

THE  
PRINCETON REVIEW.

OCTOBER, 1868.

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No. IV.

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ART. I.—*Synopsis of the Books of the Bible.* By J. N. DARBY. Four vols. London: G. Morrish. 1862.

*The Progress of Doctrine in the New Testament.* By THOMAS DEHANY BARNARD, M. A. Boston: Gould & Lincoln. 1867.

*Introduction to the Study of the Gospels.* With Historical and Explanatory Notes. By BROOKE FOSS WESTCOTT, M. A., etc. With an Introduction, by HORATIO B. HACKETT, D.D., etc. Boston: Gould & Lincoln. 1866.

THE history of the Bible is one continued record of marvels. Sometimes an accident, often a trifle, has, in the ordainings of Providence, and through coöperation with some prevailing tendency of human thought or drift of human events, decided the way in which the great mass of men were to regard the Divine word for centuries to come. The mechanical division of its separate books into chapters and verses may be looked upon as one of these apparently trifling incidents, which has nevertheless exerted a vast influence upon the views which have been taken of the connections of the Scriptures, from the time that the printed Bible first began to find a place in the Christian home until the present day. The work was done in a way and at a time to give it the greatest possible influence in hiding the structural harmony and unity of the Sacred

as in the details,—in distinction from Mark, the Gospel for the Roman, Luke, the Gospel for the Greek, and John, the Gospel for the Christian,—the claim of Matthew is established as *the Gospel for the Jew*.

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ART. II.—*The Progress of Doctrine in the New Testament*; considered in eight Lectures delivered before the University of Oxford, on the Bampton Foundation. By THOMAS DEHANY BERNARD, M. A., of Exeter College, and Rector of Walcot. From the second London edition, with improvements. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. 1867. Pp. 258.

WE have been led to undertake the preparation of the present article, by an earnest desire to call the attention of our readers to this admirable treatise, of which we have seen no extended notice in any of the religious periodicals of this country. What reputation Mr. Bernard had gained in England before the delivery of these lectures we do not know, but we cannot doubt that he will henceforth be regarded by the church to which he belongs, as one of the ablest of her sons. Some of his co-labourers in that church may surpass him in learning, but few of them by any one book which they have produced, have rendered greater service than he has done in this volume to the cause of truth.

The freshness of the matter, the thoroughness with which the subject is thought out, and the clearness and vigour of the style evince a gifted and highly cultivated mind, while in every part it breathes the spirit of genuine evangelical piety. The book, moreover, has all the merits of an able controversial work without being really such, for while not much notice is taken of the errors of those who dishonour the Scriptures, the truth is exhibited in the most lucid manner. It is eminently readable, and there is a remarkable absence of that undigested mass of reference and authority, so common among English scholars.

He entitles his book *Progress of Doctrine in the New Testament*, but the word *progress* applies rather to the writings of the New Testament as teaching the doctrines, than to the doctrines themselves. But even when the phrase progressive teaching is used, the subject of the lectures is not stated; it is the *plan* on which the New Testament teaches progressively, which the lecturer discusses. The idea of plan is much more prominent throughout the lectures than that of progress. His design is to show that the progress in teaching, so discernible in the several stages or parts of the New Testament, is of such a character as to prove "*the unity of a divine plan, and, therefore, the continuity of a divine authority.*" For the teaching of the New Testament is not only progressive, but it was matured on a plan, a plan which lay completely in the mind of the Divine Author before any part was written. This plan discovers itself in the relations which all the component parts of the book sustain to each other. We consider it a very important remark of our author, that the relations constituted by the several parts of the Bible "enter as really into the scheme of Scriptures as do the several parts themselves; and must be rightly understood and duly appreciated, if the doctrine which the book yields upon the whole, is to be firmly grasped by the student or fairly presented by the preacher." To this we will add another of his sentences equally worthy of attention. "In regard to any subject, the observation of successive stages of design must be expected ultimately to conduce to a more thorough comprehension of the thing designed, and will also naturally tend to place the observer in closer contact with the mind of the designer. So will it be with the written word."

A desire to assist the student of the Bible thus to understand and appreciate the relations constituted by its several parts, and to aid him thus to place his mind "in conscious contact with the mind of God," would have been inducement enough for selecting the theme chosen by the author for the subject of his lectures. He informs us, however, that the present labour had its origin in the solicitude with which he observed the fact, that many eminent writers and preachers refuse to regard the apostolic writings as the teaching of Christ, considering them as simply specimens of human appre-

hensions of Divine truth, mere Pauline, Petrine, or Alexandrian versions of the Christian doctrine. For he says, "the subject was in fact originally suggested by the strong disposition evinced by some eminent writers and preachers to make a broad separation between the words of the Lord and the teaching of his Apostles, and to treat the definite statements of doctrine in the Epistles, rather as individual varieties of opinion on the revelation recorded in the Gospels, than as the form in which the Lord Jesus has perfected for us the one revelation of himself." This is almost the only notice which Mr. Bernard takes in his book of the strong disposition to which he alludes manifested by some English writers, and much more freely indulged by many of the German. As already remarked, he says but little about the erroneous views which he is desirous to overthrow. Dr. Newman's doctrine of Development is referred to, but it is not made prominent. His plan seems to be to counteract the influence of error rather by the strong presentation of truth than by arguing with heretics.

We think it unfortunate that language is often employed in this instructive volume which seems to convey the idea that the author is speaking of the development of doctrine, when he does not mean the thing itself, either in a good or bad sense, but simply progressive teaching. The two things should be kept distinct, for they are different. For progress varies in its nature according to the nature of the thing which progresses. When we speak of a doctrine progressing we mean *its evolution*. But when we speak of the progress of a course of teaching, we mean the gradual, systematic unfolding *by the teacher* of the truths which it is his object to place before us. Perhaps also the idea is included, that as the course of teaching goes on, such changes, new methods, &c., are from time to time introduced as may be required to meet the exigences of the particular stage of instruction reached by the learner.

In the discussion of his subject he proceeds on the assumption that a course of teaching is involved in that particular arrangement of the books of the New Testament which is familiar to us. For he treats the four Gospels, the Book of Acts, the collection of Epistles, and the Apocalypse, as severally exhibiting

stages in the course of Divine teaching which have a natural fitness to succeed each other. Here an unwarrantable stress may seem to be laid on an accidental order. The answer to this idea is, that a careful study and comparison of the parts of the New Testament, show that "the several documents are in their right places according to the highest kind of relation which they can bear to each other;" and that if they had come into our hands differently arranged from what they are, one who would study them as a whole, would be led to place them in the same order as that which they have actually assumed.

