

ST. PAUL  
THE AUTHOR OF  
THE  
LAST TWELVE VERSES  
OF  
THE SECOND GOSPEL

BS2585  
.4.E92

3,25.22.

From the Library of  
Professor Benjamin Breckinridge Warfield  
Bequeathed by him to  
the Library of  
Princeton Theological Seminary

BS2585  
.4, E92





*From the author.*

ST. PAUL

THE AUTHOR OF

THE LAST TWELVE VERSES OF  
THE SECOND GOSPEL.



# ST. PAUL

THE AUTHOR OF

## THE LAST TWELVE VERSES

OF

## THE SECOND GOSPEL.

BY

✓  
HOWARD HEBER EVANS, B.A.

LATE VICAR OF MAPPERLEY,

AND FORMERLY SCHOLAR OF LINCOLN COLLEGE, OXFORD;

*Author of "St. Paul the Author of the Acts of the Apostles and of the  
Third Gospel."*

- "I Paul, the prisoner of Jesus Christ for you Gentiles."—EPH. iii. 1.  
"The Gospel of the Uncircumcision was committed unto me."—GAL. ii. 7.  
"I laboured more abundantly than they all."—1 COR. xv. 10.  
"Inasmuch as I am the Apostle of the Gentiles, I magnify mine office."—  
ROM. xi. 13.  
"That I should be the minister of Jesus Christ to the Gentiles . . . so  
that from Jerusalem, and round about unto Illyricum, I have fully  
preached the gospel of Christ."—ROM. xv. 16, 19.  
"Paul declared particularly what things God had wrought among the  
Gentiles by his ministry."—ACTS xxi. 19.

LONDON :

JAMES NISBET & CO., 21 BERNERS STREET.

MDCCCLXXXVI.

[All rights reserved.]

“It was Francis Bacon who gave dignity to the slow and patient processes of investigation, of experiment, of comparison, to the sacrificing of hypothesis to fact, to the single aim after Truth, which was to be the law of modern science.”—J. R. GREEN, *History of the English People*.

“It is the comparative spirit which is at work everywhere, and which has achieved the greatest triumphs in modern times.”—Professor MAX MÜLLER.

“Language, the great confessional of the human heart.”—Rev. JAMES MARTINEAU.

“Language is Fossil History.”—ARCHBISHOP TRENCH.

“To us Probability is the very guide of Life.

“From these things it follows that in questions of difficulty, or such as are thought so, where more satisfactory evidence cannot be had, or is not seen; if the result of examination be, that there appears upon the whole any the lowest presumption on one side, and none on the other, or a greater presumption on one side, though in the lowest degree greater, this determines the question, even in matters of speculation.”—BISHOP BUTLER, *The Analogy*.



TO  
*MY WIFE.*



# CONTENTS.



	PAGE
I. THESE LAST TWELVE VERSES ORIGINALLY DID NOT FORM PART OF THE SECOND GOSPEL . . . . .	11
II. THE FOLLOWING FACTS RESPECTING THE AUTHOR APPEAR FROM AN EXAMINATION OF THE INTER- NAL EVIDENCE . . . . .	13
( <i>a.</i> ) The Author was a Jew familiar with the Septua- gint Version of the Old Testament Scriptures . . . . .	13
( <i>b.</i> ) The Author was a Christian—a Jewish Christian . . . . .	17
( <i>c.</i> ) The Author wrote for Gentile readers . . . . .	17
( <i>d.</i> ) The Author wrote especially for the Gentile Chris- tians at Rome . . . . .	19
( <i>e.</i> ) The Author must have been possessed of literary ability . . . . .	20
( <i>f.</i> ) The Author wrote many years after the first preaching of the Gospel . . . . .	20
( <i>g.</i> ) The Author wrote in the Apostolic Age . . . . .	21
( <i>h.</i> ) The Author must have been possessed of Apos- tolic authority, or at least he must have ob- tained Apostolic sanction . . . . .	23

III. THERE IS A CLOSE CONNECTION BETWEEN THE LAST TWELVE VERSES OF THE SECOND GOSPEL AND THE WRITINGS OF THE AUTHOR OF THE THIRD GOSPEL AND THE ACTS . . . . .	27
(a.) The phraseology of these verses has a marked resemblance to the phraseology of the Third Gospel and the Acts . . . . .	27
(b.) The Author of the Third Gospel and the Acts was familiar with the subject-matter of these verses	30
(c.) The Author of the Third Gospel and the Acts was a Jew familiar with the Septuagint Version of the Old Testament . . . . .	38
(d.) The Author of the Third Gospel and the Acts was a Christian—a Jewish Christian . . . . .	39
(e.) The Author of the Third Gospel and the Acts wrote for Gentile readers . . . . .	39
(f.) The Author of the Third Gospel and the Acts wrote especially for the Gentile Christians at Rome . . . . .	40
(g.) The Author of the Third Gospel and the Acts was possessed of literary ability . . . . .	40
(h.) The Author of the Third Gospel and the Acts wrote many years after the first preaching of the Gospel . . . . .	41
(i.) The Author of the Third Gospel and the Acts wrote in the Apostolic age . . . . .	41
(j.) The Author of the Third Gospel and the Acts was possessed of Apostolic authority, or at least he obtained Apostolic sanction . . . . .	42

IV. THERE IS A VERY CLOSE AND INTIMATE CONNECTION BETWEEN THE AUTHOR OF THE THIRD GOSPEL (AND THE ACTS) AND ST. PAUL . . .	44
(a.) Testimony of the early Christian Fathers . . .	44
(b.) Statements of modern critics and commentators . . .	45
(c.) St. Paul himself the Author of the Third Gospel and the Acts . . . . .	46
V. ST. PAUL HIMSELF WAS THE AUTHOR OF THESE LAST TWELVE VERSES OF THE SECOND GOSPEL . . .	49
(a.) The phraseology is Pauline . . . . .	49
(b.) The subject-matter of these verses must have been well known to St. Paul . . . . .	54
(c.) St. Paul fulfilled the other conditions of authorship, for he was a Jewish Christian writing in the Apostolic age to the Gentile Christians at Rome . . . . .	57
(d.) St. Paul had the literary ability . . . . .	58
(e.) St. Paul had the motive for writing . . . . .	58
(f.) St. Paul possessed the necessary materials . . . . .	59
(g.) St. Paul had the opportunity of writing these concluding verses, and of adding them to the Second Gospel . . . . .	60
(h.) St. Paul possessed the needful authority . . . . .	60
(i.) St. Mark and St. Luke were, both together, with St. Paul during his imprisonment at Rome, A.D. 61-63 . . . . .	62
(j.) The Third Gospel constantly follows the Second, where the Second differs from the First, in the common sections of the three Synoptic Gospels . . . . .	62
(k.) St. Paul at Rome had a presentiment that he had finished his course . . . . .	63

(l.) St. Paul at Rome was anxious that the Gospel should, after his impending death, be handed down pure and free from corruption and misrepresentation . . . . .	64
(m.) St. Paul at Rome was contemplating engaging in some literary undertaking . . . . .	64
(n.) This view not inconsistent with the documentary evidence . . . . .	66
(o.) This view not inconsistent with Dean Burgon's conclusion . . . . .	67
(p.) The time and place of writing, as well as the Author, not unknown . . . . .	67
(q.) These last twelve verses, consequently, can claim Apostolic authority . . . . .	67
VI. RESULTS . . . . .	68
i. The Gospel according to St. Mark must have been in existence before A.D. 64 . . . . .	68
ii. The prophecy in St. Mark xiii. as to the destruction of Jerusalem must have been both written and read several years before the event (A.D. 70)	68
iii. The prophecy in St. Matthew xxiv. must have been in circulation still earlier, probably before A.D. 50	69
iv. The contents of St. Mark's Gospel must have received the general sanction of St. Paul . . . . .	69
v. The first Three Gospels are successive adaptations to the circumstances of the Church of the same narrative, St. Matthew's being the earliest, and St. Luke the latest of these, the Synoptic Gospels	69
VII. NOTE . . . . .	71
On the Alleged Discrepancy . . . . .	71

# ST. PAUL

THE AUTHOR OF

## THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

---

### I.

THESE LAST TWELVE VERSES ORIGINALLY DID  
NOT FORM PART OF THE SECOND GOSPEL.

THE Revisers make this statement with reference to St. Mark xvi. 9 (margin): "The two oldest Greek MSS., and some other authorities, omit from verse 9 to the end."

Archdeacon Farrar, in the "Expositor" for October 1882, states that "Mark xvi. 9-20 formed no part of the original Apostolic autograph."

Ebrard ("Gospel History," p. 547) says

that "the peculiar characteristics of Mark's style are not to be found in the section."

The late Dean Alford (quoted by Dean Burgon, "Last Twelve Verses of St. Mark," p. 136) says that these verses are "an addition to the narrative." Bishop Barry ("Teacher's Prayer Book," p. 98*b*), calls them "obviously a postscript to the narrative."

To this distinct testimony may be added the important fact that the Roman Catholic Church regards these concluding verses of St. Mark as deuterocanonical.

Dr. Hort ("Westcott and Hort's Greek Testament," vol. ii., Appendix, p. 28) refers to "the eminent critics who have treated of this, at first sight, difficult variation," and states that "the variation itself is, moreover, almost unrivalled in interest and importance, and no other that approaches it in interest and importance stands any longer seriously in need of full discussion."



## II.

THE FOLLOWING FACTS RESPECTING THE AUTHOR APPEAR FROM AN EXAMINATION OF THE INTERNAL EVIDENCE.

(a.) *The Author was a Jew familiar with the Septuagint Version of the Old Testament Scriptures.*

Almost all the words of which he makes use are to be found in the LXX., e.g.—

δυσιν (instead of δυοιν, dative of δυο, *Winer*, p. 74), 3 Kings ii. 32.

μορφη, Isaiah xlv. 13.

δ βαπτιζειν, 4 Kings v. 14.

κατακρινειν, Esther ii. 1.

φανερον, Jeremiah xl. 6.

σαββατον, 4 Kings xi. 7. (Hebraistic.)

δαιμονιον, Psalm xc. 5. (Hebraistic.)

