

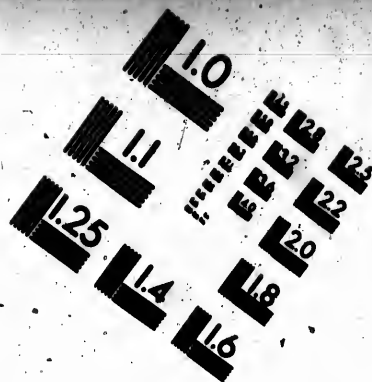
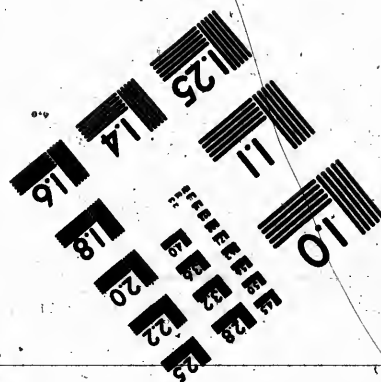
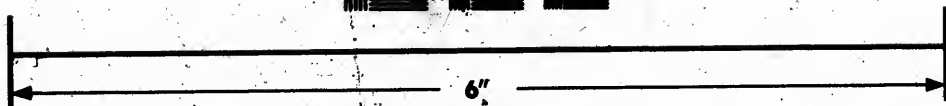
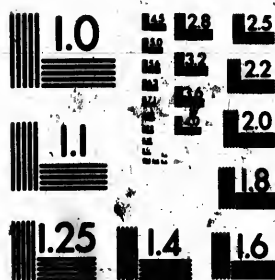


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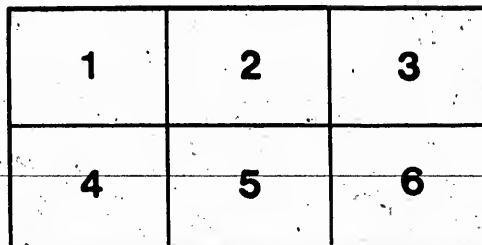
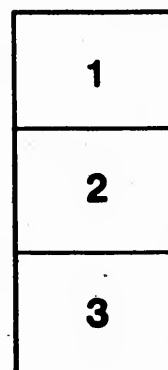
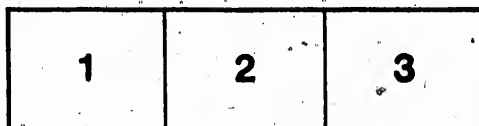
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TO THE

STUDY OF THE BIBLE;

BEING

A BRIEF ANALYSIS OF THE VARIOUS
BOOKS OF SCRIPTURE.

CHIEFLY INTENDED FOR THE YOUNG.

by Rev. Prof. J. P. Egan

"Sanctify them through Thy truth; Thy word is truth."—
John xvii. 17.

"And these words, which I command thee this day, shall
be in thine heart; and thou shalt teach them diligently unto
thy children."—Deut. vi. 6. 7.

TORONTO:

PRINTED BY J. CLELAND, POST OFFICE LANE.

1849.

INTRODUCTION.

The design of this manual is to facilitate to the student of the Bible the acquisition of a systematic knowledge of its whole subject-matter by exhibiting in a clear, concise, and comprehensive manner the contents of each book, to serve the double purpose of a general method to help the memory, and of a guide to the right interpretation, and the ready command of its contents. In this, the great object of its publication is to furnish our Christian youth in this age of humanism, scepticism, and infidelity, with a cheap help to the memory and the understanding in the study of the Scriptures. A few sentences will furnish all the directions that are requisite to guide the student in the use of this manual, so as to accomplish the end desired.

The whole subject-matter of the Old Testament is reduced under three simple and natural divisions in the successive order—First—of the Historical; Secondly—of the Prophetical; and, Thirdly—the Ecclesiastical and Didactic Books; and that of the New Testament in like manner, under three general heads—First—Historical, embracing the four Gospels and the Acts of the Apostles; Secondly—Doctrinal, the fourteen Epistles of Paul, and the seven Catholic or General Epistles; and, Thirdly—Prophetical, the Apocalypse, or Revelation, forming the last book of the New Testament canon.

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INTRODUCTION.

THE design of this little manual is to facilitate to the students of the Bible, the acquisition of a systematic knowledge of its whole subject-matter, by exhibiting, in a short compass; a clear and comprehensive analysis of the contents successively of each book, to serve the double purpose of a natural method to help the memory, and of a guide to the right interpretation, and the ready command of its precious contents. In fine, the great object of its publication is to furnish our Christian youth, in this age of Sunday Schools and Bible-classes, with a cheap help to the memory and the understanding, in the study of the Scriptures.

A few sentences will embrace all the directions that are requisite to guide the learner, in the use of this manual, so as to accomplish the end desired.

The whole subject-matter of the Old Testament is reduced under three simple and natural divisions, in the successive order,—*First*—of the Historical; *Secondly*—of the Prophetical; and, *Thirdly*—the Poetical and Didactic Books: and that of the New Testament in like manner, under three general heads,—*First*—Historical, embracing the four Gospels and the Acts of the Apostles; *Secondly*—Doctrinal; the fourteen Epistles of Paul, and the seven Catholic or General Epistles; and, *Thirdly*—Prophetical, the Apocalypse, or Revelation, forming the last book of the New Testament canon.

Judges. Judges contains the history of the rulers of Israel subsequent to Joshua, as Othniel, Gideon, Jephthah, Samson, &c. The first book of Samuel is a sequel to that of Judges, giving us the history of the two last of this description of rulers. **1 Samuel**, in the first section, from chapters 1 to 9, and the remaining part of the book gives the history of the reign of Saul, or the commencement of the period of the undivided monarchy, and the history of David's life, before his accession to the throne. **2 Samuel** gives the history of his reign, in connection with which should be read the first book of **Chronicles**, which gives us a duplicate of his history, beginning at the tenth chapter, while **1 and 2 Kings** give the continuation of the history of the undivided monarchy in the reign of Solomon, and the joint history of the two kingdoms into which the monarchy was divided after his death; of which the duplicate history, as far as regards the kingdom of Judah, will be found in the second book of **Chronicles**.

At this stage, it may be well, as a preparation for the students, entering into the details of the several books in order, to make out a complete chain of the leading events in the Old Testament History, from the creation to the close of the canon, connecting the different portions of this historical chain with the successive books from which it is derived, and finishing this part of the work, by committing accurately to memory, the analysis of the contents of each book, as it is set down in the manual. The same course to be followed in the study of the history of the New Testament.

In proceeding from the historical to the prophetic or didactic books, it may be well to digest them in chronological order, referring each to the corresponding period of the history with which it is connected, distinguishing those parts that are historical from such as are prophetic or didactic, and distributing the prophetic matter into distinct portions as it may have reference to the Church, or to the world—to the nation of Israel, or to the Gentile nations. These last prophecies relate

have longer, entire, full, and of a single national constitution and distribution, according to the particular needs of the people. Hebrews, Aramaeans, Egyptians, Persians, Tyrians, &c., &c., for the subject of the geographical, political, and literary of the prophesy to the corresponding period and series of the history, would greatly facilitate in that this subject the work both of interpreting the contents, and of comprehending readily and retaining firmly the knowledge thus acquired. It is to be noted, however, that the Bible is not quite so susceptible of being reduced to a system, and dissected method. We believe, however, that the student, by perusing himself of our analysis, may, with diligence and perseverance, acquire a perfect knowledge and ready command, even of their contents. They are, as programs, and systems, that they well deserve to be examined to the point of every day, and will soon give the student a perfect mastery of them. It is needless to add, that the same method applies to the books of the New Testament. The student, further, the application of our scheme to the details of such, we may take Genesis as an example. This book, consisting of 50 chapters, was written by Moses, and comprehends the history of 2269 years, from the creation to the death of Joseph. It is divided in our analysis into five sections: 1. The Antediluvian period, chapter 1 to 11, terminating in the year 2249, before Christ. 2. From Noah, after the Deluge, to the call of Abraham, 1961, B.C., chapters 12 to 22. 3. The history of Abraham, from chapter 23 to 25. 4. The history of Isaac, Jacob, and Esau, chapters 26 to 36. 5. The history of Joseph, chapters 37 to 50. The student, further, the application of our scheme to the details of such, we may take Genesis as an example. This book, consisting of 50 chapters, was written by Moses, and comprehends the history of 2269 years, from the creation to the death of Joseph. It is divided in our analysis into five sections: 1. The Antediluvian period, chapter 1 to 11, terminating in the year 2249, before Christ. 2. From Noah, after the Deluge, to the call of Abraham, 1961, B.C., chapters 12 to 22. 3. The history of Abraham, from chapter 23 to 25. 4. The history of Isaac, Jacob, and Esau, chapters 26 to 36. 5. The history of Joseph, chapters 37 to 50. The student, further, the application of our scheme to the details of such, we may take Genesis as an example. This book, consisting of 50 chapters, was written by Moses, and comprehends the history of 2269 years, from the creation to the death of Joseph. It is divided in our analysis into five sections: 1. The Antediluvian period, chapter 1 to 11, terminating in the year 2249, before Christ. 2. From Noah, after the Deluge, to the call of Abraham, 1961, B.C., chapters 12 to 22. 3. The history of Abraham, from chapter 23 to 25. 4. The history of Isaac, Jacob, and Esau, chapters 26 to 36. 5. The history of Joseph, chapters 37 to 50.

The student should first of all run over the chapters of the Bible, and divide them into sections, in chronological or chronological order. For example, in the first section of Genesis, to the Antediluvian period, we have 1. The Creation, chapter 1; 2. The state of innocence, chapter 2; 3. The Fall, chapter 3; 4. The story of Cain and Abel, chapter 4; 5. The genealogy of the Antediluvian Patriarchs, chapter 5; 6. The deluge, chapters 6, 7, 8, and 9; and so on of the subsequent sections.

A division equally simple and certain, corresponding to the leading characters which are the subject of the history, in chronological order, thus, Adam and Eve, chapters 1, 2 and 3; Cain and Abel, chapter 4; Antediluvian Patriarchs, Seth, Enosh, Methuselah, &c., chapters 5, 6, 7, 8 and 9; &c., &c.

On this principle it will be easy for the student to form a complete scheme, or chain of scriptural history, the links of which may be composed, either of the principal characters, or of the leading and prominent events.

This part being accomplished, for the whole systematic portion of the Bible, the student is thereby furnished with a general knowledge of Bible History, in chronological order, and according to a perfectly systematic method, and he is now prepared to enter upon the last and finishing part of the work, that is, to go over each chapter carefully, and to take full hold of its minutest details. With the knowledge of the general subject of each chapter impressed on his mind, by the process we have just described, he will find no difficulty in dividing systematically into its several parts or paragraphs, the first chapter of Genesis for example, into six sections or paragraphs, corresponding with the six days of the week of Creation, and so on with a hundred or hundred and fifty other chapters.

SYNOPSIS.

The first section of the second chapter, which treats of the creation of the world, is divided into three parts: 1. The creation of the world, from 1 to 3. 2. The creation of man, from 4 to 7. 3. The creation of the Garden of Eden, with an account of the Government of Life, and its prohibitory conditions, from 8 to 11.

Adam's act of sovereignty in giving names to all the animals, from 12 to 20.

Detailed account of the creation of woman and the institution of marriage, from 21 to end.

The second section of the chapter contains all the important details of the story which will be expressed by the following heads, in the order of the sacred narrative:—

1. The woman's parley with the serpent, from 1 to 5.

2. Her Fall, and that of Adam, through her temptation, from 6 to 8.

3. God's coming to judgment, their trial, and the sentence pronounced on the serpent, the woman and man respectively, from 9 to 19.