It does not enter into the design of the lectures, Mr. Bernard informs us, to treat of the custom of the church in regard to the order of the canon. A short summary of the testimony derived from extant manuscripts, from catalogues of the sacred books given by ancient writers, and from the habitual arrangement of the oldest versions, is given in a note in the Appendix. To this he refers us, with the remark: "From that review of the case, it will be apparent that the order in which we now read the books of the New Testament is that which on the whole they have tended to assume; and that the general internal arrangement, by which the entire collection forms for us a consecutive course of teaching, has been sufficiently recognized by the instinct, and fixed by the habit of the church."

It shall be our aim in the remainder of this article to give our readers, with but little comment, the substance of these eight lectures, quoting as frequently as may suit our purpose the author's own words.

The first lecture is introductory; the second and third lectures are devoted to the Gospel collection; the fourth and fifth, to the book of Acts; the sixth and seventh to the Epistles, and the eighth to the Apocalypse.

In order to fix the point of view from which the subject will be regarded, our author in the introductory lecture lays down three positions. The first is, that the teaching of the New Testament is truly Divine, it being nothing less than truth communicated by God. The second position assumes that "the course of Divine teaching under the Christian dispensation coincides in extent with the New Testament Scriptures,"

—it extends to the close of the New Testament, and reaches its completion within those limits.

In regard to the communications contained in the four Gospels there is no room for doubt. That they are from God the Saviour asserts when just before his departure addressing the Father, he said, "I have given them the words which thou gavest me." The saying, however, is not only true of those words. We may be sure that it applies to the teaching which was continued by the apostles after the voice of Jesus ceased to be heard, and he had ascended to the Father. The distinctive character of the discourse of our Saviour contained in the 14th, 15th, and 16th chapters of St. John, "is that of transition, closing the past but opening the future, representing a later stage of teaching as the predestined completion of the earlier, and cementing both into one, by asserting for both the same source, and diffusing over both the same authority."

The course of Divine instruction then extends to the close of the New Testament. Here however it reaches its completion. The presumption might seem to be otherwise. For the revealed truth presented to us in the Epistles is not simply in the form of rehearsals to us of certain definite revelations which the writers alleged that they had received. Were this the case, their testimony to these revelations would be on the same footing with the testimony of the Evangelists as to the discourses of our Lord. "But we have the revealed truth presented to us in the second part of the New Testament, not only as a communication from God, but also as an apprehension by man." "We have the Gospel as it existed in the mind of Peter and of Paul, of James and of John. It is thus presented to us in combination with the processes of human thought, and the variations of human feelings, in association with the peculiarities of individual character, and in the course of its more perfect elaboration through the exigencies of events and controversies." But this is "also the account of the whole subsequent history of doctrine in the world, that is, of church history in its essential and inward character. Therefore the Acts and the Epistles stand to the ecclesiastical historian as the first chapters of his work, for there he already finds the aspects which the revealed truth

bears to human minds and assumes in human hands, and the manner in which its parts and proportions come to be distinctly exhibited through the agency of men and the instrumentality of facts. And this is a process which goes on through descending ages and in which every generation bears its part." But if the history of the apprehension of Christian truth by man, which commences within the New Testament, is continued in the history of the Church to the end of time, what is it which draws the line of separation between the apostolic period and all the subsequent periods of this history? It is this—that the apostolic period is *not only* a part of the history of the *apprehension of truth by man*; it is *also* a part of the history of the *communication of truth by God*." In the writings of the apostles the Gospel bears this aspect, viz., that of a revelation of what he intended that it should be in the minds of men for ever. And while the church has from the beginning acknowledged this character of the apostolic writings, this acknowledgment has been confined to these writings, and has never been extended to subsequent expositions or decrees.

The third position is that the relative character of the parts of the New Testament adequately represent the plan on which the Divine teaching was progressively matured. Here the author explains the method of teaching which characterizes the New Testament as a whole. It does not exhibit the growth of Christian doctrine as a matter of history. Its progressive teaching is not on the historical, but the constructive method. Its representation of progress is not regulated by the order of fact but by the order of thought. For instance, in the development of the manifestation of Christ in the flesh, had the exhibition given of it in the Gospel of John been on the historic principle, the words and deeds of our Lord would have been presented in the actual order of their occurrence. The representation, however, is constructive, and therefore we see them "coalescing into a separate whole, as bringing out a view of that manifestation, which is an advance in the order of thought upon the view which the synoptic Gospels present." The New Testament being completed, the plan on which the Lord perfected his promised teaching can now be seen. The relative order of the successive contributions of that teaching can be discerned.

This collection of writings is upon the face of them independent and occasional, yet taken as a whole the impression which it makes upon the mind is that of unity and design. "The several parts grow out of, and into each other, with mutual support and correlative functions," and the delighted believer recognizes in the whole book a plan of teaching conceived by one presiding mind. The introductory lecture closes with a rapid sketch of the outlines of the subject to be discussed, marking off the stages of teaching in the New Testament, viz., the Gospels, the book of Acts, the Epistles, and the Apocalypse, and pointing out four principles by which the progressive system of teaching is determined.

The second and third lectures are devoted to the examination of the first stage in the course of Divine teaching in the New Testament. It is represented by the writings of the four Evangelists. In it we have the visible manifestation of Christ, including with an account of his words and deeds and sufferings, all that sets before our minds the glories of his person, the superhuman loveliness of his character, and the Divine power and majesty which belonged to him. And also his personal ministry and teaching, whereby he partially interpreted the facts relating to his visible manifestation, and partially answered the questions which it suggested. Representing thus the whole of the manifestation of Christ in the flesh, the Gospel collection "*is fitted to its place, and fulfils its function as the commencement of the Christian doctrine in the New Testament.*" It sustains to the succeeding parts of the New Testament the relation of a commencement of a course of teaching, of which they are the continuance. For "the Christian doctrine is a doctrine concerning facts which have occurred, and a *person* who has been manifested within the sphere of human observation. The foundations of all that is to be known of the word of life are laid in 'that which was seen with the eyes, and heard with the ears, and handled with the hands' of men. Then it is necessary for every learner that, before all inferences or applications, the facts themselves as mere phenomena should first be rendered in the clearest light. Hence our elementary lessons are narratives of the simplest form." In pursuance of their object, the writers have nothing to say as from them-

selves. "Their narratives place us without preface, and keep us without comment, among external scenes, in full view of facts, and in contact with the living person whom they teach us to know." This purpose is still more effectually secured by the fourfold repetition of the history. "We do not go forward to further disclosures, till the historical facts have been insured to us by testimony upon testimony, and the portrait has grown familiar to us by line upon line." And we are placed as nearly as possible in the position of those who were present with Jesus when he was upon earth. We have fellowship with them in their remembrances of him. For us it is all real.

