

toral, and warlike poetry ; their orations and noble exhortations ; their maxims of wisdom and their lessons of love.

A corresponding term has been employed by Christians, since the days of Chrysostom (one of the earliest and best of the ancient fathers) to denote those writings which have authority among them and which are used in their places of public worship. The Bible means, in this sense, the Christian's book, by way of eminence. It was so *in an emphatic sense*, when few other works were known ; it is so now ; and such it must ever continue to be, containing as it does the most *ancient, remarkable and important* writings that have ever been penned.

The New Testament contains the records of our Saviour's life ; the travels of the Apostles after his death, to proclaim the glad tidings they had heard from their master's lips ; the several epistles that were written by them to the early communities, formed in consequence of their missionary labors ; besides a vision which appeared to a disciple named John, obscurely revealing the destiny of some of the earliest churches.

The canon of the New Testament originally meant the *RULE of faith* to those who received the Gospel ; but since that time, the term has been used to denote a list of those books which were decided by the early Christians to be authentic—written by Apostles or by their contemporaries, and fit to be read in the churches. By Eusebius, a learned teacher who lived about 300 A.D., and the writer of a church history, all the writings existing in his time respecting our Saviour, and the teachings of his Apostles, were divided into three classes. 1. Those which were genuine, apostolical, and belonging to the New Testament. All these we still possess. 2. Those which were not uni-