4. Their expulsion from Paradise, and the planting of the guard of cherubim to prevent their re-entrance, from 20 to 24.

In this manner should the student proceed onwards, through the leading topics and facts of each section of each book, until he shall have finished his work, by extending his knowledge to the minutest details of each section, and even of each chapter.

The several successive processes of the work, in the order in which we have set them down, should be carried out separately and separately through the whole of the Bible, from the Old and New Testaments, beginning with the Genesis, and proceeding from them to the prophetic books, and concluding with the apocalyptic. The several processes will be found to be connected and strengthened each other, like the stones of an arch.

The first of these is the fact that the
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 The tenth is the fact that the
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...and even to demand of every Christian youth some
language of the wisdom, "to find the words of wisdom upon
his heart, to be them about his neck, that when he speak they
may lead him, when he sleepeth they may keep him, and when
he awaketh they may talk with him." For the commandment
is a lamp, and the law is light; and the words of instruction,
and the way of life. There is such a happy reciprocity and
great adaptation to our purpose of commanding to all, and
especially to youth, the cultivation of sacred literature, not to
say such striking similitude to the words of the wise man
quoted above, that we cannot resist the temptation of present-
ing to the classical scholar, in the original language, and to
others in the English translation, the eloquent apostrophe in
which the great orator of ancient Rome has commended the
study of philosophy and political literature. The passage will
derive a real brightness by the new and nobler application
which we give it:—"Nam exerce, neque temporum aut
sedes mutant omnium, neque locorum: at hanc studii adole-
scens persequens ac solutus impendit: delectant domi, non
inopant foras: percontantur nobis, perguntur, testan-
tur. For other studies are not suited to every time, to
every age, and to every place: but these give strength in

good and for in old days of poverty and want
port and consolation of many of the poor and
and added they are now of great use to us
when we are troubled and in our need

AIDS

May the Lord of all grace and truth direct
us in this study to the

STUDY OF THE BIBLE
a systematic whole, covering all the official teaching
of the Holy Spirit, and the wonderful power of the
Word, but facts of the work, we may be helped in our study.

A SHORT HISTORICAL SKETCH OF THE VERSIONS OF
THE BIBLE: ANCIENT, MEDIEVAL, AND MODERN.

1. ANCIENT VERSIONS.

1. The Scriptures of the Old Testament, originally written
in Hebrew, were collected and compiled by inspired Prophets
and translated into Greek for the benefit of the Jews living
in countries where that language was spoken, nearly 700
years before Christ. This translation or version is called the
Septuagint, from the reported number of seventy-two or so
round numbers, seventy Jewish elders, who were employed in
the work. This is the version generally quoted by our Lord,
and the writers of the New Testament.

2. Soon after the publication of the Apostolic writings, or
the New Testament, the Bible was translated into Latin for
the use of the Christians speaking that language. This ver-
sion was called the *Itala*, which, being in the vulgar tongue of
the Romans, was called the *Vulgate*; of which, A.D. 584,
Jerome, who died A.D. 430, published an improved translation
containing both the Old and New Testament, with prefaces
to the several books: this is the only authorized Bible of the
Roman Church at the present time.

THE HISTORY OF THE BIBLE

3. In England, several attempts were made in different times to translate the Bible into the vulgar language, especially by Becket, a learned and pious Monk, who died A.D. 1170, and by King Alfred, who died A.D. 900.

AIDS

4. In French, the Walsingham had a translation of the Bible made by their celebrated teacher, Peter Walsingham, about A.D. 1160.

STUDY OF THE BIBLE

5. In Spain, Alfonso, King of Castile, had a translation of the Sacred Books made into his native tongue, about A.D. 1250.

1. SHORT HISTORICAL SKETCH OF THE VERSIONS OF THE BIBLE: ANCIENT, MEDIEVAL, AND MODERN.

I. ANCIENT VERSIONS.

1. The Scriptures of the Old Testament, originally written in Hebrew, were collected and completed by inspired Prophets and translated into Greek, for the benefit of the Jews living in countries where that language was spoken, nearly 300 years before Christ. This translation is called the Septuagint, from the supposed number of seventy-two, or, a round number, seventy Jewish elders, who were employed in the work. This is the version generally quoted by our Lord and the writers of the New Testament.

2. Soon after the publication of the Apostolic writings, in the New Testament, the same was translated into Latin, the use of the Christians speaking that language. This version was called the Vulgate, which is the vulgar or common of the Romans, was called the Vulgate, or, Latin, A.D. 400. Jerome, who died A.D. 420, published an improved translation containing both the Old and New Testament, which passed for the standard version of the Western Church, and was revised the whole.

from the Greek, I have translated it into the German language by Luther. It was published in 1534, and was the first Bible printed in Germany. It was the work of a learned and pious monk, who was called Martin Luther, and who died A.D. 1546.

In France, the Waldenses had a translation of the Bible made by their celebrated leader, Peter Waldo, about A.D. 1150, and another made by a Frenchman, about A.D. 1500, and by royal proclamation, every parish was obliged to have a copy of it in the church for the use of the people. In Spain, Alfonso, King of Castile, had a translation of the Sacred Books made into his native dialect, about A.D. 1250.

In the reign of Henry VIII, some English exiles in the town of Zurich, who were called the "English Exiles," had a translation of the Bible made, which was published in 1539. It was the work of a learned and pious man, who was called William Tyndale, and who died A.D. 1536.

In Germany, a translation of the Bible was made about 1534, by a learned and pious man, who was called Martin Luther, and who died A.D. 1546.

III. MODERN TRANSLATIONS

In Germany, a translation of the Bible was made about 1534, by a learned and pious man, who was called Martin Luther, and who died A.D. 1546.

The first printed English Bible was a translation made by John Wycliffe, who lived in the 14th century. He was a learned and pious man, who was called John Wycliffe, and who died A.D. 1384.

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13. In 1539, the above translation, with some additions, was printed in England, and called "Cranmer's Bible." It was the first English Bible printed in England.

14. Another edition of this Bible was printed in the following year (1540); and, by royal proclamation, every parish was obliged to place a copy of it in the church.

15. In the reign of Mary, some English exiles at Geneva, among whom were Coverdale and John Knox (the celebrated Scotch Reformer), made a new translation, which was printed in 1560. This is called the Geneva Bible; it contains many good readings and annotations, the phrases are more correct, and other important helps; on which account it was greatly prized.

16. In A.D. 1568, Archbishop Parker engaged some learned men to make a new revision or edition: this was called the Bishop's Bible, and was used in the churches, though the Geneva Bible was generally read in private families; and many editions of which were printed in many years.

17. King James disliked the Geneva Bible, on account of the many errors; and when many objections against it were made, he ordered the Hampton Court Conference, in 1604, to be held, at which the Bishops and some of the learned men were present. They were engaged to make a new translation, which was completed and printed in 1611, with a number of alterations and additions. This is called the King James Bible, and is the version which is now in general use.

...the fact of the kidnapping, were not as the ...
...in 1908, the above mentioned, with witnesses ...

1. The Pentateuch, or Five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It is divided into 54 chapters, viz., Genesis, 11 chapters; Exodus, 32 chapters; Leviticus, 27 chapters; Numbers, 36 chapters; Deuteronomy, 34 chapters. It is the foundation of the Jewish religion, and contains the laws and customs of the Jews.

2. The Prophets, or the books of the prophets, viz., Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. They are divided into 49 books, viz., Isaiah (2 books), Jeremiah (2 books), Ezekiel (3 books), Daniel (1 book), Hosea (1 book), Joel (1 book), Amos (1 book), Obadiah (1 book), Jonah (1 book), Micah (1 book), Nahum (1 book), Habakkuk (1 book), Zephaniah (1 book), Haggai (1 book), Zechariah (2 books), and Malachi (1 book). They contain the prophecies of the prophets, and are the foundation of the Jewish religion.

3. The Writings, or the books of the Writings, viz., Psalms, Proverbs, Ecclesiastes, Song of Solomon, Job, Lamentations, Esther, Daniel, Ezra, Nehemiah, and Ruth. They are divided into 11 books, viz., Psalms (150 psalms), Proverbs (31 chapters), Ecclesiastes (12 chapters), Song of Solomon (8 chapters), Job (42 chapters), Lamentations (5 chapters), Esther (10 chapters), Daniel (12 chapters), Ezra (10 chapters), Nehemiah (13 chapters), and Ruth (4 chapters). They contain the writings of the prophets and other authors, and are the foundation of the Jewish religion.

4. The Talmud, or the collection of the traditions and customs of the Jews, which are not found in the Bible. It is divided into two parts, the Mishnah and the Gemara. The Mishnah is the foundation of the Talmud, and contains the laws and customs of the Jews. The Gemara is the commentary on the Mishnah, and contains the explanations and discussions of the rabbis.

5. The Zohar, or the mystical writings of the Jews, which are not found in the Bible. It is a collection of mystical teachings and practices, and is the foundation of the Kabbalah.

6. The Shema, or the prayer of the Jews, which is recited three times a day. It is the foundation of the Jewish religion, and contains the declaration of the unity of God.

7. The Shema Yisrael, or the prayer of the Jews, which is recited three times a day. It is the foundation of the Jewish religion, and contains the declaration of the unity of God.

8. The Shema Yisrael, or the prayer of the Jews, which is recited three times a day. It is the foundation of the Jewish religion, and contains the declaration of the unity of God.

9. The Shema Yisrael, or the prayer of the Jews, which is recited three times a day. It is the foundation of the Jewish religion, and contains the declaration of the unity of God.

10. The Shema Yisrael, or the prayer of the Jews, which is recited three times a day. It is the foundation of the Jewish religion, and contains the declaration of the unity of God.

STUDY OF THE BIBLE.

27

...the ... (the book), ...
 Daniel was excluded from the number of the Prophets, and his writings, with the rest of the Hagiographa, were not, as the Law and the Prophets, read in the Synagogue.

CHRONOLOGICAL ORDER OF THE BOOKS OF THE OLD TESTAMENT.

Names.	Authors.	Dates in Years.
1. Genesis	Moses	From 4004 to 1461
2. Job	Do.	2180 or 2181
3. Exodus	Do.	From 1461 to 1406
4. Leviticus	Do.	From 1406 to 1405
5. Numbers	Do.	From 1405 to 1404
6. Deuteronomy	Do.	From 1404 to 1403
7. Joshua	Joshua	From 1403 to 1402
8. Judges	Samuel, Nathan, Gad, and others.	From 1402 to 1401
9. Ruth	Do.	From 1401 to 1400
10. 1st Samuel	Do.	From 1400 to 1399
11. 2nd Samuel	Do.	From 1399 to 1398
12. Psalms	David and others	From 1398 to 1397
13. Proverbs	Do.	From 1397 to 1396
14. Ecclesiastes	Do.	From 1396 to 1395
15. Song of Songs	Do.	From 1395 to 1394
16. Isaiah	Isaiah	From 1394 to 1393
17. Jeremiah	Jeremiah	From 1393 to 1392
18. Lamentations	Jeremiah	From 1392 to 1391
19. Ezekiel	Ezekiel	From 1391 to 1390
20. Daniel	Daniel	From 1390 to 1389

1	Isaac	2500
2	John	2500
3	James	2500
4	John	2500
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6	John	2500
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100	John	2500

From the Year of the World 1, to 1656, or, from before
 70 08 061 761 22 Christ 4004, to 3949. Journal mylx-
 72 26 28 3949-50 till 4-19, by Channon, Lc to 70 58

Phase II - The Times of the Return 1941-1945
From the 1941 of the W. 1945: 1941 from before
1941 from before 1941 from before

1 Class. 1. 3 to end. II. 1-4

Hand. 1—xl. Lev. 1—xxvii. Num. 1—xxxv. Deut. 1—xxxiv.