The impression is deeper from the repetition of many passages of the story under slightly varying lights, and in different relative connections. "Lively attention, minute observation, careful comparison, and inquiry which is never fully satisfied, are awakened at every step by that singular combination of resemblances, and differences; and the mind is thus engaged to dwell longer on the scenes, conversing among them in a more animated spirit, and with an interest which is perpetually refreshed." "The four discriminated aspects of their common subject which the several Gospels present, are those of the Royal Lawgiver, the Mighty Worker, the Friend of man, and the Son of God, four aspects, but one portrait." "In placing *the statement of the person of Christ* as the first work of the Gospel histories, and as the beginning of the gospel itself, I speak in accordance with the spirit of those books, and of the whole ensuing system of doctrine." It is when we have first known himself, that we are ready for the Spirit to take of the things which are his, and show them to us.

But with the visible manifestation of Christ is interwoven his personal teaching. Before however showing that it also partakes of an initiatory character, the author invites us to look at the Gospel collection as separated from the other parts of the New Testament, in order to notice that it fulfils its work within its own limits on a plan of progress.

(1.) The first three Gospels may be considered as one of the two parts of the Gospel collection, the Gospel of John constituting the other part. Thus considered, it fulfils a function in relation to John. It prepares us for the higher disclosures,

for the "concentrated revelations of glory" of the fourth Gospel, by dwelling on events occurring in time, and by presenting the external aspects of our Saviour's life. (2.) Again, if the synoptic Gospels are taken by themselves, we perceive that even within the limits of this division the three books in combination, constitute a progressive course. Here our author condenses in a few sentences some of the results of recent investigations into the internal characters and historical associations of these Gospels, whereby each makes its proper contribution to the complete portrait of the Lord, and represents a separate stage in his presentation to the world. He then remarks: "As the book of Acts shows us three stages in the outward progress of the Gospel, first within the bounds of Judaism, then in the work of St. Peter spreading beyond those limits in the Roman direction, and finally in the ministry of St. Paul, delivered freely and fully to the world; so do the synoptic Gospels as they stand in the canon, correspond with a singular fitness to those three periods." (3.) The Gospel of John fulfils a function in relation to the other three Gospels. That function is to dwell fully upon, and interpret what the other three Gospels imply, concerning the glory of Christ. At the same time it is connected with historical conditions subsequent in time to those under which the preceding books originated. When the gospel had "completed the conflicts through which it established its relations to Judaism and to the world," it entered on controversies which turned on the person of Christ. John was chosen "as the chief instrument for settling human thought in regard to this point. There was but one moment in which the conditions for such a production could exist. Such a moment was secured by the providence which ordained that John should live till the first heresies had shaped themselves."

It is to be observed that these stages of progress are constituted only by differences of degree. "There is nothing expanded in one book which has not been asserted in another. 'The Johannean conception of Christ,' as it has been termed by some, who would place it in opposition to preceding representations, is in fact their explication and confirmation. The exposition is continuous; the picture is one." But though the

Gospel collection in thus seen to be a scheme characterized by unity and progress, yet even when viewed separately, it has the appearance of being not a whole scheme ending in itself, but a part of a larger scheme. Further disclosures are almost necessitated.

If the Gospel collection in its relation to the whole New Testament forms the initiatory stage of a progressive plan, then the personal ministry of the Lord Jesus must be an initiatory stage of "the word of salvation." But it is not a finished word; "*it does not bear the character of finality,*" notwithstanding that "it includes the substance of all Christian doctrine." And while it is visibly progressive, yet "*on reaching its highest point it announces its own incompleteness, and opens another stage of instruction.*" It is admitted that we have in our Lord's teaching the substance of every doctrine afterwards opened out to the church. "Every truth expounded in the Epistles roots itself in some pregnant saying in the Gospels." Nevertheless our Lord's instructions do not bear the character of finality. His ministry is introductory in its form, its method, and its substance. In regard to its form it is cast into the mould of parable or proverb. This form of teaching belongs to the introduction of knowledge. "It seems intended to set the mind working, and to rouse the spirit of inquiry by partial or disguised discoveries of truth." Even to the disciples through all their time of training, "we see that this mode of speech is largely used, and when the personal intercourse is about to close, they receive the assurance that the teaching of the future will herein differ from that of the past." Not only however when we observe the form and method, but when we consider the *substance* of the doctrine in the Gospels, we conclude that we are only in an initiatory stage of Divine teaching. The teaching contained in the Gospels is much more full in the clearing, restoring, and perfecting of truth already known, than in the revealing of a mysterious economy which had not yet been divulged, in the revealing of the central truths of Christ's redeeming work. "In passing through the synoptic Gospels, we meet with few express and definite assertions of the real nature and effects of the mediatorial work of Christ." And even in that of John, as our Lord's great testimonies concern-

ing himself fall on our ears, we are made to feel in regard to every one of them, "that the intimations given at the time are beyond the comprehension of his hearers, and this not only on account of the dulness of the particular persons, but because the testimonies imply events which have not yet happened, and are fragments of a revelation for which the hour is not yet come. Glance through a few of these sayings: The heavens open, and the angels ascending and descending on the Son of man; the temple destroyed, and raised up again in three days; the birth of water and the Spirit; the Son of man who came from heaven, who goes to heaven, and who is in heaven; the lifting up like the serpent in the wilderness that men may not perish; the water which he will give springing up into everlasting life; the eating the flesh and drinking the blood as the means of everlasting life and of being raised up at the last day. These sayings, and many others like them, are uttered to hearers whose perplexity is made apparent, and are at the time left unexplained, to await the light which they are to receive from future events and later discoveries." "And if this account of one part of his teaching be true, an evident consequence follows in regard to the other part. Grant that the discoveries of the redeeming work of Christ are in any measure restricted and deferred, and it follows that a large part of the teaching on human duty must be restricted and deferred in proportion." "In illustration of these assertions I will instance the treatment of the two doctrines of *the forgiveness of sins and the success of prayer*. We know how intimately in the evangelical system, these two doctrines are associated with the personal agency of our Redeemer, the one with his atoning sacrifice, the other with his priestly mediation. But it is certain that in his own teaching on earth they are not so treated. Other truths concerning them are brought forward when these are absent."