ἀρρωστος, Malachi i. 8.

πανταχου, Isaiah xlii. 22.

σημειον, Deuteronomy xxxiv. 11. (Hebraistic.)

σκληροκαρδια (*peculiar* to LXX.), Deuteronomy  
x. 16.

Some occur in the Apocrypha (in ancient times included in the LXX.), *e.g.*—

ὄνειδιζειν, Wisdom ii. 12.

βλαπτειν, Tobit xii. 2.

παρακολουθειν, 2 Maccabees ix. 27.

Reference to Schleusner's "Lexicon Veteris Testamenti" will establish these assertions beyond the possibility of contradiction. The only word which is not thus to be found in these Jewish writings is θανασιμος, which is used by Hippocrates, Sophocles, Euripides, and Polybius.

Turning to the phrases, we find that *πενθειν και κλαιειν*—a thorough Hebraism, an instance of Hebraistic parallelism or reduplication like *προσευχη και δεησις* (Ps. liv. 1) and *τρεμειν και*

φοβεισθαι (Dan. v. 19)—occurs in Nehemiah viii. 9.

μετα ταυτα, 2 Chron. xxxii. 9.

ἀνελημφθη (ὡς) εἰς τον οὐρανον, 4 Kings ii. 11.

ὁ Κυριος—μετα το λαλησαι, Job xlii. 7.

βεβαιουν—λογος, Ps. cxviii. 28.

πορευεσθαι—ἀπαγγελλειν, 1 Kings ix. 6.

(An example of the construction πορευθεισα ἀπηγγειλε occurs in Gen. xlv. 28, πορευθεις ὀψομαι).

ἐπιτιθεναι χειρας ἐπι, Num. xxvii. 23; 4 Kings οἱ μετ' αὐτου, Ezek. xxxviii. 22. [v. 11.

ἐν τῷ ὀνοματι μου, Ps. lxxxviii. 24.

ὁ μεν οὖν, Esther ix. 1.

πορευεσθαι (ἐκπορευεσθαι) εἰς ἀγρον, 1 Kings xx. 11.

Verse 19 is entirely composed of phrases which occur in the LXX. :—

ὁ Κυριος—μετα το λαλησαι, Job xlii. 7.

ἀνελημφθη εἰς τον οὐρανον, 4 Kings ii. 11.

ἐκαθισε ἐκ δεξιων, Ps. cix. 1; 1 Kings xx. 25.

The phrase *καλως ἔχειν* is not to be found in the LXX. (although its correlative *κακως ἔχειν* occurs in Ezekiel xxxiv. 4, and also in the New Testament). It is used by Xenophon in the "Memorabilia."

Dr. Robert Young ("Lecture on the New Testament," part i. p. 4) says that the writers of the New Testament "were men of Jewish extraction, who wrote in a style of composition that no one of a later age could ever successfully attain to, namely, Hebraistic thoughts in a Greek dress."

There is, then, distinct evidence that the writer of these verses was a Greek-speaking Jew, who naturally expressed his ideas by means of the words and phrases of that version of the Scriptures with which, from childhood, he had been familiar, having heard the lessons, taken from the Law and the Prophets, regularly read in the Synagogue Sabbath after Sabbath.

(b.) *The Author was a Christian—a Jewish Christian.*

This is evident from the fact that he insists on Christian baptism and on faith in Christ (ver. 16), while he twice refers to Christ as *ὁ Κύριος* (vers. 19, 20), a title (= the Lord) given throughout the LXX. to Jehovah.

(c.) *The Author wrote for GENTILE readers.*

The mere fact that these verses were added to the *Second Gospel* would seem to show this; for “internal evidence is very full as to the class of readers for whom Mark compiled his Gospel; *the Gentile Christians* are clearly pointed out” (“Alford’s Greek Test.,” vol. i. Proleg. p. 35).

The emphatic words in ver. 15, “Go ye into *all the world*, and preach the gospel to *every creature*,” are another proof of this.

Dr. Townson ("Discourses on the Gospels," vol. i. p. 168) observes that :—

"In the conclusion of St. Mark's Gospel it is more openly signified that the observance of legal ordinances was no longer required. St. Matthew thus reports the words of our Lord to His Apostles : 'Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19). Here indeed is a silence about circumcision as a rule of admission into the Christian Church, but no clear releasement from it ; for baptism might not abrogate circumcision, but be joined with it, according to the practice of the Jews, who administered both to a proselyte from Paganism.

"But St. Mark having related the injunction of Christ to the Apostles of preaching the Gospel to every creature, adds, 'He that believeth and is baptized shall be saved' (ver. 16) ; which in just construction is a promise of salvation without circumcision and the ceremonies of the Law."

The fact that the author of these verses, although himself a *Jew*, wrote for the *Gentiles*, is of special importance as giving us a clue to his identity. St. Paul found *only three* Jewish Christians at Rome who helped him in his work for the GENTILES, Mark being one of these three (Col. iv. 10, 11). Cf. Gal. ii. 12.

(d.) *The Author wrote especially for the Gentile Christians at ROME.*

Dr. Davidson says (p. 149, quoted by Dean Burgon, "The Last Twelve Verses of St. Mark," p. 151):—"Not only was the document intended for Gentile converts, but there are also appearances of its adaptation to the use of *Roman* Christians in particular." The Dean adds: "Just so; and I venture to say that in the whole of the 'document,' Dr. Davidson will not find a more striking 'appearance of its adaptation to the use of Roman Christians' . . . than this," namely, the phrase "*πρωτη σαββατου* in verse 9," this being the "Greek equivalent for '*primâ sabbati*'"—the phrase

afterwards used by Jerome in the Vulgate—and being “introduced for the benefit of his *Latin* readers.”

(e.) *The Author must have been possessed of literary ability.*

This seems clear from his having compressed the history of many years, and *such* a history—obviously of great importance—the Rise and Progress of a New Form of Religion—into a few verses. Not every one in that age was an author; not every author could have furnished so clear a summary of such a mass of matter—the essence of the doctrinal teaching of the Third Gospel and of the whole narrative of the Acts being condensed and compressed into twelve short verses. Cf. pp. 30–38, 78.

(f.) *The Author wrote many years after the first preaching of the Gospel.*

This is sufficiently established by his own narrative, “Go ye into all the world, and



preach the gospel to every creature. . . . And they went forth and preached everywhere" (vers. 15 and 20). Many years must have elapsed before verse 20 could have been written.

(g.) *The Author wrote in the Apostolic Age.*

That these verses were added in very early times is proved by the fact that they were recognised in the second century by the Old Latin and Syriac Versions, by Papias (a disciple of St. John), by Justin Martyr, by Irenæus, and by Tertullian. They were also not unknown to the Coptic and Sahidic Versions, and to Codices A and C (Dean Burgon, "The Revision Revised," p. 423).

Dr. Hort says ("Greek Test.," vol. ii., Appendix, p. 51) that the section "is apparently older than the time when the Canonical Gospels were generally received; for, though it has points of contact with them all, it contains no attempt to harmonise their various representations of the course of events;" and again

(p. 46), "The conclusion to be drawn from the documentary evidence alone is that verses 9-20 are a *very early*\* interpolation, early and widely diffused and welcomed."

Let me add the following quotations from Dean Burgon's "brilliant monograph," as Dr. Scrivener terms it:—

"The existing Lectionary of the great Eastern Church must needs be in the main a work of extraordinary antiquity" (p. 199). "All the twelve verses in dispute are found in every known copy of the venerable Lectionary of the East. Those same twelve verses—neither more nor less—are observed to constitute one integral Lection. . . . It is found that, from the very first, St. Mark xvi. 9-20 has been everywhere, and by all branches of the Church Catholic, claimed for *two* of the Church's greatest Festivals—Easter and Ascension" ("The Last Twelve Verses of St. Mark," p. 210).

The late Dr. Tregelles says ("Printed Text of New Test.," p. 258), "It has also been

\* The italics are not in the author quoted.

urged with great force that the contents of this section are such as to *preclude its having been added at a post-apostolic period*,\* and that the very difficulties which it contains afford a strong presumption that it is an authentic history: the force of this argument is such that I do not see how it can be avoided.”

(h.) *The Author must have been possessed of Apostolic authority, or at least he must have obtained Apostolic sanction.*

How else could this account, which he added to the Second Gospel, have been (in the words of Dr. Hort quoted above), “early and widely diffused and welcomed”? The Apocryphal Gospels were written early, but they were not widely diffused, and evidently they were not widely welcomed. It is true that these verses were added for the use of the Gentiles; but the Gentiles were closely connected with the Mother Church at Jerusalem and the Apostles.

\* The italics are not in the author quoted.

(See Acts viii. 14 ; xi. 22 ; xv. ; xvi. 4 ; and consider the presence of St. Peter at Corinth, 1 Cor. i., and at Antioch, Gal. ii.) This, too, was a time when "commendatory letters" (2 Cor. iii. 1 ; viii. 23) were demanded of Christians traveling from church to church. If *persons* were not received and welcomed without testimony, how could *writings* be received and welcomed without testimony? How then could anything be added to or taken from the written Gospel in Apostolic times without Apostolic sanction?

Compare Prebendary Row ("Bampton Lectures," 3rd edit., pp. 284, 285):—

"The importance of one element in the historical inquiry has been greatly overlooked both by the opponents and defenders of Christianity: I mean the existence of the Church as a visible society, and the guarantee which this affords of the accurate transmission of the facts on which it was founded."

"The facts of its Founder's life first brought the Society into being; an acquaintance with them was essential to that continuous growth

which it has exhibited from the first dawn of its existence to the present hour.”

And again, p. 287 : “ It would have been in the highest degree difficult, not to say impossible, during the brief interval between our Lord’s ministry and the end of the first century, to have imposed on any community of Christians a mass of legendary matter of a character wholly different from those facts,” &c. I will venture to add that this important observation holds good with regard to *any* matter ; and that it is clear that *nothing* could have been permanently added, without full and proper sanction, to the authorised Christian documents, and to the commonly-received accounts current in the Church.

Dr. Tregelles (p. 258, quoted above, p. 23) says that “ the very difficulties which this section contains afford a strong presumption that it is an authentic history.”