FROM THE YEAR OF THE HORSE (1906), TO THE YEAR OF THE MONKEY (1908)

SECRET

1. Chlorophyll - green pigment in plants that captures light energy for photosynthesis.

3. Recount from the death of Joseph to his sons in Egypt.
4. Recount from the death of Joseph to his sons in Egypt.
5. Recount from the death of Joseph to his sons in Egypt.

Genesis contains the history of the patriarchs, from the Creation, till the death of Joseph. It is divided into five parts:—1. From the Creation to the call of Abraham, chapters 1 to 11. 2. From the call of Abraham to the birth of Isaac, chapters 12 to 22. 3. From the birth of Isaac to the death of Abraham, chapters 23 to 25. 4. From the death of Abraham to the death of Isaac, chapters 26 to 35. 5. From the death of Isaac to the death of Jacob, chapters 36 to 50.

1. From the Creation to the call of Abraham, chapters 1 to 11. This part contains eleven chapters, from 1 to 11, which we subdivide into the four following parts:—1. From the Creation to the fall of man, chapter 1 to 2. 2. From the fall of man to the birth of Noah, chapter 3 to 9. 3. From the birth of Noah to the flood, chapter 10 to 11. 4. From the flood to the call of Abraham, chapter 12 to 11.

2. From the call of Abraham to the birth of Isaac, chapters 12 to 22. This part contains eleven chapters, from 12 to 22, which we subdivide into the four following parts:—1. From the call of Abraham to the birth of Isaac, chapter 12 to 18. 2. From the birth of Isaac to the death of Abraham, chapter 19 to 22. 3. From the death of Abraham to the birth of Isaac, chapter 23 to 25. 4. From the birth of Isaac to the death of Abraham, chapter 26 to 28.

3. From the birth of Isaac to the death of Abraham, chapters 23 to 25. This part contains three chapters, from 23 to 25, which we subdivide into the two following parts:—1. From the birth of Isaac to the death of Abraham, chapter 23 to 24. 2. From the death of Abraham to the birth of Isaac, chapter 25.

4. From the death of Abraham to the death of Isaac, chapters 26 to 35. This part contains ten chapters, from 26 to 35, which we subdivide into the four following parts:—1. From the death of Abraham to the death of Isaac, chapter 26 to 28. 2. From the death of Isaac to the birth of Jacob, chapter 29 to 31. 3. From the birth of Jacob to the death of Isaac, chapter 32 to 34. 4. From the death of Isaac to the birth of Jacob, chapter 35.

5. From the death of Isaac to the death of Jacob, chapters 36 to 50. This part contains fifteen chapters, from 36 to 50, which we subdivide into the four following parts:—1. From the death of Isaac to the death of Jacob, chapter 36 to 38. 2. From the death of Jacob to the birth of Joseph, chapter 39 to 41. 3. From the birth of Joseph to the death of Jacob, chapter 42 to 47. 4. From the death of Jacob to the death of Joseph, chapter 48 to 50.

STRENGTH OF THE ARMY.

THE FOLLOWING TABLES OF THE STRENGTH OF THE ARMY, AS REPORTED BY THE CHIEF OF THE BUREAU OF THE ARMY, ON THE 1st JANUARY, 1862, SHOW THE NUMBER OF SOLDIERS, OFFICERS, AND MUSICIANS, IN THE SEVERAL BRANCHES OF THE SERVICE, AND THE TOTAL NUMBER OF THE ARMY, AS REPORTED BY THE CHIEF OF THE BUREAU OF THE ARMY, ON THE 1st JANUARY, 1862.

BRANCH OF SERVICE.	REGULARS.	REGULARS.	REGULARS.	REGULARS.	REGULARS.	REGULARS.
Infantry	130	130	130	130	130	130
Cavalry	100	100	100	100	100	100
Artillery	100	100	100	100	100	100
Engineers	100	100	100	100	100	100
Medical	100	100	100	100	100	100
Quartermasters	100	100	100	100	100	100
Transport	100	100	100	100	100	100
Communications	100	100	100	100	100	100
Other	100	100	100	100	100	100
Total	1000	1000	1000	1000	1000	1000

THE FOLLOWING TABLES OF THE STRENGTH OF THE ARMY, AS REPORTED BY THE CHIEF OF THE BUREAU OF THE ARMY, ON THE 1st JANUARY, 1862, SHOW THE NUMBER OF SOLDIERS, OFFICERS, AND MUSICIANS, IN THE SEVERAL BRANCHES OF THE SERVICE, AND THE TOTAL NUMBER OF THE ARMY, AS REPORTED BY THE CHIEF OF THE BUREAU OF THE ARMY, ON THE 1st JANUARY, 1862.

V. Laws for the people and life

—Laws concerning

—Laws concerning

LEVITICUS

...from the creation of the

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[illegible]

after the death of the king, the kingdom was divided into three parts: the first part was given to the king's son, the second part to the king's daughter, and the third part to the king's brother.

I. The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

The king's son, the king's daughter, and the king's brother, were all of the same age, and they were all of the same name, and they were all of the same family.

RUTH.

The book of Ruth is so called because it contains the history of a woman of that name. She was a native of the country of Moab, whither an Israelitish family retired in a season of famine, which was increased by the ravages of the Midianites, who were overcome by Gideon, Judge viii. Ruth was carried into this family; but on the death of her husband, influenced by affection for her mother-in-law, and love of true religion, she forsook her own country to unite with the people of God in Israel. 1200 B.C. This book is an appendix to Judges, and a continuation to Samuel. It contains four chapters, and is divided into two parts.

I. Ruth's departure from Canaan, her journey with her husband Elimelech, and her return thence into the land of Israel, with her daughter-in-law, chapter I.

II. The interview of Ruth with Ruth, chapters 2 and 3.

III. Their marriage. The birth of Obed, from whom David was descended, chapter 4.

I. SAMUEL.

The books of Samuel are called also the First and Second book of Kings, because they relate the origin of monarchy in Israel. They are called Samuel, because that prophet announced them, and wrote twenty-four chapters of the first book. They are supposed to have been completed by the prophets Nathan and Gad: see 2 Chron. xix. 29. These books are parts of the national records of the Israelites, for about one hundred and forty years and preserved by the several prophets whom God raised up for the instruction of the people.

The first book of Samuel has thirty-one chapters, and contains the history of about one hundred years from the birth of Samuel to the death of Saul. We divide it into the following parts:—

I. History of the judges Eli and Samuel, chapters 1 to 30; which we subdivide into—1. History of Eli, and of the sep-

study of the ark; chapter 1 to 5. History of Samuel, chapter 6 to 12.

The book of Samuel is divided into two parts. The first part, chapters 1 to 12, contains the history of the birth and early life of Samuel, and the establishment of the monarchy. The second part, chapters 13 to 31, contains the history of the reign of King Saul and the rise of King David. The book is written in a simple, straightforward style, and is one of the most important books in the Bible.

The second book of Samuel embraces a period of forty years; during which time David reigned—seven years and six months in Hebron, over Judah; and thirty-three years in Jerusalem, over all Israel. This book has twenty-four chapters and is divided into four parts:

I. David's reign at Hebron, chapters 1 to 5.
II. History of David's reign over the twelve tribes, and his wars and victories, until the commencement of the rebellion which were consequent upon his double crime of adultery and murder, chapter 6 to 12.

III. The rebellion of Absalom, and the death of King David, chapter 13 to 19.

IV. Summary of the history of David's reign, chapter 20 to 24.

The book of the Kings contain the national records of the Israelites, continued during the reigns of their sovereigns, after the death of David, and embracing a period of about 400 years, from the anointing of Solomon, to the destruction of Jerusalem. They describe the glory of Israel under Solomon; the division of the nation, under Jeroboam; the decline of the two kingdoms; the total destruction of Israel, and the conversion and captivity of Judah.

The first book of Kings has twenty-two chapters, and contains the history of the reign of King David's son, King Solomon, and the reign of King Jeroboam.

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1900-1910: History of the American people from the death of Grant, until the occasion of the National Election, 1908, the first year of the new century.

III. History of David's mission and his kingdom was visited with persecution for his preaching the Gospel, chapters 17 to 21.

IV. David's administrative arrangements for the service of the temple, chapter 24 to 27; David's religious reforms in Solomon, on his becoming king, chapter 28; Solomon is made king, the office of the Levites, chapter 29; Divisions of the priests, chapter 24; Divisions of the singers, chapter 25; Divisions of the porters, chapter 26; the sacrifices for the months and the princes of the tribes, chapter 27.

David's solemn address to Solomon and his princes, concluding with his prayer and thanksgiving, chaps. 28 and 29

2. CHRONICLES VI
This book has thirty-one chapters, and contains the history of about 400 years. We divide into the following parts: I. of

1. History of the reign of Solomon, from chapter 1 to 2, which we subdivide into—
 1. The period anterior to the building of the temple, chapter 1.
 2. The period of the building of the temple, chapter 2.
 3. The period of the reign of Solomon, chapter 3 to 4.
 4. The period of the reign of Solomon, chapter 5 to 6.
 5. The period of the reign of Solomon, chapter 7 to 8.