The doctrine of the Gospels then looks as if it were to be followed by another stage of teaching. It not only however has this appearance; it declares that such is the fact. "*On reaching its highest point, it declares its own incompleteness, and refers us to another stage of instruction.*" That the personal teaching of the Lord is a visibly progressive system,

must be apparent to every reader. Place side by side the first discourse in St. Matthew and the last in St. John, and how evident it is that "as we pass from one to the other, we leave behind us the language and associations of the Old Testament, and enter a new world of thought, and hear a new language which is being created for its exigencies." But though there is progress in the teaching of Christ, yet one main purpose of this very discourse is to give assurance of the fact that the instructions of its author are incomplete. "Our Lord would have it understood to what point in the progress of his teaching we have come, and what is the relation between that which is now ending, and that which is about to begin." The discourse announces a *change* not an *end*; while closing one course of teaching, it at the same time opens another; its character is distinctly *transitional*. "The presence of Christ with his disciples had been a help to what they had already learned; it was a hindrance to what they had now to learn. While he sat before them in the body, it was hard to understand the mystery of a spiritual union. That hindrance is to be removed; 'it is expedient for you that I go away.'" The teaching which he had given them must close, but another teaching is to be substituted, which shall be also his. If I depart I will send the Comforter unto you. "Then follow precious promises of the coming, and office, and work of the Holy Ghost." It was to be the office of that Spirit which had been promised them, to recall to their minds the truths which they had heard, as the text and substance of their future knowledge. He was moreover to add that which had not been delivered, as well as to recall that which had been already spoken. "'When he the Spirit of truth, is come, he shall guide you into all the truth.' He shall guide you, as by successive steps and continuous direction into the whole of that truth into which the commencements have now been given; and especially into the highest and central part of it. For it is also made plain on what *subject* this light shall be poured. 'He shall testify of *me*;' 'he shall glorify *me*,' 'he shall take of *mine* and show it unto you;' 'at that day ye shall know that *I am in the Father, and ye in me, and I in you.*'"

Thus do we perceive upon reviewing the teaching of our

Lord in the flesh, that the revelation of the great salvation given to us in that teaching, is far from final and complete. "It *explicitly declares* that it is not complete. When it was ended, it was to be followed by a new testimony from God."

The fourth and fifth lectures are devoted to the consideration of the book of Acts as being the second stage in the course of Divine teaching in the New Testament.

The office which the Gospel collection fulfils in the evolution of doctrine in the New Testament has been pointed out. The same question is now to be considered with reference to the second stage. Another question however is first to be answered, and the second stage in answering it clearly evinces a plan of progress in teaching. That question is this, Is the teaching which the Acts and the Epistles furnish us, also the teaching of Christ? It is the purpose of the book of Acts to assure us that it is.

I. One part of the office then which this book fulfils is to place in a clear light, the Divine authority of the doctrine given during the period which it covers—to show that that authority which was self-evident in the first stage of teaching, is continued also in the second. It is indeed implied that this is the case in the manner in which the Acts opens. The former treatise delivered to us not all that Jesus did and taught, but "all that Jesus *began* both to do and teach *until* the day when he was taken up." Then the following writings appear intended to give us that which Jesus *continued* to do and teach *after* the day in which he was taken up.

The authority then is continued in the second stage, and how does that stage furnish evidence of this? By exhibiting "*the personal action or administration of the Lord Jesus Christ in the first evolution of his Gospel and formation of his church.*" This administration was manifested by special interventions on the part of our Lord. It was also manifested when he filled the apostles with the Holy Ghost to fit them to deliver the doctrine.

This book, it was said, is a record of the personal administration of the Lord Jesus:—it exhibits him to us as commanding and guiding his apostles in all they did to extend his gospel. If this is so, as will now be shown, then we have a

pledge that in the doctrine which they delivered to the world, whether by preaching or writing, it was Jesus who continued to teach. "*If the introductory historical book manifests the direction of the Lord in the acts of these men, then in the subsequent doctrinal books we must own his direction in their teaching.*" The method of this action on the part of Jesus as presented in the Acts was, in the first place, as already intimated, by special interventions. An instance of such intervention is seen in his selecting to give testimony to the truth, Stephen, Philip, Peter, and above all the great apostle under whose hand the doctrines and the destinies of the gospel receive so extensive a development. "This man's conversion, education, commission, direction the Lord Jesus undertakes himself. His whole history is marked by continual testimonies of Divine intervention given at every step which might involve the doubt whether it were of Paul or of Christ." In proof of this the author refers to passages in the Acts which cannot here be presented. "And these appearances, voices, and visions are not merely incidental favours; they are, as we have seen, apportioned to the moments when they are wanted, moments which determine the course which the gospel takes. Thus does he who at the commencement of the history was seen to pass into the heavens, continue to appear in person on the scene. His apostles act not only on his past commission, but under his present direction.

In the facts recorded in the book of Acts, we not only see a pledge of the Divine authority of the doctrine in the Epistles, but we recognize in them the *means* through which that doctrine was perfected. "As the gospel was guided through its conflict with the contemporaneous Judaism; as it spread from the Hebrews to the Grecians, to the dispersion, to the devout persons, to the heathen beyond; as it passed from Jerusalem to Antioch, to Corinth, to Rome; as it was presented to men first through Peter, and then through Paul,—its doctrines were gaining at every step in definiteness and fulness. Under these circumstances, a Divine guidance of events was only a means for the Divine guidance of doctrine. Not only the steps, but the doctrinal results of them, are visibly included in the purpose of God, and marked with the seal of heaven."