If, then, this last section of St. Mark is “ authentic ”—if it was “ early and widely diffused and welcomed ”—if it “ could not

have been added at a post-apostolic period," I do not hesitate to assert that, in the peculiar circumstances of the early Christian Church, it could only have been added to the Second Gospel by *Apostolic* authority. And it is obvious that this Apostolic authority—in the case of the Second Gospel (written for, and circulating amongst, Gentile readers)—must have been derived from the Apostle of the Gentiles, St. Paul.

## III.

THERE IS A CLOSE CONNECTION BETWEEN THE LAST TWELVE VERSES OF THE SECOND GOSPEL AND THE WRITINGS OF THE AUTHOR OF THE THIRD GOSPEL AND THE ACTS.

(a.) *The phraseology of these verses has a marked resemblance to the phraseology of the Third Gospel and the Acts.*

Most of the words in these twelve verses are to be found in the Third Gospel or the Acts (many of them in both), including *δουσι* (for *δουιν*, dative of *δουο*, Luke xvi. 13; Acts xii. 6), *βλαπτειν* (peculiar to Luke (ch. iv. 35) amongst the writers of the New Testament), and *σαββατον* (in the sense of "a week," Luke xviii. 12). *Ἄπιστειν*, *ἀναλαμβάνειν*, *παρακολουθειν*, the *simple το εὐαγγελιον* (Mark also) are *peculiar* to these verses, Luke, and Paul. Reference may be made to Schmoller's "Concordance to the Greek Testament."

The following phrases in these verses are used by the writer of the Third Gospel—some nowhere else—others only by St. Paul :—

μετα ταυτα, Luke xvii. 8.

οί πιστευσαντες, Acts iv. 32.

ἐκβαλλειν δαιμονια, Luke xiii. 32.

ἀναλημφθηναι εἰς τον οὐρανον, Acts i. 11.

ἐν τῷ ὀνόματι (of Christ), Luke x. 17.

μετ' αὐτου γενεσθαι, Acts xx. 18.

ἐπιτιθεναι χειρας ἐπι, Acts viii. 17.

οί ἐνδεκα, Luke xxiv. 9 (of the Apostles).

ὁ μεν οὖν, Acts xii. 5.

οί λοιποι (of those who were with the eleven Apostles).

πειθειν και κλαιειν (Hebraism), Luke vi. 25.

{ καθημαι ἐκ δεξιων, Luke xxii. 69.

{ καθιζειν, Luke iv. 20.

ὁ Κυριος (of Christ, *later* than the ὁ Ἰησους, "the Christ known after the flesh" (2 Cor. v. 16) of Matthew and Mark), Luke xvii. 5.

πορευθεντες—ἀπαγγελλειν, Luke vii. 22.

λαλειν γλωσσαις, Acts xix. 6.

πιστευσαι—σωθηναι, Luke viii. 12.

κᾶκεινος, Luke xi. 7.



ἐκεῖνος, used absolutely ("The use of ἐκεῖνος in vers. 10, 11, and 13 (twice), in a manner synonymous with ὁ δε, is peculiar" (*Davidson*), quoted by Burgon, p. 166), Acts xxi. 6.

μετα το σιγησαι (λαλησαι), Acts xv. 13.

I cannot help thinking that the pen that wrote, in Acts xv. 13, μετα το σιγησαι, may well have written, in Mark xvi. 19, μετα το λαλησαι.

That the pen that wrote, in Acts xii. 5, ὁ μεν οὖν Πετρος, may well have written, in Mark xvi. 19, ὁ μεν οὖν Κυριος.

That the pen that wrote, in Luke x. 17, τα δαιμονια ὑποτασσεται ἡμιν ἐν τῷ ὀνοματι σου (of Christ), may well have written, in Mark xvi. 17, ἐν τῷ ὀνοματι μου (of Christ) δαιμονια ἐκβαλουσι.

That the pen that wrote, in Luke xvii. 14, πορευθεντες ἐπιδειξατε, may well have written, in Mark xvi. 15, πορευθεντες κηρυξατε.

That the pen that wrote, in Luke i. 2, οἱ ἀπ' ἀρχης γενομενοι (*cf.* Acts xxvi. 4), may well have written, in Mark xvi. 10, οἱ μετ' αὐτου γενομενοι.

And that the pen that wrote, in Luke xxiv. 9, of the holy women at the Sepulchre, ὑποστρεψασαι . . . ἀπηγγειλαν . . . τοις λοιποῖς, may well have been the same pen that wrote of them, in Mark xvi. 13, ἐξελθουσαι ἀπηγγειλαν τοῖς λοιποῖς.

(b.) *The Author of the Third Gospel and the Acts was familiar with the subject-matter of these verses.*

*St. Mark xvi.*

1. Mary Magdalene, out of whom He had cast seven devils (ver. 9).

*St. Luke (or the Acts).*

Mary, called Magdalene, out of whom went seven devils (Luke viii. 2).

(This statement is not to be found elsewhere.)

2. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not (vers. 10, 11).

The eleven (ver. 14).

And they told all these things unto the eleven and to all the rest. It was Mary Magdalene . . . and other women . . . who told these things unto the Apostles.

And their words seemed to them as idle tales, and they believed them not (Luke xxiv. 9-11).

3. After that He appeared in another form, unto two of them, as they walked, and went into the country. And

It is St. Luke *alone* of all the Evangelists who records the appearance of Christ to the two disciples as "they went

*St. Mark xvi.*

they went and told it unto the residue : neither believed they them (vers. 12, 13).

Bengel thought that they first believed and then doubted ; other commentators have supposed that they first doubted and then believed ; others again have explained the variation by supposing that some believed and some doubted. (Compare Matt. xxviii. 17, " But some doubted ;" and John xx. 24, 25, " Thomas said, ' I will not believe.' ") Alford says that the statement here is not consistent with Luke xxiv. 33, 34. Dean Burgon maintains, however (see the note p. 71), that " there is really no inconsistency whatever between anything which St. Mark here says and what the other Evangelists deliver. . . . If sufficient critical skill were brought to bear on the highly-elliptical portion of narrative contained in these twelve verses . . . any apparent inconsistency . . . would be found to be imaginary."

*St. Luke (or the Acts).*

that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs" (Luke xxiv. 13).

*St. Mark xvi.*

4. Afterwards He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen (ver. 14). (See the note p. 71, and compare, as indicating the mental attitude of the Apostles, the words in Luke xxiv. 11: "And their words seemed to them as idle tales, and they believed them not.") Compare also Luke xxiv. 37, 38, 41, wherein the writer of the Third Gospel implies that all incredulity was not at an end: "But they were terrified . . . and supposed that they had seen a spirit. . . . Why are ye troubled? . . . And while they yet believed not for joy, and wondered." . . . And ver. 45, "Then opened He their understandings, that they might understand the Scriptures."

5. And He said unto them (the eleven), Go ye into all the world, and preach the gospel to every creature (ver. 15).

*St. Luke (or the Acts).*

They found the eleven gathered together. . . . And they told what things were done in the way. . . . And as they thus spake, Jesus Himself stood in the midst of them. . . . But they were terrified and affrighted. . . . And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? . . . And He took it, and did eat before them (Luke xxiv. 33-43).

And He said unto them (the eleven and them that were with them, ver. 33), . . . Thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of

*St. Mark xvi.*

*St. Luke (or the Acts).*

sins should be preached in His name among all nations. . . . And ye are witnesses of these things (Luke xxiv. 46-48). Ye shall be witnesses unto me . . . unto the uttermost part of the earth (Acts i. 8).

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins (Acts ii. 38).

Believe on the Lord Jesus Christ, and thou shalt be saved. And he . . . . was baptized . . . . straightway (Acts xvi. 31, 33).

Lest they should believe and be saved (Luke viii. 12).

(*Not in the parallel passage of Matthew or Mark.*)

And by the hands of the Apostles were many signs and wonders wrought among the people (Acts v. 12).

In the name of Jesus Christ of Nazareth rise up and walk. . . . His Name, through faith in His Name, hath made this man strong (Acts iii. 6, 16).

Paul, being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour (Acts xvi. 18; *cf.* ch. v. 16; viii. 6, 7).

6. He that believeth, and is baptized, shall be saved (ver. 16).

7. And these signs shall follow them that believe (ver. 17).

8. In My Name shall they cast out devils (ver. 17).

*St. Mark xvi.*

9. They shall speak with new tongues (ver. 17).

10. They shall take up serpents (ver. 18).

11. And if they drink any deadly thing, it shall not hurt them (ver. 18).

*St. Luke (or the Acts).*

Are not all these that speak Galilæans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God (Acts ii. 6-11).

Behold, I give you power to tread on serpents (Luke x. 19).  
(Recorded by St. Luke *alone*.)

There came a viper out of the heat, and fastened on Paul's hand. . . . And he shook off the beast into the fire, and felt no harm (Acts xxviii. 3-5).

Behold, I give unto you power (*ἐξουσία*) . . . over all the power (*δυναμῆς*) of the enemy; and nothing shall by any means hurt you (Luke x. 19).

The following noteworthy statement is made by Eusebius in his "Ecclesiastical History," p. 151 (English translation, Bagster's edition):—

"We must now show how Papias, coming to them, received a wonderful account from the daughters of Philip. . . . Another wonderful event happened respecting Justus, surnamed

Barsabas, who, though *he drank a deadly poison, experienced nothing injurious, through the grace of the Lord.*"

Eusebius adds that this was the Justus mentioned in Acts i. 23; that Papias, who was St. John's hearer, and the associate of Polycarp, had this statement from the daughters of Philip the Evangelist, who was one of the seven, and whose tomb was, in later times, pointed out at Hierapolis in Asia (p. 142); and he further states that Luke alludes to these daughters of Philip in the Acts when he says, "We came to Cæsarea, and having entered the house of Philip the Evangelist, one of the seven, we abode with him. Now he had four daughters that prophesied" (Acts xxi. 8, 9).

Whatever account, then, these daughters of Philip the Evangelist may have communicated, in after years, to Papias at Hierapolis, they might easily and naturally have told to the writer of the Acts during the "many days" which he spent under their father's roof at Cæsarea (Acts xxi. 10).

