

of our Lord might be literally fulfilled, ordered the foundations of the temple to be ploughed up. To such a degree was Titus, notwithstanding his usual clemency, provoked by the obstinacy of the Jews, that he is said to have crucified them before the walls of the city as long as he had wood for erecting crosses. The destruction of Jerusalem happened at the time of one of the three annual Jewish festivals; when, it is computed, there might be almost three millions of souls in the city. No less than eleven hundred thousand are said to have perished in it, by sword, famine and pestilence. Between two and three hundred thousand were cut off in other places. Almost one hundred thousand were taken prisoners, and sent into Egypt and Syria, to be sold for slaves, exposed for shows, or devoured by wild beasts. Almost incredible are the cruelties and massacres, which that devoted people suffered in succeeding times. In a dreadful war, about sixty years after the destruction of Jerusalem, occasioned by an imposter pretending to be the Messiah, six hundred thousand Jews are said to have been slain; besides what perished by famine and pestilence. The very rivers, it is said, overflowed with human blood, and the sea, into which they ran, was, for some miles, marked with it.

Such were the unparalleled calamities and miseries, which our Lord foresaw and foretold to befall the unhappy Jews; and which, in exact conformity to his prediction, different historians have recorded.

Is not the coincidence, in every material circumstance, between his predictions of this unexpected and improbable event, and the historical account, which Josephus a Jew, and also Tacitus and Suetonius Romans, all avowed enemies to christianity, have given of it—truly striking? Could the three evangelical histories, which contain the predictions of the destruction of Jerusalem, be compiled and published after the event was accomplished? It is impossible. The evangelical writers, who record these predictions, far from com-