In this way does the history in the Acts afford proof that our teacher in the first, is our teacher in the subsequent stages, and that the voice of Paul speaking in the Scriptures is to be taken as the voice of Jesus. But Paul's own words contained in his Epistles supply proof still more direct. "In his writings in general he is careful to assert the reality of his apostleship, as conferred by immediate appointment and bearing the seal of God. He even goes further, and affirms that those instructions themselves were no less immediately received from the Lord Jesus, than was the commission under which they were delivered." Here the author argues that the apostle in 1 Cor. xi. 23—25 and 1 Cor. xv. 1—7, as compared with Gal. i. 2, 12, and Eph. iii. 2, 3, intends to say that he received the gospel on its historical side,—as a body of historic fact, precisely as Luke did, viz., from those who were the appointed witnesses of Christ's visible manifestation. On its doctrinal side, however, he received it in the way of direct revelation from the Lord. Even in personal visits, and by immediate personal communication, did the Lord Jesus explain to him the doctrines which it was given to *him* especially to develop and defend. His reasoning cannot be spread out in a review. No reader can deny that his presentation of the subject is forcible and interesting. A part of the argument will be found in a note in the appendix. So that we have evidence given us in the Epistles no less than in the Acts, of the personal administration of the Lord Jesus in perfecting his word.

But secondly, we not only have our Lord's special interventions, in order that they might be fully prepared and fitted to deliver the gospel to the world, He filled them with the Holy Ghost. We recall the Saviour's promises respecting the gift which was to follow his departure. "In that day ye shall know;" "he shall bring all things to your remembrance;" "he shall guide you into all truth." That the apostles had the habitual guidance of the Holy Spirit, that he abode in them to enlighten and fit them for their work, is evident from their express declarations. They declared that they "preached the gospel with the Holy Ghost sent down from heaven;" that they "had received not the spirit which is of the world, but the Spirit which is of God;" that they "spoke these things

not in words which man's wisdom taught, but which the Holy Ghost taught; and that they "could be judged of no man," because "none knew the mind of the Lord so as to instruct him, and they had the mind of Christ."

We describe the nature of the gift bestowed upon the apostles in this communicating to them of the Holy Spirit, when we call it the gospel itself. Much, however, pertaining to its doctrinal element had not yet been fully made known to them. But the Spirit on his coming fully revealed to them the salvation which only began to be spoken by the Lord. If the Saviour's promise had not been fulfilled, and the Spirit been sent to complete that revelation, "the gospel which the apostles preached would have been in some of its most important features partly a word of God, and partly a word of man. Their witness of the death, and resurrection, and ascension of Jesus would have demanded an unqualified acceptance, but their representation of the sacrificial character and atoning merits of the death, of the life-giving power of the resurrection, and of the mediatorial office in heaven, would have been the result of their own inferences from the words which they had gleaned from their Lord."

Thus Jesus by bestowing this gift upon his apostles in order that they might become the teachers of his church continued to be himself her teacher. The teacher is not changed; the only change is in the *method* of instruction; the method by which we are taught when we reach the apostolic writings, is different from that by which we are instructed when we read the Gospels. For the writers of the Gospels have nothing to say as from themselves, while the authors of the Epistles give us their own apprehensions of the truth formed under the Divine agency. The change was indeed rendered necessary by the departure of Him who had spoken with his lips, but it was also expedient. The new method was best suited to meet the wants of the learners in the new position which they occupied as learners. The thing now to be done is to "sum up the whole bearing of the manifestation of Christ, throw full light on its spiritual effects, and guide the minds of men in their application of it to themselves.

And the method adopted by the ascended Saviour in order

to accomplish this, consisted in his giving to the church in the form of Epistles written by men expositions of their own convictions and feelings, and of the processes of their own thoughts concerning the things of Christ. "Who does not see that this kind of teaching exceeds the other in completeness and effectiveness? It is more complete; for we thus have the word presented to us in the final form which it was meant to take, that, namely, of a word dwelling in us—a Divine announcement changed already into a human experience. It is more effective; inasmuch as example is more so than precept, and the same voice being to us both the voice of God and the voice of man, affects our hearts with the double power of certainty and sympathy." In order to fit the apostles to be channels for conveying the Saviour's instructions to men, he bestowed upon them, as founders of the church, higher gifts than the mere members of the church received, on the principle that gifts are bestowed according to the work which the Holy Spirit calls men to perform.

II. But there is another function which the book of Acts fulfils, viz., that of exhibiting the doctrines *as to their general character* delivered by the apostles to the world, and drawn out from the facts relating to the manifestation of Christ. These doctrines are the truths relating to Christ as the Saviour of souls, in contrast to the "things concerning the kingdom of God," which were presented so prominently in the preaching spoken of in the Gospels. The parables and the common teaching of our Lord are not mainly about himself, but about the kingdom of heaven." So also his disciples are sent out "to preach the kingdom of God," and are even charged to "tell no man that he was Jesus the Christ," and are forbidden to publish the manifestation of the fact, "until the Son of man be risen again from the dead." But after our Lord's ascension, "they ceased not to teach and preach Jesus Christ." We have constantly such expressions in the Acts, as, "he preached unto him Jesus;" "he preached Christ in the synagogues." Here is progress; here is a change in the character of the doctrine. A change sufficient, as the author thinks, to explain the difference in the effect of the preaching as seen in the Gospels, and in the Acts. But what more particularly

are the doctrines drawn out from the facts relating to the manifestation of Christ, which the book of Acts exhibits? The answer is, that in this book is presented to us the preaching of Christ as having died, risen, and ascended, which three facts carry with them the implication of the three blessings of the forgiveness of sins, the resurrection of the body, and the life everlasting. "Him hath God exalted," says Peter, "to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." And from one end of the book to the other, the apostles with great power, "give witness of the resurrection of the Lord Jesus," which event is presented as the cause and the commencement of that eternal life which was the hope of Israel.

By presenting the *general character* of the doctrine delivered by the apostles to the world, that is by exhibiting the doctrines of Christianity on their *objective* side, the book of Acts becomes an introductory book to the Epistles. And if we see it sustaining this relation to the Epistles, we discern in the New Testament a *plan* of teaching. It is however by fulfilling its third function that the book more especially performs the work of a preface to the doctrinal books which follow.

III. The book of Acts in the third place fulfils a part of its office by tracing the steps of external history through which the doctrine was matured, in other words by letting us see how the doctrines of the gospel were gradually matured through events which occurred during the time which this book covers.