vd bslum05-113v-25.indd 11-12 chapter 10 to 12

III. Reign of Aeneas chapters 14 to 16

IV. Reign of Jehoshaphat, chapter 17 to 22

V. Reigns of Jehoram, Ahaziah, and Joash, including the
 10 24

VI. History of the Jews from the time of the Babylonian Captivity to the time of the Maccabean Revolt.

King of Judah	Reign	Notes
Jehoiachin	3 years	First taken to Babylon
Zedekiah	11 years	Second taken to Babylon
Jehoiakim	11 years	Third taken to Babylon
Jehoiachin	3 years	Fourth taken to Babylon
Jehoiachin	3 years	Fifth taken to Babylon
Jehoiachin	3 years	Sixth taken to Babylon
Jehoiachin	3 years	Seventh taken to Babylon
Jehoiachin	3 years	Eighth taken to Babylon
Jehoiachin	3 years	Ninth taken to Babylon
Jehoiachin	3 years	Tenth taken to Babylon
Jehoiachin	3 years	Eleventh taken to Babylon
Jehoiachin	3 years	Twelfth taken to Babylon
Jehoiachin	3 years	Thirteenth taken to Babylon
Jehoiachin	3 years	Fourteenth taken to Babylon
Jehoiachin	3 years	Fifteenth taken to Babylon
Jehoiachin	3 years	Sixteenth taken to Babylon
Jehoiachin	3 years	Seventeenth taken to Babylon
Jehoiachin	3 years	Eighteenth taken to Babylon
Jehoiachin	3 years	Nineteenth taken to Babylon
Jehoiachin	3 years	Twentieth taken to Babylon
Jehoiachin	3 years	Twenty-first taken to Babylon
Jehoiachin	3 years	Twenty-second taken to Babylon
Jehoiachin	3 years	Twenty-third taken to Babylon
Jehoiachin	3 years	Twenty-fourth taken to Babylon
Jehoiachin	3 years	Twenty-fifth taken to Babylon
Jehoiachin	3 years	Twenty-sixth taken to Babylon
Jehoiachin	3 years	Twenty-seventh taken to Babylon
Jehoiachin	3 years	Twenty-eighth taken to Babylon
Jehoiachin	3 years	Twenty-ninth taken to Babylon
Jehoiachin	3 years	Thirtieth taken to Babylon
Jehoiachin	3 years	Thirty-first taken to Babylon
Jehoiachin	3 years	Thirty-second taken to Babylon
Jehoiachin	3 years	Thirty-third taken to Babylon
Jehoiachin	3 years	Thirty-fourth taken to Babylon
Jehoiachin	3 years	Thirty-fifth taken to Babylon
Jehoiachin	3 years	Thirty-sixth taken to Babylon
Jehoiachin	3 years	Thirty-seventh taken to Babylon
Jehoiachin	3 years	Thirty-eighth taken to Babylon
Jehoiachin	3 years	Thirty-ninth taken to Babylon
Jehoiachin	3 years	Fortieth taken to Babylon
Jehoiachin	3 years	Forty-first taken to Babylon
Jehoiachin	3 years	Forty-second taken to Babylon
Jehoiachin	3 years	Forty-third taken to Babylon
Jehoiachin	3 years	Forty-fourth taken to Babylon
Jehoiachin	3 years	Forty-fifth taken to Babylon
Jehoiachin	3 years	Forty-sixth taken to Babylon
Jehoiachin	3 years	Forty-seventh taken to Babylon
Jehoiachin	3 years	Forty-eighth taken to Babylon
Jehoiachin	3 years	Forty-ninth taken to Babylon
Jehoiachin	3 years	Fiftieth taken to Babylon
Jehoiachin	3 years	Fifty-first taken to Babylon
Jehoiachin	3 years	Fifty-second taken to Babylon
Jehoiachin	3 years	Fifty-third taken to Babylon
Jehoiachin	3 years	Fifty-fourth taken to Babylon
Jehoiachin	3 years	Fifty-fifth taken to Babylon
Jehoiachin	3 years	Fifty-sixth taken to Babylon
Jehoiachin	3 years	Fifty-seventh taken to Babylon
Jehoiachin	3 years	Fifty-eighth taken to Babylon
Jehoiachin	3 years	Fifty-ninth taken to Babylon
Jehoiachin	3 years	Sixtieth taken to Babylon
Jehoiachin	3 years	Sixty-first taken to Babylon
Jehoiachin	3 years	Sixty-second taken to Babylon
Jehoiachin	3 years	Sixty-third taken to Babylon
Jehoiachin	3 years	Sixty-fourth taken to Babylon
Jehoiachin	3 years	Sixty-fifth taken to Babylon
Jehoiachin	3 years	Sixty-sixth taken to Babylon
Jehoiachin	3 years	Sixty-seventh taken to Babylon
Jehoiachin	3 years	Sixty-eighth taken to Babylon
Jehoiachin	3 years	Sixty-ninth taken to Babylon
Jehoiachin	3 years	Seventieth taken to Babylon
Jehoiachin	3 years	Seventy-first taken to Babylon
Jehoiachin	3 years	Seventy-second taken to Babylon
Jehoiachin	3 years	Seventy-third taken to Babylon
Jehoiachin	3 years	Seventy-fourth taken to Babylon
Jehoiachin	3 years	Seventy-fifth taken to Babylon
Jehoiachin	3 years	Seventy-sixth taken to Babylon
Jehoiachin	3 years	Seventy-seventh taken to Babylon
Jehoiachin	3 years	Seventy-eighth taken to Babylon
Jehoiachin	3 years	Seventy-ninth taken to Babylon
Jehoiachin	3 years	Eightieth taken to Babylon
Jehoiachin	3 years	Eighty-first taken to Babylon
Jehoiachin	3 years	Eighty-second taken to Babylon
Jehoiachin	3 years	Eighty-third taken to Babylon
Jehoiachin	3 years	Eighty-fourth taken to Babylon
Jehoiachin	3 years	Eighty-fifth taken to Babylon
Jehoiachin	3 years	Eighty-sixth taken to Babylon
Jehoiachin	3 years	Eighty-seventh taken to Babylon
Jehoiachin	3 years	Eighty-eighth taken to Babylon
Jehoiachin	3 years	Eighty-ninth taken to Babylon
Jehoiachin	3 years	Ninetieth taken to Babylon
Jehoiachin	3 years	Ninety-first taken to Babylon
Jehoiachin	3 years	Ninety-second taken to Babylon
Jehoiachin	3 years	Ninety-third taken to Babylon
Jehoiachin	3 years	Ninety-fourth taken to Babylon
Jehoiachin	3 years	Ninety-fifth taken to Babylon
Jehoiachin	3 years	Ninety-sixth taken to Babylon
Jehoiachin	3 years	Ninety-seventh taken to Babylon
Jehoiachin	3 years	Ninety-eighth taken to Babylon
Jehoiachin	3 years	Ninety-ninth taken to Babylon
Jehoiachin	3 years	One hundred taken to Babylon

EXRA.

The book of Ezra has ten chapters, and contains the history about 100 years, from the decree of Cyrus, 538 years B.C., to the reformation by Ezra, 458 years B.C. It is an important confirmation of the Jewish history, after the return of that people from their seventy years' captivity in Babylon. We divide it into two parts.

- I. Relates the return of the Jews to Judea under Zerubbabel, and the rebuilding, after various hindrances, of the temple of Jerusalem, chapter 1 to 6.
- II. The ascent of Ezra, the priest, at Jerusalem, and his reformation in the collection of religion, according to the laws of Moses, chapter 7 to 10.

2. The signature of [redacted] from [redacted], with the usual
[redacted] to [redacted]

III. The first reformation of the synagogue of religion: by Nehemiah, chapter 7 to 12.

THE KING OF KINGS FROM LONDON TO JERUSALEM

Names.	Scriptures.	Names.	Scriptures.
Aaron	Exod. xxvii. 9.	Johanan	1 Chron. vi. 9.
Eliaser	Npm. xxi. 35.	Manahel II ...	1 Chron. vi. 10.
Eliezer	1 Chron. vi. 11.	Manahel III ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel IV ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel V ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel VI ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel VII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel VIII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel IX ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel X ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XI ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XIII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XIV ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XV ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XVI ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XVII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XVIII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XIX ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XX ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXI ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXIII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXIV ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXV ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXVI ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXVII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXVIII ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXIX ...	1 Chron. vi. 11.
Eliezer	1 Chron. vi. 11.	Manahel XXX ...	1 Chron. vi. 11.

THE BIBLE

The book of Job is a valuable record of the life of a man who lived in the time of the patriarchs. It is a story of a man who was a great sufferer, and who was a great servant of God. The book is divided into chapters, and each chapter contains a story of a man who was a great sufferer, and who was a great servant of God. The book is a valuable record of the life of a man who lived in the time of the patriarchs. It is a story of a man who was a great sufferer, and who was a great servant of God. The book is divided into chapters, and each chapter contains a story of a man who was a great sufferer, and who was a great servant of God.

THE FIVE FOLLOWING ARE THE HISTORICAL BOOKS OF SCRIPTURE.

1. The book of Job contains an account of the singular life of a man who was a great sufferer, and who was a great servant of God. It is a story of a man who was a great sufferer, and who was a great servant of God. The book is divided into chapters, and each chapter contains a story of a man who was a great sufferer, and who was a great servant of God.

The book is divided into three parts: I. The Psalms of David, II. The Psalms of Solomon, III. The Psalms of the Church.
 I. The Psalms of David. These are the most numerous and the most important. They are divided into three classes: I. Psalms of praise, II. Psalms of lamentation, III. Psalms of thanksgiving.
 II. The Psalms of Solomon. These are a collection of hymns and prayers, which are supposed to have been composed by Solomon.
 III. The Psalms of the Church. These are a collection of hymns and prayers, which are supposed to have been composed by the Church.
 The book is divided into three parts: I. The Psalms of David, II. The Psalms of Solomon, III. The Psalms of the Church.
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 III. The Psalms of the Church. These are a collection of hymns and prayers, which are supposed to have been composed by the Church.

This book is named in Hebrew, "The Book of Psalms or Praises," because the praises of God constitute their chief subject-matter. They were written for the most part, by David; and are well called in "Psalms of the Bible." The other writers of the Psalms were, Heman, Moses, Asaph, Jeduthun, and some inspired prophets who lived during the Babylonian captivity; and some even at a later period, including the prophets Daniel and Ezra. We class the Psalms under the following heads:—

- I. **Prayer—**
 1. For pardon of sin, 6, 25, 30, 51, 130. Those called penitential are 6, 25, 51, 103, 130, 143.
 2. When prevented attending public worship, 42, 43, 63, 84.
 3. In affliction, 3, 13, 22, 39, 77, 88, 143.
 4. In trouble, 4, 5, 28, 41, 44, 55, 64, 73, 80, 83, 100, 120, 140, 141, 142.
- II. **Thanksgiving Psalms—**
 1. For personal mercies, 9, 18, 30, 34, 40, 75, 103, 109, 116, 118, 136, 144, 145.
 2. For mercies to the Church, 45, 46, 65, 66, 68, 76, 81, 85, 86, 104, 114, 117, 124, 126, 129, 135, 136, 149.
- III. **Psalms of adoration—**
 - Of the majesty, glory, and perfections of God, 8, 19, 24, 29,

104 115 104 100 100 100

The character of good and bad men, 1, 5, 7 & 8; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 180; 181; 182; 183; 184; 185; 186; 187; 188; 189; 190; 191; 192; 193; 194; 195; 196; 197; 198; 199; 200; 201; 202; 203; 204; 205; 206; 207; 208; 209; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219; 220; 221; 222; 223; 224; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 254; 255; 256; 257; 258; 259; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322; 323; 324; 325; 326; 327; 328; 329; 330; 331; 332; 333; 334; 335; 336; 337; 338; 339; 340; 341; 342; 343; 344; 345; 346; 347; 348; 349; 350; 351; 352; 353; 354; 355; 356; 357; 358; 359; 360; 361; 362; 363; 364; 365; 366; 367; 368; 369; 370; 371; 372; 373; 374; 375; 376; 377; 378; 379; 380; 381; 382; 383; 384; 385; 386; 387; 388; 389; 390; 391; 392; 393; 394; 395; 396; 397; 398; 399; 400; 401; 402; 403; 404; 405; 406; 407; 408; 409; 410; 411; 412; 413; 414; 415; 416; 417; 418; 419; 420; 421; 422; 423; 424; 425; 426; 427; 428; 429; 430; 431; 432; 433; 434; 435; 436; 437; 438; 439; 440; 441; 442; 443; 444; 445; 446; 447; 448; 449; 450; 451; 452; 453; 454; 455; 456; 457; 458; 459; 460; 461; 462; 463; 464; 465; 466; 467; 468; 469; 470; 471; 472; 473; 474; 475; 476; 477; 478; 479; 480; 481; 482; 483; 484; 485; 486; 487; 488; 489; 490; 491; 492; 493; 494; 495; 496; 497; 498; 499; 500; 501; 502; 503; 504; 505; 506; 507; 508; 509; 510; 511; 512; 513; 514; 515; 516; 517; 518; 519; 520; 521; 522; 523; 524; 525; 526; 527; 528; 529; 530; 531; 532; 533; 534; 535; 536; 537; 538; 539; 540; 541; 542; 543; 544; 545; 546; 547; 548; 549; 550; 551; 552; 553; 554; 555; 556; 557; 558; 559; 560; 561; 562; 563; 564; 565; 566; 567; 568; 569; 570; 571; 572; 573; 574; 575; 576; 577; 578; 579; 580; 581; 582; 583; 584; 585; 586; 587; 588; 589; 590; 591; 592; 593; 594; 595; 596; 597; 598; 599; 600; 601; 602; 603; 604; 605; 606; 607; 608; 609; 610; 611; 612; 613; 614; 615; 616; 617; 618; 619; 620; 621; 622; 623; 624; 625; 626; 627; 628; 629; 630; 631; 632; 633; 634; 635; 636; 637; 638; 639; 640; 641; 642; 643; 644; 645; 646; 647; 648; 649; 650; 651; 652; 653; 654; 655; 656; 657; 658; 659; 660; 661; 662; 663; 664; 665; 666; 667; 668; 669; 670; 671; 672; 673; 674; 675; 676; 677; 678; 679; 680; 681; 682; 683; 684; 685; 686; 687; 688; 689; 690; 691; 692; 693; 694; 695; 696; 697; 698; 699; 700; 701; 702; 703; 704; 705; 706; 707; 708; 709; 710; 711; 712; 713; 714; 715; 716; 717; 718; 719; 720; 721; 722; 723; 724; 725; 726; 727; 728; 729; 730; 731; 732; 733; 734; 735; 736; 737; 738; 739; 740; 741; 742; 743; 744; 745; 746; 747; 748; 749; 750; 751; 752; 753; 754; 755; 756; 757; 758; 759; 760; 761; 762; 763; 764; 765; 766; 767; 768; 769; 770; 771; 772; 773; 774; 775; 776; 777; 778; 779; 780; 781; 782; 783; 784; 785; 786; 787; 788; 789; 790; 791; 792; 793; 794; 795; 796; 797; 798; 799; 800; 801; 802; 803; 804; 805; 806; 807; 808; 809; 810; 811; 812; 813; 814; 815; 816; 817; 818; 819; 820; 821; 822; 823; 824; 825; 826; 827; 828; 829; 830; 831; 832; 833; 834; 835; 836; 837; 838; 839; 840; 841; 84