It may here be observed that, obviously from the nature of the case, these verses added to St. Mark cannot be—and they do not claim to be—a *verbatim* account. They are clearly no more than a terse graphic summary, a brief epitomised retrospect, from which the subjectivity of the writer, and his consciousness of the reader are by no means necessarily excluded.

*St. Mark xvi.*

12. They shall lay hands on the sick, and they shall recover (ver. 18).

13. So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God (ver. 19).

*St. Luke (or the Acts).*

The father of Publius lay sick of a fever . . . ; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. . . . Others also, who had diseases in the island, came and were healed (Acts xxviii. 8, 9).

And it came to pass, while He blessed them, He was parted from them, and carried up into heaven (Luke xxiv. 51). *Cf.* ch. xxiii. 69.

Bishop Wordsworth, on Luke xxiv. 50, observes that “in St. Luke’s Gospel the transition from the Resurrection to the Ascension—without any mention of the intervening *Forty Days*—is quite as rapid as in St. Mark.”



*St. Mark* xvi.

14. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following (ver. 20).

15. The Lord working with them, and confirming the Word with signs following (ver. 20).

*St. Luke (or the Acts).*

I see the heavens opened, and the Son of man standing at the right hand of God (Acts vii. 56; *cf.* ch. ii. 32, 33, R.V., margin; also ch. iii. 21).

Therefore they . . . went everywhere preaching the Word (Acts viii. 4).

And the Word of the Lord was published throughout all the region (Acts xiii. 49).

All they who dwelt in Asia heard the Word of the Lord Jesus (Acts xix. 10).

I showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God. . . . Having therefore obtained help of God, I continue unto this day witnessing . . . that . . . Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles (Acts xxvi. 20-23; *cf.* Rom. xv. 16-20).

Long time therefore abode they speaking boldly in the Lord, who gave testimony unto the Word of His grace, and granted signs and wonders to be done by their hands (Acts xiv. 3).

*St. Luke (or the Acts).*

And now, Lord, . . . grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus (Acts iv. 29, 30).

And now, behold the hand of the Lord is upon thee, and thou shalt be blind (Acts xiii. 11; cf. Acts v. 12; xvi. 18; xix. 11, 12).

It may be briefly added that—

(c.) *The Author of the Third Gospel and the Acts was a Jew familiar with the Septuagint Version of the Old Testament.*

To establish this point it is not necessary to do more than to refer to St. Luke and the Acts, *passim*, in Grinfield's "Novum Testamentum Græcum, Editio Hellenistica." I have collected many instances of the writer's Hebraistic phraseology, in "St. Paul the Author of the Acts," pp. 50-52, and 165-168.

It follows, as a corollary, that *any* words and

phrases from the LXX.—that is, *all* the words and phrases of these verses (with two exceptions)—might well have been known and used by the writer of the Third Gospel. Cf. § II. (a), p. 13.

(d.) *The Author of the Third Gospel and the Acts was a Christian—a Jewish Christian.*

This is, in fact, self-evident; see, especially, Acts vi. 7; xii. 24; xix. 17, 20.

(e.) *The Author of the Third Gospel and the Acts wrote for Gentile readers.*

This is clear from the general tone of the history (the two books forming one continuous history by the same author), and, especially, from such *explanatory* passages as, “The mount called the Mount of Olives” (Luke xix. 29); “a city of the *Jews*” (Luke xxiii. 51); from Acts xv. ; and from the way in which “*the Jews*” are referred to throughout as being generally *hostile* to the preaching of the Gospel, e.g., Acts xiii. 42–48.

“St. Luke wrote especially for the Gentiles” (Townson, “On the Gospels,” i. 207).

(f.) *The Author of the Third Gospel and the Acts wrote especially for Gentile Christians at ROME.*

According to Zeller, “Rome is the probable birthplace of the Acts” (“The Acts of the Apostles,” E. Tr. ii. p. 280).

“Luke thought it necessary to add an explanation whenever he had occasion to refer to places in Palestine (Luke xxiii. 51), or Crete, and even to the larger towns in Macedonia (Acts xvi. 12); whereas he assumes that in Sicily and Italy (particularly Lower and Middle Italy as far north as ROME) even the smaller places will be well known,” e.g., the *Three Taverns* (Acts xxviii. 15). (Ebrard, “Gospel History,” E. Tr. p. 552).

(g.) *The Author of the Third Gospel and the Acts was possessed of literary ability.*

Jerome, quoted by the late Bishop Wordsworth, observes, that the author of the Third

Gospel was "inter omnes Evangelistas Græci sermonis eruditissimus" ("Greek Test.," i. Int. to St. Luke).

"St. Luke is a consummate painter in language" (*Ibid.*) See also "St. Paul the Author of the Acts," Note C. ii. p. 96.

(h.) *The Author of the Third Gospel and the Acts wrote many years after the first preaching of the Gospel.*

This is evident from the fact that he records the arrival of St. Paul in Rome, an event which did not take place till the year 61 A.D. (Wieseler)—that is, not until about thirty years after the Crucifixion.

(i.) *The Author of the Third Gospel and the Acts wrote in the Apostolic Age.*

The writer appears to have been a contemporary and companion of St. Paul (see the "we"-passages in the Acts), and the commonly-received tradition has assigned the work to Luke, "the beloved physician," who

was with St. Paul in his imprisonment at Rome (Col. iv. 14). Moreover, the writer's use of ὁ Σεβαστος, which is equivalent to "the reigning Emperor," as applied to Nero (who died A.D. 68), and the fact that such a comprehensive and minutely-detailed history (which is so full of St. Paul's life and labours) makes not the slightest allusion to the death of the Apostle, while the picture of the Church in the Acts exactly corresponds to the state of the Church depicted in St. Paul's Epistles, are proofs that the work belongs to the Apostolic age (cf. "St. Paul the Author of the Acts," pp. 60-62). See also the next section (j).

(j.) *The Author of the Third Gospel and the Acts was possessed of Apostolic authority, or at least he obtained Apostolic sanction.*

"Thus it was not St. Luke's name which procured for this Gospel its currency in the Church, but the authority of the Apostle Paul. . . . Under these circumstances, it is not astonishing that, in the Primitive Church, there was no opposition either to Luke's Gospel or his

Acts of the Apostles" ("Olshausen on the Gospels," i. p. xli. ; *cf.* Row, "Bampton Lectures," 3rd edit., pp. 284-287).

I venture to affirm that a weight of evidence has now been adduced sufficient to establish an unmistakable connection between this last section of the Second Gospel and the Third Gospel (together with the Acts), and between the authors.

## IV.

THERE IS A VERY CLOSE AND INTIMATE CONNECTION BETWEEN THE AUTHOR OF THE THIRD GOSPEL (AND THE ACTS) AND ST. PAUL.

THIS statement is so generally acknowledged to be correct (not, however, by Baur and Strauss), that it is needless to enlarge upon it.

Irenæus (A.D. 170) says that "Luke, the follower of Paul, set down in a book the Gospel which he (Paul) used to preach" (Westcott, "Introduction to the Gospels, 4th edit., p. 184).

Tertullian (A.D. 200) says that "the summary of Luke was generally assigned to Paul" (*Ibid.*)

"Origen (A.D. 220) calls St. Luke's Gospel 'the Gospel quoted by Paul,' alluding to Romans ii. 16; and Eusebius (A.D. 300) refers



Paul's words, ' according to my Gospel ' (2 Tim. ii. 8), to that of Luke, in which Jerome (A.D. 390) concurs " (" Dict. of the Bible," art. Gospel of Luke).

" St. Chrysostom (A.D. 397) finds in St. Luke's Gospel the style of St. Paul " (Townson, " On the Gospels," vol. i. p. 35).

The writer of the Synopsis bearing the name of Athanasius says that " the Gospel of Luke was dictated by the Apostle Paul, and written and published by the blessed Apostle and physician Luke " (*Ibid.*)

That most able, acute, learned, and luminous commentator, Bengel (A.D. 1742), observes that " the Acts were undoubtedly published by Paul's desire " (" Gnomon," Acts xxviii. 30).

And as to the similarity of style he says, " Luke's lively pen, which is admirably adapted to the very joyous narrative of the Acts, seems to have caught something from his many years' intimacy with Paul " (" Gnomon," Luke i. 1).

Wetstein (A.D. 1750), on Luke i. 3, states that " some persons consider it proved that

the Gospel of Luke, as it is called, is rather to be referred to St. Paul as the author."

Dr. Townson (A.D. 1777) says, "Critics remark that there is often a great affinity in their phrases" (*i.e.*, the phrases of Luke and Paul). ("On the Gospels," vol. i. p. 205).

Bishop Wordsworth says, "The statements of Christian antiquity concerning St. Luke's connection with St. Paul . . . are confirmed by the internal evidence presented by the Gospel of St. Luke" ("Greek Test., Int. to St. Luke's Gospel").

Dean Plumptre, in "Bishop Ellicott's Commentary," says, "There is so close an agreement between the vocabulary of St. Luke's Gospel and that of St. Paul, that it is scarcely possible to come to any other conclusion than that the one writer was intimately acquainted with the other" ("Introd. to the New Test.," p. 147).

I may perhaps be permitted to add, that in my work, "St. Paul the Author of the Acts," I have traced such an exact correspondence of expression and thought, of manner and matter,

of style and phraseology, between the so-called writings of St. Luke and the writings of St. Paul, that the only conclusion logically admissible seems to be that the Acts must have been written (or, at least, planned and superintended) by St. Paul himself.

In the words of the *Literary Churchman*, "Many striking analogies have been elicited between the language and sentiments in the two books, and in St. Paul's writings."

Other reviews have stated that "it has been shown how completely the Third Gospel and the Acts embody St. Paul's teaching." And that "what has been shown of the resemblance between the style of St. Paul's Epistles and these two historical works . . . is very convincing as to St. Paul having had a very great influence over the writer of these books and their composition." And also that "there is more to be said for the authorship of St. Paul than is commonly thought," and again, "The Pauline authorship has, to say the least, been made highly probable." And, lastly, Canon Hayman, in the *Churchman*, has acknowledged

that "it has been made impossible for any candid mind to doubt that the Third Gospel and the Acts are documents of the Pauline age, and penetrated at first hand with the Pauline spirit."