It has been shown, our author intimates, that the book of Acts is a record of the personal administration of the Lord Jesus, of his guidance given to the steps of his apostles, and of his attestations to their words and works. It thus prepares us for the study of the apostolic writings with a sufficient acquaintance with the persons, scenes, and facts with which they are connected, carrying us "straight from the Gospels to the Epistles, as the span of some great bridge continues the road between dissevered regions." But during this intervening time the doctrine was not only spreading, but through a certain line of events and through the agency of particular persons, it was *clearing* and *forming* itself. We cannot follow

the author in noting particulars of the narrative. We can see how the events minister progressively to fixing for ever the relations of the gospel to Jew and Gentile, how the persecutions, labours, journeyings, oppositions, and in connection with them, the preaching, consultations, and debates of the apostles were the means of clearing the gospel of those elements which Judaism would have infused into it, and of forming it of those elements which it was intended that the law or the old covenant should prepare for its use. For example, the fact was brought to light that the gospel and not the law must be depended on, to provide the means of justification, and the title to eternal life. This is one of the great principles which were fought for and secured. It "may be expressed (though not with strict accuracy) by saying that the gospel is the substitute for the law. Not that it is so, as doing what the law had done before it came, nor yet as doing what the law had been meant, but had failed to do; but only as doing what the law had been *supposed* to do." Prophets and Psalmists had asserted that the law could not give life, nevertheless the Scribes taught distinctly, and the people were possessed with the contrary idea. No sooner did the apostles begin to preach than the antagonism of the two doctrines appeared. "In the Acts we are carried through the period of this contest in the outward course of events, and when the history ceases in the hired house at Rome, the gospel had fought itself free, and severed itself from Judaism, not merely in its form, but in its essence, proclaiming salvation by the grace of the Lord Jesus Christ, and not by the works of the law."

"The other principle which is contended for and secured is, that *the Gospel is the heir of the Law.*" The fact was brought to light that the ideas (together with their form) of the law or of the preceding dispensation belong to the Gospel. Included in, and connected with the law were the ideas of "an elect nation, a special covenant, a worldly sanctuary, a perpetual service, an anointed priesthood, a ceremonial sanctity, a scheme of sacrifice and atonement, a purchased possession, a holy city, a throne of David, a destiny of dominion." The gospel claimed these riches, and developed in them a value unknown before, "presenting the same ideas which had been

before embodied in the narrow but distinct limits of carnal forms, in their spiritual, universal, and eternal character." Not only the ideas, but the very form of the law, even the very words of the Old Testament belong to the gospel, unchanged and unchangeable.

"These two principles, what the gospel does without the Law, and what the Gospel derives from the Law, contain the main substance of apostolic teaching. Their expansion fills, and forms all the Epistles, and each is distinctly wrought out by itself, the one in the Epistle to the Romans at the beginning, the other in the Epistle to the Hebrews at the end of the course of the Pauline writings."

In the sixth and seventh lectures, the Epistles, considered as constituting the third stage in the course of Divine teaching, are examined. Some of the most striking thoughts in this volume are to be found in the remarks introductory to some of the lectures. We especially refer to the observations at the beginning of the fourth and sixth lectures, and to what the author says concerning the links of Scripture as he calls them, uniting one part to another, and assisting our sense of the continuity of the whole. The opening sentences of the Acts of the Apostles, and also the first words of the Epistle to the Romans constitute such links.

The author would, in our opinion, have done well had he called attention to the importance, in order to our understanding more clearly the plan on which the New Testament was written, of going back in our thoughts to the time when the several books were given to the churches. In some parts of the New Testament we can discern this plan by simply examining the volume itself, without also thinking of the first period of the church's history when the several books were sent forth to the society of believers. But in other portions of the New Testament, in order to see the plan on which the Divine teaching is communicated, we must take into consideration while examining its pages, the time when the books were written and given to the people of God to be read and studied. The Epistles everywhere assume that spiritual life exists in those who read them, and they are intended for such in all ages, but they were in the first instance addressed to the churches con-

stituted by the labours of the apostles, and which in the circumstances surrounding them seemed peculiarly to need the "continued action of the living word of God." If we bear this in mind we shall be assisted to see the plan of instruction which characterizes this collection of writings. The titles repeated in the successive superscriptions, "called of Christ Jesus"—"beloved of God"—"called saints," show that they are addressed, as remarked, to those who are already Christians. And as they who received the truth by revelation through the apostolic writings were believers before they received those writings; as it was spiritually discerned by them; and as spiritual life was promoted in them by its contemplation; the doctrine now has relation to the spiritual life of souls, and even if inspired men do not exhibit the truth in writing, it will make progress, it will be intellectually thought out, it will have a subjective progress, it will advance working in the consciousness of men.

Now God might have permitted this progress to go on without any Divine exhibitions of truth, but such were needed by the church. Believers were agitated by "new principles of thought, new standards of character, new grounds of duty, new motives, new powers, new bonds between man and man, new forms of human society, new language for human lips. . . . At the same time they carried into this world of thought, all the tendencies, infirmities, and perversities of our nature, and revealed truth had to settle itself into lasting forms, to find its adequate expression, and to have its moral and social consequences deduced under a variety of influences uncongenial to itself." Divine exhibitions then were needed, and so God caused the doctrine to be thought out and exhibited to the church by his servants whom he endowed with apostolic gifts. And he caused it to be infallibly exhibited by them in their Epistles as a matter of *their* experience, and as worked out in *their* consciousness.

The Epistles are "the voice of the Spirit speaking within the church to those who are themselves within it, certifying to them the true interpretations and applications of the principles of thought and life which as believers in Jesus they had received." They clear, and settle, and develope, and combine the

doctrines of the gospel in correspondence with the ascertained capacities and necessities of believers. They show the revelation of God as wrought into its ultimate and subjective form, thereby assisting the same processes in other hearts by sympathy and ratifying the same processes by example. This is their function, and the author first proceeds to point out some of their characteristic features which fit them for its fulfilment, reserving the examination of their actual doctrine as compared with the preceding parts of the New Testament, for the seventh lecture. And he notes four aspects in which we perceive the adaptation of the Epistles to their work. Though in considering them he occupies more than eighteen pages of the sixth lecture, yet our limited space requires us (we say it with regret) to be satisfied with the most meagre statement of their contents. First, the *epistolary form* as indicating fellowship and as addressing itself to actual life and to various conditions of mind, fit the apostolic instructions to be a course of teaching of the kind described. Secondly, they are adapted by their *method*, which is one of reasoning, and interpretation of Old Testament Scriptures, and of the utterance of personal feelings and convictions. Thirdly, the place occupied by Paul as the principal author of the Epistles, fits them for the fulfilment of their peculiar function. "The office of working out the principles of Christian faith into full proportions and clearly defined forms, was assigned to Paul," not *although* but precisely *because* he had not been a witness of the Lord's life on earth, and had nothing to tell of things which he had seen and heard. The inference is that the Epistles form a stage of teaching in advance of that in the Gospels as showing the *results* of the manifestation of Christ. "If the others were the apostles of the manifestation of Christ, he was the apostle of its results; and in the fact of passing under his teaching we have sufficient warning that we are advancing from the lessons which the life, and the character, and the words of Jesus gave, into the distinct exposition of the redemption, the reconciliation, the salvation which result from his appearing. In this way it was provided that the two correlative kinds of teaching which the church received at the first, should be left to the church for ever in the distinctness of their respective develop-