The following heads —

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Of the subject, more, and particular of God, 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

PROVERBS

These are the words of Solomon, which he has written. The name of the book is Proverbs. The name of the author is Solomon. The name of the subject is Proverbs. The name of the book is Proverbs. The name of the author is Solomon. The name of the subject is Proverbs.

always considered them as a receipt of practical wisdom. teaching us as to how we should order our walk and conversation before the Lord. The number of chapters is thirty one.

and the division of the book is as follows: Chapter 1 to 31. The name of the book is Proverbs. The name of the author is Solomon. The name of the subject is Proverbs.

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and justifications are totally insufficient to justify the punishment of man for the sin of Adam. The only way of man's escape from the evil consequences of Adam's sin is to be united with him as the end of man, and as he

[illegible]

III. Canonical dialogues in confessional between Christ and the Church, chapter 4 to 6

IV. The Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory. The Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory.

BOOK OF COMMON PRAYERS

This book is a sacred poem composed by Solomon King of Israel. The name of the book is "The Book of Common Prayer." According to the book, the Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory. The Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory.

II. The Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory. The Church of England is a Church of the living and true God, who is the Father, Son, and Holy Spirit, and who is the author of our faith and love, calling us to the knowledge of his will, and to the enjoyment of his love, and to the service of his glory.

book into six parts —
 wickedness. Jewish has six degrees. We divide it
 unclean, when that thing was in the mind of his enemies
 death being "seven rounds." — H. N. 37. by order of M.
 He is thought to have been out to the agonies and pains
 years; he must, therefore, have pined about seven or eight
 minority till after the death of Hamaiah who died Q. 80.
 of Uzziah, who died B.C. 758 years. And he continued in
 been of the royal family. He began to prophesy in the reign
 Jaziah was a prophet of Judah; and he is supposed to have
 IV. Description of the Jewish

Chapter 1 to 2.

11. Propositions delivered in the Temple of Solomon and other

III-VI-1963-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-

IV

Standard bearing

Forwards the close of J.P.S. at night, October 10 to June

[illegible]

...for a low...

1955 and 1956, which took place 55 years

— Jewish Agency for Israel —

25

1. The first step in the process of the development of a new product is the identification of a market need. This is often done through market research, which can be conducted in a variety of ways, including surveys, focus groups, and interviews. The goal is to understand what customers want and need, and to identify any gaps in the current market.

STUDY OF THE BIBLE II

ISAIAH

Isaiah was a prophet of Israel, and he is supposed to have been of the royal family. He began to prophesy in the reign of Uzziah, who died B.C. 782 years, and he continued to prophesy till after the death of Hezekiah, who died B.C. 704 years: he must, therefore, have prophesied some fifty years. He is thought to have been a contemporary of Jeremiah, his death, being "seven hundred years before Christ." He was a contemporary of King Manasse, when that King was in the height of his wickedness. Isaiah has many prophecies. We divide the book into six parts:—

I. Predictions delivered in the reign of Uzziah or Azariah, chapter 1 to 5.

II. Predictions delivered in the reign of Jotham and Ahaz, chapter 6 to 12.

III. Various predictions against Assyria, Babylon, and other nations, chapter 13 to 23.

IV. Predictions of the future of Jerusalem, and of the restoration of the Jews, chapter 24 to 34.

V. Predictions of the future of the Church, chapter 35 to 40.

VI. Predictions of the future of the world, chapter 41 to 66.

towards the close of Hezekiah's reign, chapter 40 to 45.

For about thirty years before the fall of Jerusalem, Isaiah prophesied, and during several years after that calamitous event, which took place 586 years before Christ.

Isaiah was a contemporary of Jeremiah, and he is supposed to have been a contemporary of King Manasse, when that King was in the height of his wickedness.

Isaiah has many prophecies. We divide the book into six parts:—

The first of these is the fact that the United States is a young nation, and its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is a history of the struggle for equality and the recognition of the rights of all citizens.

CHAPTER I

The first of these is the fact that the United States is a young nation, and its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is a history of the struggle for equality and the recognition of the rights of all citizens.

of all that are found in the general history of the United States, as well as that of the individual states. The first of these is the fact that the United States is a young nation, and its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and its history is a history of the struggle for equality and the recognition of the rights of all citizens.

REMARKS:

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9. Reddish-brown color, along the dorsal

SYNOPSIS

[illegible]

to support the "United Negro College Fund" and the

Nothing is known to have been said by the witness
with respect to the above mentioned matter.

CONFIDENTIAL

...the

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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...and I was carrying out the work of God, by means of my hands. I was carrying out great and glorious

~~CONFIDENTIAL~~

...the ... of ...

2 Kings xvi. 6 &c.

... ..

...and good old T. This book has been
...his mind, in the first of them.

The **purpose** of the book is a **review** of **the** **state** of **the** **art** of **the** **subject** of **the** **book**.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

10-11-68

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

...the great ...

SECRET

and the prophet foretells the general destruction of Judah and Jerusalem by the Chaldeans; and then his predictions move down the canal. Why God had a controversy with them, and was about to punish them. He also calls them to repentance, and gives encouraging promises (which have also a reference to the grace of the gospel) of their joyful return out of captivity in due time.

**P. A denunciation against the Jews, on account of their
folly and wickedness: chapter I.**

3. **III. Denunciations against the Philistines, Moabites, Ammonites, and Edomites; chapter 3, 4th verse to end.**

Five of the twelve prophets whose writings were
being sent to Babylon, and to whom the Jews had
been listening, lived and preached before the Babylonian

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8-11 Amos II 1-3 Zephaniah II 8-11
6. Amos II 1-3 Zephaniah II 8-11

and : xxv. 1-7. Among 13 to the end. Explanatory 2. 8-11.

Секрет

10. Numbers and 11. Deacons still 18. 2 Samuel
12-17. 1. Chronicles and 11-15. Job 25-27.

Parish of St. John, Dec. 1888. Page 37. Proverbs viii. Song of Solomon viii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834.

apostolical states between Christ and his Church. Isaiah II. 2-5.
Isaiah's message: Malachi II. 1-4; Is. 66: 14; xiii: 19.

14; ix. 6, 7; xi. 1-5, 10; xiv. 8, 9; xviii. 16; xxii. 1, 2, 5, 10, 11; xiii. 1-3, 4, 6-8; xii. 12-15; vi. 1-4; v. 16.

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Verse 4: Mark 1: 4; Lk 9: 1; Ephesians 1: 16-20;
 Verse 5: Zechariah 9: 9-10; Lk 19: 11-12;

the following information is being furnished to you for your information:

ALL PROPHOES RELATIVE TO LEADING NATIONS

1. BARTON AND CHAMBER.— Jewish, ill. Nat. 4, 23, and
 19; ill. 14-19; also, etc. etc. etc. etc. — Jewish ill.

18. Jerusalem.—Lebanon xxix. Nephthalim iii.

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CHRONOLOGICAL TABLE OF THE NEW TESTAMENT SCRIPTURES

Matthew		Do		Do		64
1 Timothy		Paul		Timothy		64
Titus	.....	Do	.....	Tim	.....	64
1 Peter	.....	Peter	.....	General	.....	64
2 Peter	.....	Peter	.....	Do	.....	64
1 John	.....	John	.....	General	.....	64
2 John	.....	John	.....	General	.....	64
3 John	.....	John	.....	General	.....	64
Revelation	.....	Do	.....	General	.....	64
John Gospel of	.....	Do	.....	Do	.....	64

IV. From his designation to his entry into Jerusalem.

NEW TESTAMENT

V. From his entry into Jerusalem to the last pasover.

These are the last days of the world.

MARK.

John was the first of the apostles, and the first of the disciples. Mark was the first of the evangelists. He was a native of the city of Sinope, in Pontus, and was brought to Rome by the emperor Nero. He was a man of a strong and energetic character, and was very successful in his ministry. He was the first of the apostles to be martyred, and his death was a great loss to the church. His Gospel is the shortest of the four, and is the only one that mentions the name of Peter. It is written in a simple and direct style, and is very easy to read. It contains many of the most important teachings of Jesus Christ, and is a valuable book for every Christian.

The office of John the Baptist, and the history of him, and of the baptism and temptation of the Lord Jesus Christ, verse 1 to 13 of chapter 1.

II. An account of the miracles and discourses of Christ, from the commencement of his public ministry to his last visit to Jerusalem, at the passover, verse 14 of chapter 1 to chapter 10.

III. The story of the public entry which Christ made into Jerusalem, a few days before his death, with an account of his parables and solemn discourses there, his condemnation, death and resurrection, and commission to his apostles, chapter 11 to 16.

LUKE.

It is conjectured by some that Luke was converted to Christianity by the ministry of St. Paul at Antioch. He was the faithful attendant of that eminent apostle in his various travels, labours, and sufferings. He had explored himself in the study and practice of physic, hence Paul calls him Luke.

RECEIVED PARLIAMENT OF GREAT BRITAIN
JANUARY 1871

Healed		S. of Galilee	Mat. viii. 23-25.
Healed		Capernaum	Mat. ix. 1-17.
Healed		Capernaum	Mat. ix. 18-22.
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labours of Him who was about to die for good, whose
OF THE BREAD OF LIFE, and a new shell of the
present to the world, and we proceed to the remaining books
We would now, ere we proceed to the remaining books,

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THE
HONGKONG
AND
SHANGHAI
NAVY
COAST
GUARD
VESSEL
"HONGKONG"
WENT INTO THE
WATER

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1904	10:00	1000	1000
1905	10:00	1000	1000
1906	10:00	1000	1000
1907	10:00	1000	1000
1908	10:00	1000	1000
1909	10:00	1000	1000
1910	10:00	1000	1000
1911	10:00	1000	1000
1912	10:00	1000	1000
1913	10:00	1000	1000
1914	10:00	1000	1000
1915	10:00	1000	1000
1916	10:00	1000	1000
1917	10:00	1000	1000
1918	10:00	1000	1000
1919	10:00	1000	1000
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We would not, and we proceed to the remaining border, present to the reader, **JOURNALS OF THE LORD JESUS CHRIST**, a brief sketch of the labours of Him who went about continually doing good, whose meat and drink it was to do the will of His Heavenly Father. We begin with the

WILDERNESS OF JUDAEA. Jesus came, as John the Baptist in his witness, and was baptized by him in the Jordan, because it was lawful, but because it was more fitting than other parts. Here Jesus was baptized by John, and thereafter went into the more mountainous and more solitary parts of the wilderness, where the temptation took place.