Hence, if the author of the Third Gospel and the Acts had anything to do with these additional verses of the Second Gospel—and we have seen what weighty reasons there are for such an assertion—there are equally good reasons for asserting St. Paul's connection with them. Let us now pass on to the more direct proof of this proposition.

## V.

ST. PAUL HIMSELF WAS THE AUTHOR OF THESE LAST TWELVE VERSES OF THE SECOND GOSPEL.

(a.) *The phraseology is Pauline.*

Most of the words used in these verses occur in St. Paul's Epistles, including—

ἀπιστεῖν (used twice, vers. 11, 16), Rom. iii. 3.

παρακολουθεῖν, 2 Tim. iii. 10.

ἀναλαμβάνειν, 1 Tim. iii. 16.

These three important verbs are *peculiar* to St. Luke, St. Paul, and these verses.

εὐαγγέλιον (used by St. Paul more than twenty times—εὐαγγελιστής (perhaps *coined* by St. Paul), occurs in no Greek writings

before St. Paul's Epistles, and the history of St. Paul in the Acts).

ὁ Κύριος, applied to Christ (used by St. Paul fifty times, also *frequently* in the Third Gospel and the Acts, but *never* by either Matthew or Mark in his own person).

μορφή (*peculiar* to St. Paul; *cf.* μορφωσις (Rom. ii. 20), μορφουσθαι (Gal. iv. 19), συμμορφος (Rom. viii. 29), συμμορφουσθαι (Phil. iii. 10), all *peculiar* to St. Paul), Phil. ii. 7.

It is true that St. Paul does not happen to use the word θανασιμος (Polybius), or the phrase καλως ἔχειν (Xenophon). He did not use them because he had no occasion to use them; for he could not have been unacquainted with either this word or this phrase, seeing that when the LXX. is insufficient, he borrows his vocabulary from Polybius and Xenophon; as, for instance, παραχειμαζειν (1 Cor. and Polybius), ἀναπεμπειν (Philemon and Xenophon).

As to phrases, we may remark, first of all, that any phrase occurring in the LXX. forms

part, *potentially*, of St. Paul's vocabulary, as his Epistles show him to have been perfectly familiar with its phraseology.

The following phrases in the last twelve verses of St. Mark are actually used by St. Paul in his Epistles; and we must not forget that almost any *doctrinal* phrase would be *due* to St. Paul. As Archdeacon Farrar remarks, St. Paul to a great extent *created* the theological phraseology of the Church.

οἱ μετ' ἔμου, Titus iii. 15.

καθίζειν ἐν δεξιά του Θεου, Eph. i. 20.

ἐπιτιθεναί χείρας, 1 Tim. v. 22.

λαλεῖν ἰδιωτικῶς (*peculiar* to Luke, Paul, and these verses), 1 Cor. xiv. 18.

πᾶσα ἡ κτίσις (*peculiar* to Luke, Paul, and these verses), Rom. viii. 22.

κηρυσσεῖν τὸ εὐαγγέλιον (*peculiar* to Luke, Paul, and these verses), 1 Thess. ii. 9.

ἐν τῷ ὀνόματι (of Christ), 1 Cor. v. 4.

μεν οὖν, 1 Cor. ix. 25.

οὐ μὴ, Gal. v. 16.

κάκεινοι, 1 Cor. x. 6.

πιστευσαι—σωθῆναι, Rom. x. 9.

ἐκείνοι (referring to the Apostles preaching the Gospel), 1 Cor. xv. 11.

ἀνελημφθη (ἐν δοξῇ), 1 Tim. iii. 16.

{	ὁ ἀπ' ἀρχῆς γενομενος,	{	Acts xxvi. 4, Paul's
	ὁ μετ' αὐτοῦ γενομενος,		speech; cf. Luke
	(Mark xvi. 10),		i. 2.
	μεθ' ὑμῶν γενεσθαι,		Acts xx. 18, Paul's speech;
			Mark xvi. 10; nowhere else in New Testament.

οἱ πιστευσαντες, 2 Th. i. 10.

{ ἐκείνοι μεν οὖν, 1 Cor. ix. 25.

( ὁ μεν οὖν, Mark xvi. 19.

There is also a (more or less) close resemblance between the following phrases taken from this section of St. Mark, and passages to be found in St. Paul's Epistles:—

{	μετα το δειπνησαι, . . . .	1 Cor. xi. 25.		
	μετα το λαλησαι, . . . .	Mark xvi. 19.		
{	το εὐαγγελιον κηρυσσειν	}	. . . .	Col. i. 23.
	—πασα ἡ κτισις,			
	το εὐαγγελιον—πας ὁ κοσμος,			Col. i. 5, 6.
	ἀπας, . . . .			Eph. vi. 13.
{	πορευθεντες εἰς τον κοσμον ἀπαντα,	}	. . . .	Mark xvi. 15.
	κηρυξατε το εὐαγγελιον παση τη			
	κτισει, . . . .			



{ γλωσσαι λαλειν, . . . . } αἱ γλωσσαι εἰς σημειον εἰσιν, οὐ τοῖς πιστευουσιν, ἀλλὰ τοῖς ἀπίστοις, . }	1 Cor. xiv. 18.
	1 Cor. xiv. 22.
{ σημεια δε τοῖς πιστευσασι ταυτα παρα- κολουθησει, . . . γλωσσαι λαλησουσι καιναις, . . . . }	Mark xvi. 17.
{ Θεου γαρ ἐσμεν συνεργοι, . } . . . συνεργουντες, } . . . του Κυριου συνεργουντος, . . . . }	1 Cor. iii. 9.
	2 Cor. xi. 1.
	Mark xvi. 20.
{ καθως το μαρτυριον του Χριστου, ἐβε- βαιωθη ἐν ὑμιν, . . . . }	1 Cor. i. 6.
	1 Cor. i. 7. 8.
{ ὁ Κυριος ἡμων Ἰησους Χριστος, ὃς και βεβαιωσει ὑμας ἐως τελους, . . . } κατειργασατο Χριστος δι' ἐμου (Paul), εἰς ὑπακοην ἐθνων . . . ἐν δυναμει σημειων, . . . . }	Rom. xv. 18, 19.
	Mark xvi. 20.
{ του Κυριου συνεργουντος, και τον λογον βεβαιουντος δια των ἐπακολουθουντων σημειων, . . . . }	

St. Paul's name has always been intimately associated with the Epistle to the Hebrews. It may be worth while to point out that there is a remarkable parallelism of thought (and indeed of expression) between the concluding verse of this final section of St. Mark (Mark xvi. 20) and one passage of the Epistle to the Hebrews (ch. ii. 2-4).

*St. Mark xvi.*

του Κυριου συνεργουτος, και τον λογον βεβαιουντος δια των επακολουθουντων σημειων (ver. 20; cf. Acts xiv. 3).

*The Epistle to the Hebrews.*

ὁ . . . λογος ἐγενετο βεβαιος . . . σωτηρια, ἥτις ἀρχην λαβουσα λαλεισθαι δια του Κυριου, ὑπο των ἀκουσαντων εἰς ἡμας ἐβεβαιωθη, συνεπιμαρτυρουντος του Θεου σημειοις (ch. ii. 2-4).

(b.) *The subject-matter of these verses must have been well known to St. Paul.*

The greater part of the Acts—sixteen chapters out of twenty-eight, and these the last sixteen—are devoted to the history of St. Paul's great life-work in preaching the Gospel to the Gentiles. Hence any of the preceding references which belong to these chapters connect themselves at once, more or less directly, with St. Paul himself.

Who could know so much about "going into all the world and preaching the Gospel to every creature" (Mark xvi. 15) as St. Paul, who, from Rome, the centre and capital of the world, writing to the Colossians, referred to "the Gospel, which is come unto you, as it is in all the world" (Col. i. 6), and to "the Gospel which was preached to every

creature under heaven, whereof I Paul am made a minister" (Col. i. 23)? Compare St. Paul's words to his own son in the faith, Timothy, *ἐκηρυχθη ἐν ἔθνεσιν* (1 Tim. iii. 16); and also Acts xxvi. 20; Rom. xv. 18, 19.

What is "he that believeth and is baptized shall be saved" (Mark xvi. 16), but the terse expression of St. Paul's *special* doctrine of Justification by Faith (Rom. v. 1)—Luther's test of a standing or falling Church? Compare St. Paul's words in 1 Cor. i. 21, "It pleased God by the foolishness of the preaching" (*το κηρυγμα*, St. Paul himself being the *κηρυξ*, 2 Tim. i. 11) "to save them that believe."

Does not the statement in Mark xvi. 16, "Saved—condemned," closely correspond to St. Paul's own words in 2 Cor. ii. 15, "They that are saved—they that perish"?

Who could know so much about speaking with tongues as St. Paul, who wrote to the Corinthian disciples that he was thankful to say that "he spoke with tongues more than they all" (1 Cor. xiv. 18)?

The historian of St. Paul's career in the

Acts more than once mentions his casting out devils (Acts xvi. 18; xix. 11, 12; Mark xvi. 17).

Who could write so naturally about taking up serpents without suffering injury (Mark xvi. 17) as St. Paul, who, after his shipwreck at Melita, when a viper fastened on his hand, "shook off the beast into the fire, and felt no harm" (Acts xxviii. 3-5)?

And St. Paul, during his stay of "many days" in the house of Philip the Evangelist at Cæsarea (Acts xxi. 8, 10), had, at least, the opportunity of hearing that account of Justus Barsabas and the cup of poison (Mark xvi. 17) afterwards related by Philip's daughters to Papias, as recorded by the Church historian Eusebius. (See above, p. 34.)

