

ful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour."

All these passages contain clear testimony of the inspiration of both these Epistles. And, as he said he would "endeavour" that after his "decease" they might have these things always in remembrance," in what way, it may be asked, does he make that endeavour? Why, by writing to them the two Epistles, which contain the *same* Gospel truths which he and others had orally taught them. He made those *written* declarations under direct inspiration; and can anything, then, be more natural and plain to show the *necessity* that the whole Gospel system should be put down and retained in *written* records, and no part of it be left merely to oral instructions and to be orally transmitted through succeeding ages.

In regard to the book of Revelation, it contains full testimony of its divine *inspiration*, for it was written by the Apostle John, as he declares, by the express command of our Lord and by the direct dictation of His Spirit.

We have now seen that *two* of the Gospels, *twenty* of the *twenty-one* Epistles, and the book of Revelation, were written by *three* of the twelve Apostles, who always continued under the same divine inspiration; and, further that nearly all those writings of theirs contain either express declarations or plainly implied evidence that they are inspired works. As to the gospels of Mark and Luke, they were both, as is universally admitted, written by the persons bearing those names, who accompanied St. Paul in several of his journies mentioned in the book of Acts, and those gospels record nearly all the same facts and truths as are contained in the other two gospels. They were certainly written during the lives of some of the Apostles, and went into *immediate* circulation and use in many, if not all, of the Churches, and were from the *first*, and *always*, held to be of divine *inspiration* and *authority*. St Mark is mentioned