BETHABARA, BEYOND JORDAN.—Here Jesus returned, after the Temptation, and also after the feast of Dedication, (John ii. 22, 40.) In Hebrew, it denotes "a place of passing over" and may have been near Jericho, and the place where the Israelites passed over, (Joshua, iii. 16.)

CANA IN GALILEE, CAPERNAUM.—Having spent some days with the Baptist, our Lord set out for Galilee, and goes to the marriage at Cana, a place which lay within the tribe of Zebulun, not far from Nazareth. Thence he goes to Capernaum, but does not tarry, as he proceeds on to Jerusalem, to the feast of Passover. After the Passover, Jesus, with some of his disciples, went to another district of Judaea.

SYCHAR OR SICHTEM.—Jesus departs from Judaea and proceeds on the straight way from Judaea to Galilee through Samaria, and stops at Sychar, (John iv.) now called Nablous, between Mount Gerizim on the south and that of the north, a place very verdant and fruitful, (Gen. xlii. 22.)

CANA NAZARETH.—Jesus returns to Galilee, and again visits Cana and Nazareth, (Luke, iv. 15; John, iv. 46.)

CAPERNAUM.—About the centre of our Lord's ministry, (Luke, vi. 12.) He goes to Capernaum. The place is not once mentioned in the Old Testament; it is probable that it was built by the Jews on the ruins of an old city.

NATZARETH.—Our Lord went into Nazareth, his father's town, and found the indifference of the people. They were against Him. He was found no miracle among them, save healing a few sick folk. (Mark, vi. 1—5.)

Jesus speedily leaves Nazareth, and goes through the other cities and villages preaching the gospel, and healing every man, seeing the multitudes of whom without intermission. (Matt. in. 27, 28.) He now sends forth His twelve Apostles to preach the word of life, while He himself takes a different way. (Matt. xi. 1.)

BETHSAIDA—After some time the Apostles return, and He takes them across the sea of Galilee to Bethsaida, on the north-eastern shore. Here He feeds the five thousand with five loaves and two fishes; and walking on the sea, calls the twelve to him in the middle of a storm.

JERUSALEM.—After this, he repairs to Jerusalem, to see
his friends (John, vi., 4), and returning from the city,
he departs unto the coast of Tyre and Sidon.

TYRE AND SIDON.—Thither Jesus goes, and

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... the ... of the ... which ...
... the ... of the ... which ...

THE FEAST OF TABERNACLES.—The Jews ...
... of Tabernacles, not however with the ...
... as coronation of the ... and ... of the Jews.
(John vii. 1-13). Passing through Samaria, he arrives at
Jerusalem, about the middle of the feast, where he ...
... in the Temple, teaching and ... the people. (John
viii. 12-59).

MADALIAH AND DALMANUTHA.
THE MOUNT OF OLIVES.—At this time ...
... often ... at night to the Mount of Olives, ...
... the ... of the High Priests, who plotted his ...
... This mount was about eight furlongs ...
... During his stay in the city, Jesus ...
... the Jews, and instructs them in the things of the kingdom. He
... was a blind man, by sending him to wash in the pool of
Siloam. (John viii. 1-9). The feast of Tabernacles being
ended (Sept. 22), our Lord, some time later, attended the
feast of Dedication, (Nov. 2), and because it was now winter,
walked in Solomon's Porch, where, meeting with the Jews, he
rebuked them for their unbelief. (John x. 22-23).

GALILEE, ENON.—The feast being over, Jesus goes to
Galilee, but does not stay long. Leaving this, He goes into
the country beyond Jordan; and, for a season, resides at Enon,
the place where John at first baptized. Here, old and young
gather around him, and are taught the word of life from his
lips. (Matt. xix. John x. 40-42).

BEER-SHEVA.—Jesus being still at Beersheva, his
disciples, Martha and Mary, send the Jews, who, after two days, come
to Beersheva, to call Jesus from the wilderness.

EPHRAIM.—In consequence of the determination
of the High Priests to kill Jesus, he leaves Beersheva, and
goes to Ephraim, where he remains for a short time.

...and he took him to the temple, and he went up to the altar, and he said, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: and they shall scourge him, and put him to death: and the third day he shall rise again. (Matt. x. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100)

ACTS OF THE APOSTLES.

This book was written by Luke the Evangelist. It unfolds to us the various interesting labours of the Apostles of Christ, in extending and establishing the primitive church, and on this account, forms a most appropriate connecting-link between the Gospels and the Epistles. From the commencement of the book, to the ninth chapter, Luke, after giving an account of the labours of Christ, and the wonderful effects of the

This book has twenty-eight chapters, and is divided into the following parts:

II. Transactions from the martyrdom¹ of Stephen: to the establishment of Churches among the Gentiles, chapter 8 to 19.

1. **11:1-18** - Chapter 11 special designation of Paul and

Paul at Athens, A. D. 53. 18. Formation of a Church at Corinth, A. D. 54. 19. Formation of the Ephesian Church, A. D. 55. 20. Paul preaching at Thessalonica, A. D. 56. 21. Paul's farewell sermon to the Elders of Ephesus, A. D. 57. 22. Paul's journey to Jerusalem and to Rome—chapter 21 and 22, A. D. 57—59. Chapter 21. The Jews persecute Paul. 23. Paul's address from the castle tower, A. D. 58. 24. Paul's addresses to the council—the conspiracy of the Jews, and his release to Caesarea. 25. Paul's defence against the accusations of Tertullus, before Felix the Roman General. 26. His defence before Festus, who succeeded Felix, A. D. 60. 27. His defence before King Agrippa. 28. Voyage towards Rome, and shipwreck on the island of Malta or Melita. 29. Paul's arrival at Rome—although a prisoner for two years, he preaches the word of life to many men forbidding him, A. D. 61—63.

CHAPTER XXII.—JERUSALEM.—The Jews who were converts to the Christian faith, and had carried their contributions to the Jerusalem of Antioch, to their brethren in Jerusalem, who were suffering from a terrible famine which afflicted several parts of the Roman empire, but especially Judea (Acts x. 4).

We deem it proper now, as a sequel to the last mentioned book, and as an help to the proper understanding of much of what is contained in many of the Acts, to present to the reader a brief sketch of the tragedy and progress of the great Apostasy of the Church, after his conversion; and of the

ARABIA.—Paul and Barnabas remained in Damascus for some time, and then they went into Arabia, a country which reaches up to the very neighbourhood of Damascus, there to preach Christ among the heathen.

DAMASCUS.—From Arabia he returns to Damascus. While here the Jews, on some pretence, persuaded the Governor to apprehend him, but he escaped, and went to Jerusalem, A. D. 37.

Second Journey from Jerusalem.

CAESAREA, TARSUS, ANTIOCH.—After a short stay in Jerusalem of about fifteen days (Acts ix. 27-31; Gal. i. 18), being warned of God in a vision, he leaves Jerusalem and goes to Caesarea, whence he is sent by the brethren to Tarsus in Cilicia, his native place. Here, after a short stay, he was joined by Barnabas, with whom he proceeds to Antioch in Syria, A. D. 39.

JERUSALEM.—After a year's residence, Saul and Barnabas were commissioned by the Christians of Antioch, to carry their contributions to their brethren in Judea, who were then suffering from a terrible famine which afflicted several parts of the Roman empire, but especially Judea (Acts xi. 26-30), A. D. 40.

Third Journey from Jerusalem.

ANTIOCH.—Having finished their errand, they return to Antioch; where by the express invitation of the Holy Ghost,

18. **1-3.** Leaving Antioch, they come to Salamis, which is in the west or north west of Antioch, upon the Mediterranean Sea.

CYPRUS, SALAMIS, PAPHOS.—From Salamis they sail to Cyprus, an island lying over against Salamis, to the west. Arriving at Salamis, they preach the word of God to the synagogues of the Jews, and thence proceed through the island to Paphos, where lived Elymas, the sorcerer, and Sergius Paulus, who heard with gladness the word of God.

PERGA, ANTIOCH IN PISIDIA.—After this, they sail to Perga in Pamphylia. Here John Mark left them, and returned to Jerusalem. Thence they went to Antioch in Pisidia. Here Paul preached the sermon recorded in Acts xiii.

ICONIUM.—Being expelled from the courts of Pisidia, they went on to Iconium. An assault being made upon them in this place, they forsook it and fled (Acts xiv. 1-6).

LYSTRA AND DERBE.—Coming into Lystra and Derbe, cities of Lycaonia, and into the region that lieth round about, they preach the gospel. But, upon a cripple being cured, they were adored as gods; and, on account of the representations of some Jews from Antioch and Iconium, Paul was stoned and left for dead. However, being suddenly restored, the next day he leaves the city with Barnabas, and returns to Derbe. After remaining here for a season, preaching and teaching the word of life, they returned again to Lystra, and to Iconium, and Antioch, where they ordained elders in every church, confirmed the truths of the doctrine, and exhorted them to continue in the faith.

PAMPHYLIA, ATTALIS, KESARIA.—They then sailed to Pamphylia, Attalis, and Kesaria. After spending some time in these cities, they passed on to Antioch, and then to Jerusalem.

port, how tenderly they were treated in Syria.

JERUSALEM.—After remaining for some time in Antioch, some Judaizing teachers having taught the people that without circumcision they could not be saved, Paul and Barnabas go to Jerusalem to settle the matter. On their way, they pass through Phenice and Samaria, declaring the conversion of the Gentiles, and causing great joy unto all the brethren. When they arrived, they were received by the Church, and the first general council was held, when the Apostles declared what God had done by them; and, after deliberation, such decrees were made as were suitable to the occasion.

Fourth Journey from Jerusalem.

ANTIOCH, SYRIA, AND CILICIA.—Paul and the rest of the company return to Antioch. After a short stay, Paul proposes to Barnabas that they should re-visit every city where they had preached, and see how they did. A dispute arising between them concerning the taking of John Mark with them, they separate, Barnabas going unto Cyprus, and Paul, with Silas, unto Syria and Cilicia, where they confirmed the churches.

LYSTRA AND DERBE.—From Cilicia they go to Derbe and Lystra, confirming the saints, and converting sinners.

PHRYGIA, GALATIA.—Hither they came, and travelled throughout the region thereof; but, being forbidden by the Holy Ghost to preach at this time in Asia, they come to Mysia, and passing through it, go down to Troas. While here a vision appeared to Paul in the night; "There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us."

MACEDONIA, PHILIPPI.—Assuredly gathering that the Lord had called them to preach the gospel in Macedonia, they, leaving their friends, came with a straight course to

...to Philippi, which is the chief city of that part of Macedonia, and there they abode many days. In this city, Paul had a seller of purple, and the jailor and his family were brought to the ministrations of Paul, translated out of the kingdom of darkness into the kingdom of God's dear son (Acts, chapter xiv.)

THESSALONICA, BEREA.—Leaving Philippi, they pass through Amphipolis and Apollonia, and come to Thessalonica. During his stay here, Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered, and risen again from the dead. On account of the envy and malice of the Jews, Paul and Silas were obliged to leave this place, and depart unto Berea, a Macedonian city lying more to the south, towards Athens. Here they preached with much success; but the Jews of Thessalonica, moved with envy, pursued them, so that Paul had to repair to Athens, while Silas and Timotheus remained at Berea (Acts, chapter xvii.); "A. D. 50.

ATHENS.—During his short stay at this place, the Apostle delivered an excellent discourse before the Court of the Areopagus (Acts xvii. 16-34,) and immediately thereafter directed his travels southward.

CORINTH.—Thither the Apostle next goes, and continued in that large and wealthy city for the space of a year and six months, teaching the word of God among them.