Who could be so conscious of the Lord working with him (Mark xvi. 20) as St. Paul, who once said, "I laboured more abundantly than they all," *i.e.*, than the Twelve Apostles (1 Cor. xv. 10); and of whom it was said that "the Lord gave testimony to the Word of His grace, and granted signs and wonders to be done by Paul's hands"

(Acts xiv. 3; xix. 11)? Compare St. Paul's words to Herod Agrippa: "Having therefore *obtained help of God*, I continue unto this day witnessing," &c. (Acts xxvi. 22); and to the Corinthians, "We are *fellow-workers* (*συνεργοί*) with God" (1 Cor. iii. 9). It may be added, the word *συνεργειν* is used in these verses of St. Mark, *thrice* by St. Paul, and besides only *once*; *συνεργος* is used *twelve* times by St. Paul, and besides only *once* in the New Testament.

In the words of the Dean of Chichester ("The Last Twelve Verses of St. Mark," p. 162), "'Had not St. Paul himself cast out devils?'—'spoken with tongues more than they all?'—and at Melita, not only 'shaken off the serpent into the fire and felt no harm,' but also 'laid hands on the sick' father of Publius, 'and he had recovered' " ?

(c.) *St. Paul fulfilled the other conditions of Authorship, for he was a Jewish Christian writing in the Apostolic Age to the Gentile Christians at Rome.*

(d.) *St. Paul, assuredly, had the literary ability.*

We may easily satisfy ourselves on this point by a comparatively slight examination of St. Paul's Epistles, with their varying phraseology, structure, substance, and style.

(e.) *St. Paul had the motive for writing.*

This Gospel of St. Mark, "compiled for *Gentile* Christians" (Alford), ended, for whatever reason, abruptly at the Resurrection, without giving the least account of the work of the Apostles in fulfilling their mission, and especially without giving any account of the great and successful work of Paul "the Apostle of the Gentiles" (Rom. xi. 13), in the triumphant preaching of the Gospel, in spite of bitter hostility and fierce opposition, far and wide among the heathen. How natural for St. Paul, "the Preacher, Apostle, and Teacher of the Gentiles," "the Prisoner of Jesus Christ for the Gentiles,"—how natural

for St. Paul, "to whose trust the Gospel had been committed," "to magnify his office," and to write such an account! (2 Tim. i. 11; Eph. iii. 1; 1 Tim. i. 11; Rom. xi. 13). How natural, then, for St. Paul to append to this *Gentile* Gospel this epitome of *doctrine* and summary of events, the events of his *own* life-work, bringing the history and development of the Church down to his own day! How natural, especially when we call to mind the persistent way in which the Judaisers denounced his *doctrinal* teaching, disputed his Apostolic authority, and disparaged his Evangelistic efforts! (Col. iv. 10, 11; Gal. v. 11; 1 Cor. ix. 1-3). (*Cf.* texts on title-page.)

(f.) *St. Paul certainly possessed the necessary materials.*

St. Paul had laboured more abundantly than all the other Apostles (1 Cor. xv. 10), and some of the subject-matter of these verses related to his own personal experiences. (Acts xxviii. 3-6, 8, 9). See p. 54.

(g.) *St. Paul had the opportunity of writing these concluding verses, and of adding them to the Second Gospel.*

The active mind of St. Paul could not be idle—even though his body was chained—during his two years' imprisonment at Rome. He had always regarded Rome as the great goal of his labours, and, so to speak, as the climax of his efforts. “Paulus Romæ apex Evangelii” (Bengel; *cf.* Renan, “Hibbert Lectures,” p. 60). Like John Bunyan in Bedford gaol, or Sir Walter Raleigh in the Tower, St. Paul turned his enforced inactivity to good account, and where he could not make his voice heard, he caused his practised and powerful pen to carry the message.

(h.) *St. Paul possessed the needful authority.*

Who could have had the requisite authority to write such an account for the Gentile Christians, if St. Paul, the Apostle of the Gentiles,



who had founded almost all the Gentile Churches (1 Cor. iv. 15), had not this authority? As I have elsewhere pointed out, there is a certain analogy between St. Paul and Ezra as regards their position and their influence, as well as their contribution to, and their supervision of, the Scriptures. So great was St. Paul's influence and authority (Gal. ii. 7-9), that nothing could have been added during his lifetime without his sanction to any authorised document circulating among the Gentiles. Those Gentile Christians at Rome who came forth to meet and to greet with so warm a welcome Paul the prisoner on his arrival at *Appii Forum* (Acts xxviii. 11, compared with Col. iv. 11), how ready would they be to warmly welcome, and to widely circulate, any historic document written by him for their benefit, relating to "that Gospel" which St. Paul had so long "preached among the Gentiles"! (Gal. ii. 2.)

Had he not "the mind of Christ" (1 Cor. ii. 16)? Was not "the Gospel committed to his trust" (1 Tim. i. 11)? Was he not, with

regard to the Gospel, "appointed the Herald, the Apostle, and the Teacher of the Gentiles" (2 Tim. i. 11)? Had not "the Lord given him authority for edification" (2 Cor. x. 8)?

See also "Olshausen on the Gospels," i. p. xli., quoted above, iii. (j), p. 42.

Is it not, then, as the Bishop of Durham, Dr. Lightfoot, says, "worthy of notice that the two Evangelists, St. Mark and St. Luke, are mentioned together?" (Col. iv. 10, 14). St. Mark and St. Luke are thus mentioned together by St. Paul as being associated with him, as being fellow-workers\* with him during his imprisonment at *Rome*. Could any fact be more highly suggestive? Moreover, St. Mark is named in the Acts, and St. Luke, besides using *two-thirds* of his words, constantly *agrees with* St. Mark (more or less closely) in those common sections in which St. Mark *differs from* St. Matthew. Take, for instance, the case of Jairus, mentioned by *name* (Luke viii. 41; Mark v. 22; Matt. ix. 18), and of the *one*

\* St. Paul calls St. Mark his *συνεργος* (= fellow-worker) *εις την βασιλειαν του Θεου* (Col. iv. 10, 11). Cf. p. 57.

demoniac of Gadara (Luke viii. 26 ; Mark v. 1 ; Matt. viii. 28). "There is not a single instance of a verbal agreement, in the common sections of the Synoptic Gospels, between St. Matthew and St. Luke *only*" (Westcott, "Int. to the Study of the Gospels," p. 194, note). This weighty fact certainly seems to indicate a close connection between the two Evangelists, St. Luke and St. Mark, the clue to which—bearing in mind that *both* Mark and Luke write for *Gentile* readers, while Matthew writes for *Jewish* readers—is their presence, *both together*, with *St. Paul at Rome*.

St. Paul, a prisoner at Rome, wrote to his dearly-beloved son Timothy, his own son in the faith, entreating him to come quickly to him, as "the time of his departure"—that is, the time of St. Paul's martyrdom—"was at hand, and only *Luke* was with him" (2 Tim. iv. 6, 11).

He begs Timothy, moreover, to "take *Mark* and to bring him" also, "for he would be profitable to St. Paul for service" (εἰς διακονίαν, ver. 11), adding that he was to bring, at the

same time, "the *books*, but especially the parchments" (ver. 13). In the second chapter of this same Epistle to Timothy, at the 8th verse, St. Paul refers to the substance of his preaching as "*my Gospel*." That St. Paul's Gospel was not in all respects necessarily identical with that taught by other teachers—not to mention false apostles (2 Cor. xi. 13)—is sufficiently evident from Gal. ii. 2 and 1 Tim. i. 3, 4; and that at this very time St. Paul was revolving in his mind a plan for preserving the Gospel in its purity, after his own day, appears from the 2nd verse of the second chapter of this Second Epistle to Timothy written from Rome.

When we remember (1) that St. Paul was at *Rome* with *Luke*; (2) that Timothy, his own son in the faith, received an urgent summons to attend him; (3) that *Mark's* personal services were expressly asked for; (4) that *books* and parchments (not too common in those days) denoting some literary undertaking were specially named; (5) that St. Paul had a presentiment that he had finished his course, and

that the day of his death was close at hand ; (6) that St. Paul's mind was exercised as to the best means of preserving, after his own impending death, the Gospel of Grace for the *Gentiles* free from corruption by the *Judaizing* party ; and when we further call to mind the fact (7) that St. Paul, although a prisoner, debarred from all missionary enterprise, had full liberty (and also undisturbed leisure) " to preach the kingdom of God, and to teach those things which concern the Lord Jesus Christ " (Acts xxviii. 31) ; when (8) we recall his own words, that " to him to live was Christ " (Phil. i. 21), and that " he, the prisoner of Jesus Christ for *the Gentiles* " (Eph. iii. 1), " was set for the defence of the Gospel " (Phil. i. 17) ;—when we consider all these converging lines of proof, and remember Bishop Butler's maxim, how can we avoid coming to the conclusion that, at this time, St. Paul carried out the idea he had in his mind by writing, with the help of Timothy, Luke, and Mark, the history of the Rise and Progress of the Kingdom of God, the full account of which (associated

with the name of St. Luke) is to be found in the Third Gospel and the Acts, and the brief summary, the compendious epitome of which (associated with the name of St. Mark) is to be found in these last twelve verses of the Second Gospel—both for the *Gentiles*?

Does not this sufficiently agree with the words of Dr. Hort (though I must not, in any way claim his authority)? “An intermediate view, which has found favour with some critics, is that vers. 9–20 are a supplement added by the Evangelist (St. Mark) at a later time to the work previously left for some reason unfinished. This . . . is not altogether inconsistent with the documentary evidence” (“Greek Test.,” vol. ii., Appendix, p. 50); only I venture to add that St. Mark did not write these verses *proprio motu*. Seeing that his influential kinsman, Barnabas, was dead (Col. iv. 10 and Acts xi. 24), St. Mark himself would scarcely have possessed sufficient weight and authority to ensure their reception by the Church. St. Mark did not write these verses *proprio motu*, but he wrote them at the re-

quest and under the supervision, if not at the actual dictation, of the Apostle Paul.

This result, obtained by an analytical, microscopic examination of the facts, does not seriously militate against the concluding words of Dean Burgon (p. 252) when he says, "I have proved that St. Mark must needs be thought to have written them."

To hear the conclusion of the whole matter. Dr. Hort says of this last section of the Second Gospel ("Greek Test.," vol. ii., Appendix, p. 51): "Its authorship and its precise date must remain unknown. . . . It manifestly cannot claim any Apostolic authority." I venture, with all due respect, but at the same time with all the confidence inspired by a careful examination of the facts, to challenge these dogmatic statements. I venture to say that these verses *can* claim Apostolic authority. I venture to say that the place is known, namely, Rome—that the time is approximately known, A.D. 62—and that the author is known, for he is none other than the great Apostle of the Gentiles, St. Paul.

