

piling and publishing their histories after the destruction of Jerusalem, appear to have died before that event happened. Is it not truly remarkable, that the three of the four evangelists, who foretold this dreadful calamity, died before it was accomplished ; and the fourth, the only one who survived, predicted nothing concerning it ?

Is it not also very remarkable, that the first encampment of the Roman army before Jerusalem ; the first breach in the lower city ; the burning of the temple ; and the taking and burning of the citadel, should all happen on the Lord's day ? Was this recurrence of the Lord's day, on four such memorable occasions, the effect of accident or chance ? No. It was, replies an ingenious writer, among all times and seasons determined by omniscience from the foundation of the world. Does it not carry in it a strong intimation, that, though this dreadful calamity befel the Jews, on account of a long series of complicated and aggravated crimes, that which, in an especial manner, procured and hastened it, was a recent enormous deed, the crucifixion of the Lord of glory ; to perpetuate the memory of whose triumphant resurrection, this day was instituted, and will continue to be observed in the christian church, to the end of the world ? Our Lord, prior to his death had said, *this generation shall not pass till all these things be fulfilled.* In this, as well as all other respects, the prophecy was literally accomplished. The destruction of both city and temple of Jerusalem, the total overthrow of the nation and the church of the Jews, happened in less than forty years after the prophecy was delivered. Many of that generation, therefore, must have been eye-witnesses of its awful completion, and sharers in the horrors and miseries which accompanied it.

The proof of the inspiration of the scriptures and truth of revelation, arising from the exact fulfilment of prophecy, I shall continue occasionally in the subsequent numbers.