EPHESUS.—Leaving Corinth, he sailed thence to Ephesus, where he remained a very short time, being desirous to go to Jerusalem to the Passover.

JERUSALEM.—Sailing from Ephesus, he lands at Caesarea, and proceeds to Jerusalem, where he keeps the Passover with the brethren. Leaving Jerusalem, he goes to Antioch, and thence to Iconium, Lystra, and Derbe, and returns to Antioch and Iconium.

ANTIOCH, EPHESUS.—The Apostle, having kept the Passover, goes down to Antioch in Syria. After he had spent some time there he departed, and went over all the country of Galatia and Phrygia, visiting the churches in order, as they lay in his way, till he arrives at Ephesus, in Asia, where he now makes a considerable stay (about two years) and performs many "mighty works," in the name of Jesus.

MACEDONIA, ILLYRICUM.—After the uproar occasioned by Demetrius the silversmith, had ceased, he left Ephesus, and went into Macedonia, probably going over the several parts of it; thereby preaching the gospel round about from Jerusalem to Ilyricum, which was a province lying north and north-west of Macedonia, along the eastern coast of the Adriatic or Gulf of Venice.

GREECE.—After this, the Apostle returns to Greece, which in the Old Testament generally comprehends Macedonia, Epirus, Thessaly, Hellas, or Greece, properly so called, and the Peloponnesus, now Morea. While in the New Testament it is plainly exclusive of Macedonia, Epirus, and Thessaly—which the Romans called Macedonia, and as equivalent to the Roman *Acadia*, which included Greece proper, and the Peloponnesus. At this time the Apostle is supposed to have revisited Corinth.

SYRIA, MACEDONIA, &c.—The Apostle now resolved to sail for Syria; but understanding that the Jews had a design to kill him by the way, he altered the course of his journey, returning through Macedonia to Philippi.

TROAS, ASSOS, MITYLENE.—Leaving Philippi, he sails thence to Troas, and remains there a week; and, setting out at last for Assos, a sail-port to the north-west of the Province of Troas, he joins his companions in travel, and sails on Mitylene, one of the principal cities of the island of Lesbos, and **CHIOS, SAMOS, MILETUS, &c.**—Leaving Mitylene,

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COOK, RHODES, PATARA, &c. —Sailing from Milos, following onto Rhodes, another island to the south of the province of Galis, in Lower Asia; thence to Patara, a sea port of Lycia; and thence to Patara, a sea port of Lycia.

TYRE, PTOLEMAIS.—Finding a ship sailing over unto Ptolemais, Paul and his friends went aboard, and set forth, having Tyre on the left hand, they sailed for Syria, and landed at Tyre. There they remained a week; then sailed for Ptolemais, and having remained a day they set out for Caesarea.

CAESAREA, JERUSALEM.—Upon their arrival at Caesarea, and being entertained in the house of

CÆSAREA, JERUSALEM.—Upon their arrival at Cæ-
sarea, Paul and his company were entertained in the house of
Philip the Evangelist. After remaining many days with this
Deacon, they take up their carriages; and, in company with
Crispus, one of the disciples of Cæsarea, and one Mnason of Cyprus,
an old disciple, go up to Jerusalem, where they were received
by the brethren with much gladness.

by the brethren with much grief, and by the
 and Bank's Travels and Voyages, from his being sent
 Prisoner to Rome, till his death.

Paul, being apprehended, is sent prisoner by Claudius Lysias the Governor of Judea, residing at Caesarea.

MYRA, CRETE, MESSENA, &c.—Having appealed to the Governor of Judea, Paul and his companions were sent to Rome. Coming by way of various other places, they came to Myra, a city of Lycia. At this place they were put on board a ship of Alexandria, bound for Italy; and sailing slowly for many days,

they was under Crowned Caesar; and finally, for a short distance, passing the Cape of Salaparuta on the eastern shore, they came to the Fair Haven, near the city of Lancia. This, it being a commodious place to winter in, they did not see fit to view of reaching Phoenice, another haven of Caster, lying toward the south-west and north-west. Not long after sailing, a great storm arose, which continued for a fortnight, by which they were tossed up and down the Adriatic; until at last they were shipwrecked on the island of Melita, now called Malta. (Acts chapter xvii.)

SYRACUSE, RHEGIUM, &c.—After three months' stay at Melita, they sailed to Syracuse in Sicily, where they remained three days. Thence they came to Rhegium (now Reggio) in Italy, and thence to Pateoli, in the province of Naples, where Paul found some Christian friends, with whom he remained seven days.

APPII FORUM, THE THREE TAVERNS.—Having set forward in their journey, they were met by Christian friends, first at Appii Forum, about 50 miles from Rome; and then at the Three Taverns, about 30 miles—visits which greatly encouraged and refreshed the heart of the Apostle.

ROME.—Upon their arrival at Rome, the prisoners were delivered to the Captain of the Guard; but Paul was suffered to dwell by himself, with a soldier that kept him; and for a whole year, in his own hired house, he received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

After his release, it is said that the Apostle passed through Asia to Ephesus; leaving Timothy to govern that church. Thence he went to Philippi, Nicopolis, Corinth, Miletus, and Troas; and returned to Rome, where he laboured some years.

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II. DOCTRINAL BOOKS.
EPISTLE OF PAUL TO THE ROMANS.

This Epistle was written by the Apostle while he was at Corinth. His design in writing it was chiefly to settle certain contentions and differences, which had arisen between Gentile converts and Hebrew Christians, relative to circumcision; and to strengthen the faith of the Roman Christians against the insinuations of false teachers. "In the doctrinal part of this epistle, the principal point which the Apostle manifestly had in view, was to lay out the way of a sinner's acceptance with God, or justification in his sight, merely by grace, through faith in the righteousness of Christ, as common to Jews and Gentiles, without distinction of nations." It is said by one, that Chrysostom would have this epistle read over to him twice a week.

There are sixteen chapters in this epistle, which we divide into five parts:—

- I. Introduction—showing that Jews and Gentiles have all sinned, and are all under condemnation—chapters 1 and 2.
- II. The doctrine of justification by faith clearly expounded—chapter 3 to 5.
- III. Equal privileges of Jewish and Gentile believers—chapter 9 to 11.
- IV. Hortatory or practical part of the epistle—chapter 12 to 15.
- V. Conclusion—salutations—chapter 16.

FIRST EPISTLE TO THE CORINTHIANS.

The Apostle Paul was a "mediator of peace" to Corinth. He resided in that city for a year and six months, during which time he planted and watered a Christian Church. Both Jews and Gentiles belonged to the Church, so that the Apostle had sometimes to combat with Jewish superstition on the one hand, and heathen licentiousness on the other. "The Apostle wrote

his first epistle to rebuke them for their schisms and divisions—for the scandal they brought on religion by their impure and worldly conduct—for their communion with idolaters at their idol-feasts—for their want of decency in Divine worship—for their profanation of the table of the Lord—and for their erroneous conceptions respecting the resurrection.

This epistle has sixteen chapters, and is divided into five parts:—

I. Introduction; an account of the Apostle's ministry among them, chapter 1 and 2.

II. Instructions for the removal of various scandals and errors, chapter 3 to 6.

III. Questions proposed by the Corinthians, concerning marriage, meats offered to idols, and the maintenance of the ministry, faithfully and scripturally answered, chapter 7 to 10.

IV. Instructions regarding public worship; the proper manner of dispensing the Lord's supper; and the design of spiritual gifts, chapter 11 to 14.

V. The doctrine of the resurrection clearly unfolded, chapter 15.

VI. Directions concerning a contribution for the poor saints at Jerusalem; salutations; chapter 16.

SECOND EPISTLE TO THE CORINTHIANS.

By means of the Apostle's first Epistle to the Church at Corinth, a reformation was made among many of its members. The Apostle had told them (chapter xvi. 6,) that he intended to visit Corinth, as he passed through Macedonia; but being providentially prevented from doing so for some time, he sends his second Epistle to them, about twelve months after the former. In this second letter, the Apostle shows his mindfulness of the penitents at Corinth, and gladly ministers to their consolation. We divide it into five parts:—

I. The Apostle's salutation and affectionate introduction, chapter 1 and 2.

- II. The Apostle's own life and Gospel, as the manifestation of the Spirit, and vindication of his own faithfulness in the discharge of his apostolical office, chapter 2 to 6.
- III. Practical exhortations to purity of life; also to liberal contribution for the poor saints, chapter 7 to 9.
- IV. The Apostle's defence of his character and authority, chapter 10 to 13.
- V. Conclusion—exhortations to self-examination—prayer for their spiritual welfare—Benediction, chapter 15.

EPISTLE TO THE GALATIANS.

Galatia was a fertile province in the north of Asia Minor. The Apostle Paul was privileged, at an early date, to plant Christianity in it; and we learn from the Acts of the Apostles, that he visited the Churches in this country twice, and strengthened and established the Lord's people in the faith of the Gospel, (Acts xiii. 5, xviii. 20). It is evident that the Apostle seeks, in this Epistle, "to establish the important point of justification by faith alone; to expose the errors which had been disseminated among them, by demonstrating to them the true meaning and nature of the moral and ceremonial law; and to revive those principles of Christianity which he had taught, when he first preached the Gospel to them." We divide this Epistle into three parts:—

- I. Paul's vindication of himself and his doctrine, chapters 1 and 2.
 - II. Defence of the doctrine of justification by faith, and an affectionate reproof to the Galatians for their defection from the Gospel, chapters 3 and 4.
 - III. Practical application of the doctrines of free grace, with suitable exhortations, chapters 5 and 6.
- This Epistle may be regarded as an epitome of that to the Romans, and the conversions of Lydia, the jailer, and the jailer's wife.

EPISTLE TO THE EPHESIANS.

Ephesus was one of the chief cities of Asia Minor. The

riches of its own addition to the general superstition and idolatry; confirmed darkness in their minds; and, on the count of the famous Temple of Diana, which was in that city, and which was reputed one of the wonders of the world.

"This is an Epistle that bears date out of a prison, and, more here abstracted, that what this Apostle wrote when he was a prisoner, had the greatest relish and savour in it of the things of God. When his tribulations did abound, his consolations and experiences did much more abound."

We make three divisions of this epistle:—

I. Introduction; thanksgiving to God for the blessings of salvation; praise and prayer for the Ephesian believers, chapter 1.

II. Declaration of the mystery of the reception of the Gentiles into the Christian Church, and exhortations to the practice of all those duties which flow from the unity of the Church—as the body; and believers—as the members of Christ, chapter 2 to 4.

III. Practical exhortations to personal holiness, and the performance of relative duties, concluding with a description of the Christian warfare and the heavenly armour; chapters 5 and 6.

EPISTLE TO THE PHILIPPIANS.

This Epistle was written while Paul was a prisoner at Rome. He had, about the year of our Lord 51, planted Christianity in Philippi, the principal city of the western part of Macedonia. It is interesting to observe the extraordinary manner in which Paul was called to preach to the Philippians: we read in Acts xvi. 9, "this vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, come over into Macedonia, to help us." The Apostle obeyed the summons; and the conversions of Lydia, the jailor, and a few more, were the fruit of his labours.

We divide this Epistle into three parts:—

The Epistle to the Colossians is a short epistle, written by Paul, to the Christians in Colosse. It is a letter of instruction and encouragement, written from prison. It is a letter of instruction and encouragement, written from prison. It is a letter of instruction and encouragement, written from prison.

EPISTLE TO THE COLOSSIANS.