ments; for this distinctness of development in the second kind of teaching is both announced and secured by its being confided to St. Paul." But lest it should appear "that the Gospel which he preached was not so much a stage of progress as an individual variety, and that in following it out we had diverged from the track of the original doctrine, and were no longer sustained by the authority of the Twelve," they are joined with Paul as authors, in their representatives, Peter, John, James, and Jude.

Fourthly, an adaptation is found in the *relative characters* of the several Epistles, as complementary one to another, and constituent parts of one body of teaching. The author gives first the characteristics of the Pauline Epistles, exclusively of that to the Hebrews, showing how "they fall naturally into three groups which stand relatively to each other, in the places which they ought to occupy for purposes of progressive instruction." Then the Epistle to the Hebrews is considered in its relation to the other Pauline Epistles; and finally, the catholic Epistles are shown to be confirmatory to, and to supplement the teaching of Paul. In this way do the *relative characters* of the apostolic writings meet and provide for the exigencies of the spiritual life at every point.

But what is the actual doctrine of the Epistles as compared with the preceding parts of the New Testament? An idea of it in the statement that they recognized those to whom they are addressed as possessing a spiritual life, the nature of which is determined by their union to Christ, and that all their instructions are directed to educate and develop it. The words, "Of him are ye in Christ Jesus," says the author, appears to me to contain the fundamental idea which underlies the whole range of the Epistles, and gives the specific character to their doctrine. Our Saviour foretold a state of consciousness to be enjoyed by his disciples under the succeeding dispensation. "At that day ye shall know that I am in my Father, and ye in me, and I in you." "The language of the Epistles is the echo of this promise. It is the voice of those who have entered on the predicted knowledge, and who view all subjects in the light of it. . . . As the sense of the fact that believers are in Christ, breathes in every page, so

also does the sense of the correlative fact that Christ is in those who believe; associating his own presence with their whole inward and outward life. They know that Jesus Christ is *in them*, except they be reprobates. They live, yet not they, but Christ liveth in them, and he is their strength and their song. This indwelling of Christ is by the Holy Ghost, so that the same passages speak interchangeably of the Spirit being in us, and of Christ being in us; or of the Holy Ghost being in us, and our members being the members of Christ. . . Thus through the different but correlative relations represented by the words, 'Ye in me, and I in you,' human life is constituted *a life in Christ*; and through the still higher mystery of the union of the Father and the Son, is thereby revealed a life in God. . . This idea underlies all that is said, gives the point of view from which every subject is regarded, and supplies the standard of character and the rules of conduct. . . . The churches are 'in Christ;' the persons are 'in Christ.' They are 'found in Christ,' and 'preserved in Christ.' They are 'saved,' and 'sanctified in Christ;' are 'rooted, built up' and 'made perfect in Christ.' Their ways are 'ways that be in Christ;' their conversation is 'a good conversation' in Christ; their faith, hope, love, joy, their whole life is 'in Christ.' They think, they speak, they walk 'in Christ.' They labour, and suffer, they sorrow and rejoice, they conquer and triumph 'in the Lord.' They receive each other and love each other 'in the Lord.' The fundamental relations, the primal duties of life, have been drawn within the same circle."

Having shown that the nature of the advance made by the Epistles may be described in general by saying that they recognize a spiritual state which has been attained, and that they educate the spiritual life pertaining to it, he proceeds to point out that this fundamental character of the apostolic writings itself constitutes a visible advance in the *several parts* of doctrine. He selects the doctrine concerning the way of salvation, the doctrine of adoption, the doctrine concerning prayer, and the ethical doctrine, all of which are presented both in the Gospels and the Epistles, and shows how their exhibition in the Epistles is modified and affected by this per-

vading characteristic of those writings, and that it greatly changes their aspect and enlarges their bounds.

As it regards the way of salvation in the Gospels, we do indeed meet with words which suggest the method in which it is wrought, but in the Epistles "the grounds of this salvation in the work of Christ, and the means of it, *i. e.*, faith, are brought clearly and vividly into view, and the attention is fixed upon the *way* in which men, being sinful, are made the righteousness of God." As it regards the sonship of believers, it appears in a fuller form in the Epistles than in the Gospels, and with plainer statement of its ground in the work of Christ. "But the substantive addition to the doctrine lies in the region of consciousness, and in the experience of the inward life. Believers are in Christ, and so are the sons of God, but having become his sons, they find that Christ is also in them giving them the *mind* of sons and the *sense* of their sonship." In regard to prayer, there is a plainer revelation in the Epistles than in the Gospels, of access through Christ. "To those who are in Christ the Holy Ghost is given as the consequence of their union with him, and thus there is the Divine presence in the soul of the worshipper; and so in the highest and most perfect sense, he worships the Father in spirit and in truth, and prays in the Holy Ghost." Finally, in regard to ethical doctrine, though there can be no advance on the code as given by the lips of Christ, yet in the Epistles we nevertheless see a change. That change, however, is found in the position of those who are to use the code, in the relations of which they are now conscious, and therefore, in the motives by which they are to be influenced. "If there is this visible progress of doctrine in the department of Christian ethics; if in respect of distinct exhibitions of principles and motives, the teaching of the apostles surpasses that of their Lord; it is plain that this fact is a necessity from the nature of the case. Till Jesus was glorified, his spiritual relations with believers could not be fully unfolded; and till those relations were apprehended, the motives arising out of them could not be called into action." These are a few of the subjects on which we have the teaching of God in the New Testament, and which may be referred to as illustrations of the change which that teaching exhibits in

the latter part of the volume. And we perceive that in the Epistles as standing among those who are in Christ, there is given us a fuller interpretation of the things which he spoke with his lips.

