perfect, as poetry and history are found in the prophecies. Within the divisions, the order is chronological, with rare exceptions.

2. *The Pentateuch*, or first five books from Greek *pente*, 5. *Genesis* means, "beginning," in Greek, and tells the beginnings of human history and the lives of the patriarchs till the descent to Egypt. *Exodus* denotes going out and treats of the exodus, the law, and the tabernacle. *Leviticus* relates the ordinances of the priestly tribe of Levi regarding sacrifice, ch. 1-7, purity 11-16, separation 17-20, priests 21-22, feasts and holy-days 23-25, vows 27. It has a historical section, Aaron's consecration 8-10, and a prophetic, chap. 26. *Numbers* continues the history of Exodus, and is called so from the two numberings of Israel at the end of their wilderness wanderings. *Deuteronomy* means second law, and is a re-enactment of the Mosaic law of the wilderness, mitigated to suit the settled life in Canaan. It ends with Moses' last blessing and the account of his death.

3. *Joshua, Judges and Ruth.* First two relate the partial conquest of Canaan, and *Joshua*, like the Domesday Book, prospectively divides the land. Between Joshua and Samuel,