Another epistle written by Paul while in prison. He was in prison in his confinement, and the word of God was not bound. Colosse was a considerable town in Phrygia, in Asia Minor. We are not told that St. Paul ever visited this place, yet he did not neglect it. It is an honour and privilege to write to, as well as to plant. The design of this Epistle was to show that all hope of the salvation of guilty men is founded on the Divinity and all-sufficient merits of Jesus Christ, our glorious Redeemer; to caution the Colossians against the speculations of vain men, who boasted of their deceitful philosophy; and to exhort them to a life of universal holiness, with a sincere becoming their Christian profession.

It makes two divisions of this Epistle:—

- I. Doctrinal instructions grounded on the dignity of Christ's person, and the riches of his grace—cautions to the believers against vain philosophy, and judging teachers—will-worship, &c.—chapter 1 and 2.
- II. Practical precepts concerning the duties of the Christian, especially the relative duties of domestic life; chapters 3 and 4.

FIRST EPISTLE TO THE THESSALONIANS.

This is said to be the first Epistle which Paul wrote. It was sent to the Christians of Thessalonica, a large, populous, and flourishing city of Macedonia. Paul, in company with

... (three weeks), yet ... the Lord had foretold, and ...
... both ... and ... were converted to the ...
... of Christ ...

This epistle we divide into three parts:—

I. Introduction—expressing the Apostle's thanksgiving to God for the eminent grace of the Thessalonians; and an appeal to their testimony of his faithfulness and that of his colleagues, in preaching the gospel—chapters 1 and 2.

II. The affectionate solicitude of the Apostle, for their advancement in faith and holiness—exhortation to purity of life—to exemplary diligence in business, and to resignation in the death of Christian friends—chapters 3 and 4.

III. Conclusion—various practical admonitions—chapter 5.

SECOND EPISTLE TO THE THESSALONIANS.

It seems that after the reception of the first epistle, by the Thessalonians, they misconstrued certain expressions of the Apostle, and imbibed some erroneous impressions relative to the second coming of Christ. This second epistle, therefore, appears to have been written soon after the first, to prevent the wrong use of his expressions; to correct the dangerous error, and preserve the cause of Christ from suffering any injury thereby. This epistle is divided into three parts:—

I. Introduction—salutation—commendation of their faith, charity, patience, and a prayer for their perfect justification—chapter 1.

II. Correction of their error respecting the end of the world, and a declaration that it will be preceded by a great apostasy—chapter 2.

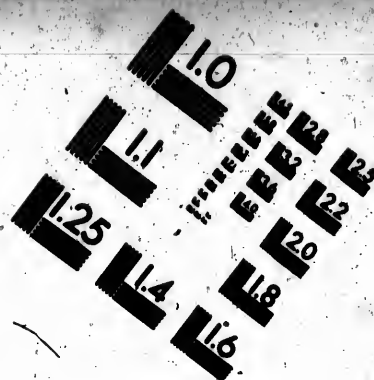
III. Various exhortations to shun idleness and ill company—concluding with prayer and salutation—chapter 3.

FIRST EPISTLE TO TIMOTHY.

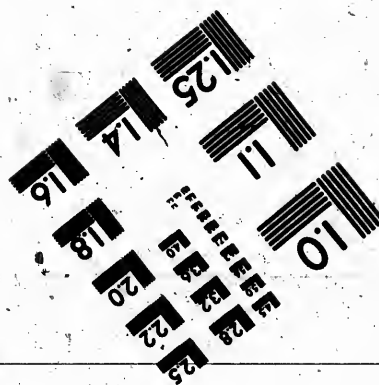
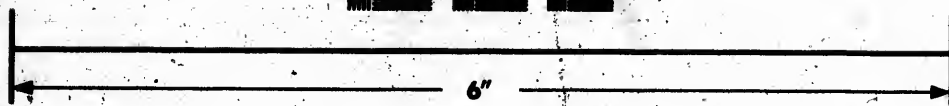
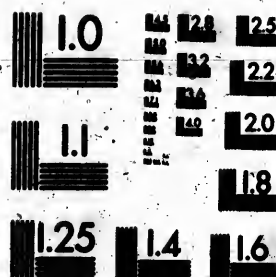
Timothy, to whom this and the following epistles were addressed, was a native of Lycaonia, a city of Asia.







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10

The opinion of this committee is as follows:—

11. Director receiving prayer and thanksgiving; the

and the fact that the woman was a widow, the court held that the husband's estate was entitled to the property of the deceased. The court also held that the husband's estate was entitled to the property of the deceased.

...the purity of the gospel; with precious blood
of Timothy—chapter 3 and 4.

...toward the several classes of

IV. **Widows** — Widows — Servants; also warm
Christian community — the love of money; concluded
also teachers — the love of money; concluded
the truth

TO TIMOTHY: 8

SECOND EPISTLE TO TIMOTHY, which he wrote a year or two after the first, is a more sober, and

...of death for his piety and benevolence to his
...that he might
...particularly that

...the ... of ... and ... to ...

... hearing Paul preach there, was ...

...to the fact that the ...
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directions relative to the work of the ministry. Chapter 11 and 12 (A) contain instructions for the converts who were brought to Christ by Paul's agency from the pagan religions. Chapter 13 contains a charge regarding fidelity to the ministry and to the church. Chapter 14 contains a charge regarding the discipline of the church. Chapter 15 contains a charge regarding the discipline of the church. Chapter 16 contains a charge regarding the discipline of the church. Chapter 17 contains a charge regarding the discipline of the church. Chapter 18 contains a charge regarding the discipline of the church. Chapter 19 contains a charge regarding the discipline of the church. Chapter 20 contains a charge regarding the discipline of the church. Chapter 21 contains a charge regarding the discipline of the church. Chapter 22 contains a charge regarding the discipline of the church. Chapter 23 contains a charge regarding the discipline of the church. 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EPISTLE TO TITUS.

This is an epistle to another of Paul's converts. Titus, it appears, was a Greek. (Gal. ii. 3.) After his conversion, we read of much of his doings in the service of Christ. He went in and out with St. Paul; lived and laboured with him in the same glorious work; hence the Apostle calls him "his son" (Titus i. 4), "his brother" (2 Cor. ii. 13), "his partner and fellow-helper" (2 Cor. viii. 23). Ancient tradition affirms that he died in Crete, aged ninety-four years.

We divide this epistle into three parts.

I. Introduction—Directions regarding the qualifications of Elders, &c.—chapter 1.

II. Various exhortations regarding the different classes of the Christian community, grounded on the consideration of redemption, and the second coming of the Lord Jesus—chapter 2.

III. Instructions to obedience to magistrates—Exhortations to maintain good works as the evidence and fruits of faith—chapter 3.

EPISTLE TO PHILEMON.

This is an interesting and instructive to notice the occasion of the writing of this epistle. While Paul was a prisoner at Rome, a man named Onesimus, who had run away from his master in Colosse, a city of Phrygia, came to Rome, hearing Paul preach there, was converted to the Christian faith, and was sent to the hand of his master. The Apostle, understanding

but, as he says, "he would not detain him, but
 wrote him back with this letter to Philemon, in which he
 earnestly intercedes with him, on behalf of the runaway
 and fugitive of Onesimus. This is a finished and perfect
 sample of apostolical writing, exhibiting courtesy, benevo-
 lence, and affectionate care for the souls of others."

EPISTLES TO THE HEBREWS.

It is generally allowed that the Apostle Paul was the author
 of this epistle. It was addressed to the Jewish believers of
 the gospel, dwelling in Palestine, A.D. 63. The design of
 the writer was to obviate the insinuations and objections of
 the Jews, who regarded Moses as
 their great lawgiver and prophet, and believed that the
 gift bestowed by him was far superior in its character and
 magnitude to that of Jesus of Nazareth. Jesus, say they, is
 greater than Moses, say they, is greater than Jesus of Nazareth.
 It was therefore the aim of the Apostle to sweep away these
 delusions, and to shew the excellency of the author of the
 gospel, the glorious Jesus; and of his finished work on behalf
 of the children of men. "It must be acknowledged that there
 are many things in this epistle hard to be understood, but the
 arguments we shall find therein will make us abundant amends
 for all the pains we take to understand it. And indeed if we
 compare all the epistles of the New Testament, we shall not
 find any of them more replenished with divine, heavenly
 matter, than this to the Hebrews."

We divide this epistle into the following parts:—
 I. The superiority of Christ, the mediator of the New Cove-
 nant, over angels, the mediators of the Old Covenant—
 chapters 1 and 2.
 II. The superiority of Christ, the Head of the New Testa-
 ment, over Moses, the Head of the Old—chapters 3 and 4.
 III. The superiority of Christ, as High Priest, of the New
 Dispensation, and of the services which he performs, over the

14. Description of Faith, and its effects, drawn from the Old Testament—the peculiar encouragements which the Gospel holds out to persevere in faith and patience; and the great amount obligation to obedience to its Divine author—chapter 11 and 12.

THE EPISTLE OF JAMES

The writer of this epistle was called 'James the Less,' partly to distinguish him from the other James, and probably also because he was lower in stature; he was also, as a saint of his piety, surnamed the 'Just.' This and the six following epistles, have been commonly called *Catholic* or *General*; because they were not written to any particular Church, but to the body of Jewish or Gentile converts throughout the world. The design of this epistle was to correct certain errors both in doctrine and practice, into which the Jewish christians had fallen. We make the following divisions of it:—

II. Warnings against respect to persons, and a modest and cooperative faith—abuse of the tongue—enforce the cultivation of the meekness of heavenly wisdom—chapters 2 and 3.

IV. Rich oppressors rebuked and threatened the poor, and the poor were patient and humble in their suffering. The rich oppressors were rebuked and threatened by the poor, and the poor were patient and humble in their suffering.

FIRST EPISTLE OF JOHN.

though the American signers is not attached to the text, yet it carries abundant evidence with it, that it came from the pen of "that disciple whom Jesus loved." It is signed, however, as being not intended to any church. It is, therefore, "as a circular letter sent to divers churches, in order to inform them in their several adherence to the Third John's Gospel, and the sacred doctrine concerning his person and office, against seducers; and to incite them to show their devotion, by love to God and man; and, particularly, to love one another, as we have received love from God; named by the same John, the same eternal life."

[illegible]

THE FIRST EPISTLE OF JOHN
 This epistle, which is the first of the Johannine epistles, was written by John, the apostle and evangelist, to the churches of Asia Minor. It is a letter of love and fellowship, written to the churches of the truth, to warn them against the false teachers who were then in the world. The epistle is divided into five chapters, and contains many beautiful passages of Scripture.

II. Exposition of the first chapter of the first epistle of John, with remarks on the whole epistle—chapter 5.

SECOND EPISTLE OF JOHN.

This epistle, which is the second of the Johannine epistles, was written by John, the apostle and evangelist, to the churches of Asia Minor. It is a letter of love and fellowship, written to the churches of the truth, to warn them against the false teachers who were then in the world. The epistle is divided into three chapters, and contains many beautiful passages of Scripture.

THIRD EPISTLE OF JOHN.

This epistle, which is the third of the Johannine epistles, was written by John, the apostle and evangelist, to the churches of Asia Minor. It is a letter of love and fellowship, written to the churches of the truth, to warn them against the false teachers who were then in the world. The epistle is divided into five chapters, and contains many beautiful passages of Scripture.

THE FOURTH EPISTLE OF JOHN
 This epistle, which is the fourth of the Johannine epistles, was written by John, the apostle and evangelist, to the churches of Asia Minor. It is a letter of love and fellowship, written to the churches of the truth, to warn them against the false teachers who were then in the world. The epistle is divided into five chapters, and contains many beautiful passages of Scripture.

[illegible]

III. PROPHETICAL PART.

1. Introduction—

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it begins with the words "My Countrymen," which is a traditional opening for such a document. The letter discusses the state of the Union at the time, the challenges facing the country, and the President's vision for the future. It is a significant historical document, as it is one of the few times that a President has addressed the Congress in a formal letter.

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