## VI.

## RESULTS.

WHAT then are the results of these researches? They appear to be as follows, and they certainly seem to be not devoid of interest and importance :—

I. The Gospel according to St. Mark must have been in existence some considerable time before St. Paul's death in the year 64 A.D. (Renan, " Hibbert Lectures," p. 90).

II. The prophecy in St. Mark xiii. as to the destruction of Jerusalem (which event did not take place until the year 70 A.D.) must have been in existence (must have been both written and read) several years—probably *ten years* at least—before it was fulfilled.



III. St. Mark's Gospel being an abridged adaptation of St. Matthew's Gospel (with which it is constantly in the closest correspondence, though there is ample proof that it is the work of an independent authority and witness), the prophecy in St. Matthew xxiv. relative to the capture of Jerusalem must have been in existence still earlier—that is, this prophecy must have been in circulation *considerably more than ten years before* the event. In fact, there seems every reason to suppose that St. Matthew's Gospel was in use some years before A.D. 50, the date of the Conference at Jerusalem described in the 15th chapter of the Acts.

IV. The contents of St. Mark's Gospel must have received the general sanction and approval of St. Paul.

V. The Gospel according to St. Mark must have been in existence before the Gospel according to St. Luke was written. It follows, therefore, that the three Synoptic Gospels

stand in our New Testament in their right and proper order—the order of time—St. Matthew having been the earliest, and St. Luke the latest, to appear. They represent successive interpretations (so to speak) of the same series of events, fresh adaptations of the same narrative (with corrections and additions), put forth to meet the needs of the changed circumstances of the growing and developing Christian Church. (*Cf.* “Townson on the Gospels,” vol. i. p. 208.)

## NOTE

## ON THE ALLEGED DISCREPANCY.



THE late Dean Alford, on St. Mark xvi. 9-20, referred to the "inconsistency" of the narrative "with the accounts in the other Gospels," which had been pointed out in early times by some of the Fathers, including Gregory of Nyssa and Jerome. (*Cf.* p. 23.)

Dean Burgon, however ("The Last Twelve Verses of St. Mark," p. 189), says: "What would be gained by demonstrating (as I am, of course, prepared to do) that there is really *no inconsistency whatever* between anything which St. Mark here says and what the other Evangelists deliver? . . . . It is only one of many places where a *primâ facie* discrepancy, though it does not fail to strike, yet (happily) altogether fails to distress faithful readers.

. . . . If sufficient critical skill were brought to bear on the highly elliptical portion of narrative contained in these twelve verses, . . . . any apparent inconsistency . . . . would be found to be imaginary."

The following quotations may be added, as having a more or less direct bearing on the subject:—

Zeller ("The Acts of the Apostles Critically Investigated," vol. ii. p. 199): "Little as the Ascension, in our book (the Acts), can be reconciled with that in Luke's Gospel, *we must not infer* from this circumstance a *diversity of authorship*." Compare Alford, "Greek Testament," vol. i., on St. Luke xxiv. 50, and "Prolegomena," chap. iv. sect. 4, par. 2; and Bishop Wordsworth, "Greek Testament," on St. Luke xxiv. 50.

Zeller (vol. ii. p. 197): "It is true that, in the accounts (in the Acts) of St. Paul's conversion and the period immediately subsequent to that event, variations exist which we found of sufficient importance in estimating its historical value. Yet how little these varia-

tions justify us in attributing a different origin to the narratives concerned, is incontrovertibly proved by the circumstance, that between the three accounts of St. Paul's conversion, especially between those in the 9th and 22d chapters, there is an accordance, in a great measure *verbal*, which renders it *impossible to attribute them to different authors.*"

Subjoined are the observations of the late Dean Howson, in his "Bohlen Lectures," p. 94 ff., as to these varying accounts of St. Paul's conversion :—

"There are three accounts of St. Paul's conversion—one given directly by St. Luke in the 9th chapter, the others by St. Paul himself, as related in the 22d and 26th chapters, under apologetic conditions, but conditions extremely different from one another. . . . If they were true to the circumstances under which they are alleged to have been uttered, and true likewise to the character of the speaker as a man of good judgment and fine tact, they must exhibit corresponding variations."

“ Speaking to the angry mob in the Temple court, it was essential that St. Paul should be conciliatory, by presenting his subject as much as possible on the *Jewish* side. . . . This he does with remarkable skill. . . . He speaks in *Hebrew*.”

“ Our part as critics, in the scrutiny of this speech (Acts xxii.), is to observe how all the omissions, the additions, the variations of emphasis, on comparison with the direct narrative, fit the occasion, and also harmonise with what we know from other sources of St. Paul’s versatility, tact, and presence of mind.”

“ If next we turn to the speech before Festus and Agrippa, we find the story of his conversion told with what might be termed a strong *Gentile* colouring; and this was in harmony with the occasion, and quite according to the tone and habit of St. Paul’s mind and character.”

It may be added that there is an apparent discrepancy between Acts xv. and Galatians ii., and yet both chapters are more or less due to St. Paul. St. Paul himself states that he made

himself "all things to all men" (1 Cor. ix. 22); and, as I have pointed out in "St. Paul the Author of the Acts" (Second Part, p. 189, note), a striking illustration of this is afforded by "St. Paul calling out, 'I am a *Pharisee*, the son of a Pharisee,' before the Sanhedrin (some members of which he perceived to be Pharisees, Acts xxiii. 6). To the mob at Jerusalem he proclaims in the *Hebrew* tongue that he is a *Jew* (Acts xxii. 3). To the chief captain (who is a Roman) he states that *he* also is a *Roman* (Acts xxii. 25, 27)."

It is obvious that, in such a rapid retrospect, such a brief condensed summary, as these last twelve verses of St. Mark, the main object of the writer (who had not specially in view the Nineteenth Century with its searching negative criticism) would be, *not* so much to insist on *critical accuracy of detail*, as to give, at a glance, a comprehensive and impressive picture. It must not be forgotten that the same artist can paint two different pictures of the same scene, and that the same events present a different appearance when

viewed in a different light. A narrator may, in two accounts of the same events, emphasize or pass over different facts according to the *didactic purpose* of his narrative.

That there must be *some* didactic purpose in this terse and graphic, thorough and complete epitome is obvious. Let us examine a little more closely. In verse 15 we find a very emphatic declaration that the Gospel was graciously intended for all mankind, and was to be freely offered, without distinction, to Jew and Gentile alike throughout the whole world—a confirmation of St. Paul's statement that "the God of the Jews was the God of the Gentiles also" (Rom. iii. 29). Again, in verse 16 we find another emphatic assertion that salvation is not of *Works*, but of *Faith*, that there is no need for the believer "to be circumcised after the manner of Moses, and to keep the Law" (Acts xv. 1, 24)—a confirmation of St. Paul's statement that "a man is justified by Faith without the deeds of the Law . . . seeing that it is one God who shall justify the Circumcision by Faith, and the Uncircumcision



through Faith" (Rom. iii. 28, 30). "For there is no difference between the Jew and the Gentile" (Rom. x. 12).

Now, as I have observed before, St. Paul's form of the Gospel was not precisely the same as that preached by the other Apostles; St. Paul's Gospel (Rom. xvi. 25; Gal. ii. 2) differed from this, not as to *historical facts*, but with regard to *doctrine* and *practice*. Writing to the Ephesians (ch. iii. 3, 6), he says, "By revelation God made known unto me the mystery . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel."

These words are the keynote of the doctrinal Gospel preached by St. Paul. And here in these concluding verses of St. Mark, few and short as they are, we find the two marked features of St. Paul's *own* peculiar form of the *doctrinal* Gospel prominently displayed; namely, the doctrine of God's Free Grace, and the doctrine of man's Justification by Faith. St. Paul mentions these two great doctrines together in his Epistle to the Ephesians (ch. ii. 8), when

he says, "By Grace are ye saved through Faith, and that not of yourselves; it—*i.e.*, your salvation (Alford)—is the gift of God." We find precisely the same doctrinal teaching in the Third Gospel, which, as we have seen, reflects the mind of St. Paul as it is everywhere exhibited to us in his Epistles. Alford ("Greek Test.," vol. i. Proleg., p. 43) points out "Luke's carefulness (in the Third Gospel) to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike. We may observe, too, in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: *e.g.*, ch. xv. 11 ff.; xvii. 10; xviii. 14, in which latter place the use of *δεδικαιωμενος* is remarkable."

It is, moreover, an important fact, which must never be lost sight of, that St. Paul "suffered persecution," at the hands of the Judaisers, "for the Cross of Christ," because he would not "preach circumcision" (Gal. v. 11; vi. 12). These persecuting Judaisers proclaimed

his inferiority to the original Apostles (2 Cor. xi. 5), and indeed went so far as to deny that he was an Apostle at all (1 Cor. ix. 1-3), doubtless making the most and the worst of his past career as persecutor, to disparage his Apostolic claims (Acts ix. 26). It was, indeed, too true that St. Paul had once "persecuted the Church of God"—he himself, humbled by this recollection, was the first to confess that "he was not meet to be called an Apostle" (1 Cor. xv. 9)—but he had "obtained mercy" and had "received grace and apostleship," inasmuch as he had done this "ignorantly in *unbelief*" (Rom. i. 5 ; 1 Tim. i. 13).