In the eighth and last lecture the Apocalypse, as constituting the last stage of teaching in the New Testament, is examined. It is founded on the text Rev. xxi. 2: "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Our author, as already intimated, regards the Epistles as sustaining a peculiar relation to "the great transitional discourse" contained in the 14th, 15th, and 16th chapters of John. The Apocalypse bears a similar relation to the last discourse in Matthew, in which our Lord gave the outlines of a prophetic history which contained the substance of this later and larger revelation. This larger revelation treats of the destinies of the church, as the body of Christ, possessing an organic life, and endued with a corporate personality. The perfection and glory of this church, "its full response to the work of Christ, its realization of the purposes of God, constitute the end to which the existence of each member ministers. This line of thought runs through the Epistles, and forms a distinct advance upon that which works out the development of personal salvation. I have now to point out that it is not perfected in the Epistles, but demands such a continuance and such a close as it received in the Apocalypse."

After some remarks designed to show that he is not called in this lecture to go into any detailed apocalyptic interpretation, he first considers the doctrinal bearing of the book, as supposing and recognizing a want of information concerning the final state of the church felt by every reader of the preceding books of the New Testament. The expectations which were formed in the morning of the church of her future history, were not realized. "Even while the apostles wrote, the actual state and the visible tendencies of things showed too plainly what church history would be. . . . In their writings we seem as it were to feel the whole atmosphere charged with the elements of future tempest and death. . . . And after the doctrines of the gospel have been fully wrought out, and the ful-

ness of personal salvation, and the ideal character of the church have been placed in the clearest light, the shadows gather, and deepen on the external history." "Prophetic intimations made the prospect still more dark. . . . The mystery of lawlessness was already working, and as Antichrist should come, even then were there many antichrists, men 'denying the Father and the Son,' 'denying the Lord that bought them,' 'turning the grace of God into lasciviousness,' and 'bringing on themselves swift destruction.'" "For the perfection and glory of the church we wait in vain, among the confusions of the world and the ever-active, ever-changing forms of evil. What is the meaning of this wild scene? what is to be its issue? and what prospect is there of the realization of that which we desire? To such a state of mind as this, and to the wants which it involves, this last part of the teaching of God is addressed, in accordance with that system of progressive doctrine which I have endeavoured to illustrate, wherein each stage of advance ensues in the way of natural sequence from the effect of that which preceded it."

The author next proceeds to point out some particulars in which the Apocalypse gives us clear and satisfying information concerning the church's future. And its instructions on this subject are to be regarded as additions made in the last book of the New Testament, to the doctrines exhibited in its earlier writings. The general character of these additions can be seen without difficulty. All the instructions of the book partake of a character which may be expressed by one word—*consummation*. "The doctrine of the book is a doctrine of consummation." He notes the instruction given on, 1. The cause of the consummation. 2. The history of the consummation. 3. On the coming of the Lord. 4. The victory of the church. 5. The judgment, or overthrow and condemnation of her enemies. 6. The final and complete restoration. The last four—the coming of the Lord, the victory, the judgment, and the restoration, are constituent parts of the consummation.

The most important instructions given in the last book, bear on the final restoration. This itself is by preëminence the consummation. "I saw a new heaven and a new earth, for the

first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Here at the last step, we have a definite and satisfactory completion of the former doctrine of the future. There is to be a perfect humanity; not only perfect individually but perfect in society. There is to be a city of God.- The Holy City! New Jerusalem! This society or city is presented "not as a mere name for the congregation of individuals, but as having a being, and life of its own, in which the Lord finds his satisfaction and man his perfection. . . In its appearance the revealed course of redemption culminates, and the history of man is closed; and thus the last chapters of the Bible declare the unity of the whole book, by completing the design which has been developed in its pages, and disclosing the result to which all preceding steps have tended. . . The perfect society is to be founded on men's relations to God, and is to be compacted by their relations to each other." And in those who receive Christ Jesus the Lord, are already "established those relations with God in Christ, which shall hereafter glorify the community of the saints." Men's relations to each other will also be reconstituted, and thus their happiness and perfection will be secured in that city, where the people shall be all righteous, and where love shall never fail. "Its fabric and scenery are described in symbolic language, glowing with all precious and glorious things, nor do we desire an interpreter who will tell us what the symbols severally represent, in the future details of the glorified society. Perhaps such an effect would impair, rather than enhance the effect of the vision, which now kindles the imagination of expectant faith by the entire assemblage of its glories. I only dwell upon the fact that it is *a city* which stands before us as the final home of mankind. If we think only of our individual portion, we miss the completeness of Scripture in its completeness for the provisions of man."

As already stated, the coming of our Lord, the church's victory, and the judgment of her enemies, are regarded and treated by our author as forming the three other constituent parts of the consummation in regard to which the Apocalypse instructs us. It likewise informs us of the cause, and the his-

tory of the consummation. But we have no space left for presenting to our readers his remarks on these points. As we have omitted so much belonging to the preceding lectures, we had hoped to be able to give more of the substance of the concluding one, but we console ourselves with the hope that our article may lead some to have recourse to Mr. Bernard's book. And we think that the impression will be deepened on their minds that the New Testament is a unit, and that their views will be in perfect accord with those which he expresses in his closing paragraph: "When it is felt that these narratives, letters, and visions do in fact fulfil the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing into a doctrinal scheme, which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole: the many writings have become one Book; the many writers have become one Author."

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### ART. III.—*Christian Work in Egypt.*

EGYPT is the Phoenix of history. Its origin lies in the hoariest regions of antiquity, and though often crushed down to the grave it has always to a certain extent risen upon its dead self to higher and better things. And now, while other kingdoms and empires, born long after its attainment to manhood, have sunk into oblivion or been actually blotted out of existence, Egypt still occupies a prominent place in the eyes of the world. True, there has been an abundant fulfilment of the prophetic denunciation: "Egypt shall be the basest of kingdoms, neither shall it exalt itself any more above the nations,"—but the fulfilment of prophecy has only tended to add to the individuality of its history. For nearly two and a half millenniums it has been under the sway of foreign powers. The Persian, the Greek, the Roman, the Turk, have in turn lorded it over its people, but notwithstanding all, Egypt still lives; and though there be