Now, in these last verses of St. Mark, there certainly appears to be *special* emphasis laid on the *unbelief* of the eleven Apostles. Thus, in verse 11, the reader is told that "they *believed not*," and again, in verse 13, "*neither believed they them*," and, once more, in verse 14, the very next verse, "He upbraided them with their *unbelief* and hardness of heart, *because they believed not* them who had seen Him *after He was risen*." We must not

forget that in St. Paul's view no faith in Christ, which fell short of faith in the *Resurrection* of Christ, could possibly be of the slightest efficacy or value. Thus, he writes to the Romans, "If thou shalt confess with thy mouth the Lord Jesus, and shalt *believe* in thine heart *that God hath raised Him from the dead*, thou shalt be saved" (Rom. x. 9). Compare also the impressive statement of St. Paul to his Corinthian converts, "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins" (1 Cor. xv. 14, 17). The Resurrection of Christ was the foundation-stone of the Pauline Gospel—faith in the Resurrection of Christ its one essential article. We gather, therefore, from the above *emphatic* statement of their *unbelief*, that the chosen eleven Apostles, to whom the Gospel was first intrusted, were originally just as incredulous as St. Paul himself of the testimony of *others*; and that as St. Paul was in no respect "behind the very chiefest Apostles, in all the signs of apostleship" (2 Cor. xii. 11, 2),

so these very chiefest Apostles were not one whit better than St. Paul in this matter of want of faith.

Taking all these circumstances into consideration, it seems not impossible that the *didactic purpose*—and this may throw some light on the alleged discrepancy—of these last twelve verses of St. Mark may have been to impress on the Gentile reader that these chosen Apostles, “who had known Christ after the flesh” (2 Cor. v. 16), were, notwithstanding all their advantages, in no way superior to St. Paul himself, and that although they might claim, as the circumcised children of Abraham, all the privileges of the favoured Jews, yet at first they were just as destitute of that Faith in Christ, which St. Paul preached as the one thing needful, as the most untaught and out-cast Gentile could possibly be—so destitute of faith, indeed, as to have been “upbraided with their unbelief and hardness of heart, because they believed not.” Hence the lesson seems to be that the Apostles no less than St. Paul, the Jews no less than the Gentiles everywhere,

for there was "no difference" (Rom. x. 12), were all, by nature, unbelieving—they were all alike suffering from "hardness of heart"—all alike "concluded under unbelief" (Rom. xi. 32)—that all alike might be suitable subjects for the mercy of God. All alike were "concluded under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22). All alike needed to be justified by faith, and to receive salvation as the free gift of God—to accept by faith that free and universal Gospel of which St. Paul was the appointed preacher (2 Tim. i. 11).

Thus the didactic purpose of these verses may have been to vindicate St. Paul's Apostleship, and, by contrast with the dark background of original unbelief, to bring out all the more prominently, and to illuminate all the more brightly, those great cardinal doctrines of the Gospel of the grace of God (Acts xx. 24), everywhere preached by St. Paul the Apostle of the Gentiles.

It may be added that these narratives in St. Mark and St. Luke may have passed through

the hands of,—may have been copied, modified, touched and retouched by,—more than one amanuensis before assuming the final forms in which they now perplex critics. At all events, the difficulty, on account of the alleged discrepancy, in accepting the authorship (or, perhaps it should be, the editorship) of St. Paul (who was not an eye-witness), will not be appreciably greater than in accepting the authorship of St. Mark, which Dean Burgon (p. 254) claims to have so thoroughly demonstrated as to leave remaining “not a particle of doubt, not an atom of suspicion.” And the quotations given above prove incontestably that an *apparent discrepancy* between two documents *does not* by any means necessarily *involve a diversity of authorship*—especially when the author concerned is St. Paul.





By the Same Author.

---

ST. PAUL,

THE AUTHOR OF THE ACTS OF THE APOSTLES AND  
OF THE THIRD GOSPEL.

With a Note on the Medical Language.

Complete in two volumes, demy 8vo, 7s. 6d. each.

---

#### Opinions of the Press.

“The First Part was ably and logically written, and the end aimed at was far beyond mere Biblical criticism. . . . The chapter on the Medical Language in the Third Gospel and the Acts is very instructive and interesting, as also that on the style of their writer, and we feel that (in the Second Part) Mr. Evans most ably and learnedly maintains his own assertion.”—*Ecclesiastical Gazette*.

“We agree with Mr. Heber Evans where he criticises Dr. Hobart’s ‘Medical Language of St. Luke.’”—*Church of England Pulpit and Ecclesiastical Review*.

“The importance of this work to students of Scriptural history is inestimable, and it must be of exceeding interest to debaters of the question it involves. Mr. Evans adduces arguments in favour of his case which appear to be irresistible. . . . None will deny that his books are scholarly, and form a valuable contribution to the library of the Biblical student.”—*Western Daily Mercury*.

“We cannot speak too highly of the scholarly ability which Mr. Evans has brought to bear on the subject, and the industry with which he has elicited parallel expressions, and we can recommend the work as most interesting and in many ways instructive.”—*Literary Churchman*.

“Mr. Evans’s work is likely sooner or later to stir up some controversy. . . . He has at any rate directed attention to so many important topics and questions, and has thrown so much light upon these, that his two volumes ought to be read by all ministers and Bible students. But we think he has shown that the Pauline authorship is, to say the least, highly probable.”—*Leeds Mercury*.

“Mr. Evans has done valuable work. . . . He has made it impossible for any candid mind to doubt that the Third Gospel and the Acts are documents

of the Pauline age, and penetrated at first hand with the Pauline spirit. . . . Mr. Evans has most carefully compiled the internal evidence. . . . A great deal of patient and laborious work must have gone into this study of the subject."—Rev. Canon Hayman, D.D., in the *Churchman*.

"There is much that can be said in favour of Mr. Evans's thesis. . . . The style is clear and vigorous. . . . Apart from the interesting question that Mr. Evans raises, the inquiry is useful. It is valuable as an analysis of the style of St. Paul."—*Methodist Recorder*.

---

### Press Opinions of the First Volume.

"Mr. Evans's very careful and elaborate treatise . . . is well worthy of attention . . . Learned, logical, and well-written."—*British Quarterly Review*

"An able work, and one deserving of study."—*Scotsman*.

"A very valuable contribution to this department of Biblical criticism."—*Family Churchman*.

"Mr. Evans bases his proof on internal evidence of similarity of style and of opinion."—*Saturday Review*.

"He has, with much skill, elicited many striking analogies."—*Literary Churchman*.

"Mr. Evans has, we believe, drawn out this comparison more carefully and more completely than has been done before."—*Church Bells*.

"Will not be either uninteresting or unprofitable to the student of the origins of Christianity."—*Scottish Review*.

"Mr. Evans dwells much on what he calls the parallelisms of the Third Gospel and the Acts, and finds therein a proof of Pauline authorship."—*Dublin Review*.

"It is right to say that Mr. Evans's *motive* is entirely orthodox."—*Scottish Guardian*.

---

London : WYMAN & SONS, 75 Great Queen Street, W.C.





1

# BOOKS FOR DEVOTIONAL READING.

**The Sainly Calling.** *By the Rev. Canon BELL, D.D.,  
Rector of Cheltenham. Crown 8vo. 3s. 6d.*

*By the same Author.*

**Living Truths for Head and Heart.** *Crown  
8vo. 3s. 6d.*

**Hills that bring Peace.** *Crown 8vo. 5s.*

**Ethics of the Holy Ghost ;** *or, Bible Readings on the Fruit  
of the Spirit. By the Rev. PHILIP NORTON. With Preface  
by the Rev. CHARLES BULLOCK, B.D. 16mo. 1s. 6d.*

*By the same Author.*

**Emblems of the Holy Ghost ;** *or, The Teaching of  
Inspired Word-Parables concerning the Lord and Giver of  
Life. Third Thousand. 16mo. 1s. 6d.*

**His Personal Presence ;** *or, The Secret of a Bright and  
Fragrant Life. By the Rev. T. W. THOMAS, B.A., Second  
Edition. Crown 8vo. 1s. 6d.*

**Be Perfect !** *A Few Words to Christians on a Great Subject.  
(A small work on "Perfectionism.") By the Rev. GEORGE  
EVERARD, M.A. 32mo. 2d.*

**The Highway of Holiness :** *An Abridgment (in the  
Author's own words) of the Gospel Mystery of Sanctification.  
By the Rev. WALTER MARSHALL with an Introductory  
Note by A.M. Crown 8vo. 1s.*

**The Consecrated Life ;** *or, Thoughts on Practical Religion.*  
By the Rev. ERNEST BOYS, M.A. 16mo. 1s.

*By the same Author.*

**My Lord's Money ;** *or, The Consecration of Talents. A*  
*Sequel to "The Consecrated Life."* 16mo. 1s.

**Consecrated Recreation ;** *or, The Christian's Leisure*  
*Time.* 16mo. 1s.

**The Sure Foundation ;** *or, Thoughts on the Believer's*  
*Safety.* 16mo. 1s.

**Rest unto your Souls ;** *or, The Enjoyment of Peace.*  
16mo. 1s.

**Filled with the Spirit ;** *or, Scriptural Studies about the*  
*Holy Ghost.* 16mo. 1s.

**The Everlasting Righteousness ;** *or, How shall Man be*  
*just with God?* By HORATIUS BONAR, D.D. *Fourth*  
*Edition.* Crown 8vo. 3s. 6d.

*By the same Author.*

**Man :** *His Religion and his*  
*World.* 16mo. 1s. 6d.

**The Story of Grace.**  
16mo. 1s. 6d.

**The Rent Veil.** Crown  
8vo. 3s.

**The Christ of God.**  
Crown 8vo. 3s. 6d.

**The Eternal Day.** 16mo.  
1s. 6d.

**God's Way of Peace.**

*A Book for the Anxious.* 16mo.  
1s. 6d. *A Cheaper Edition,*  
*price 9d., or 6d. in paper cover.*  
*An Edition in large Type may*  
*also be had, crown 8vo. 2s.*

**God's Way of Holiness.**

16mo. 1s. 6d. *A Cheaper*  
*Edition, price 9d., or 6d. in*  
*paper cover. Large type Edition,*  
*crown 8vo. 2s.*

**The Settled Doctrine of our Church.** By M. E.  
SURTEES ALLNATT. Crown 8vo. 3s. 6d.

**Church Ordinances from the Layman's Standpoint.**

*By Major SETON CHURCHILL. Third Edition. Crown 8vo. 2s. 6d.*

*By the same Author.*

**Stepping-Stones to Higher Things. Fifth Edition.**

*Crown 8vo. 2s. 6d.*

**The Sacrament of the Lord's Supper Explained  
in Simple Language, with Meditations and Prayers.**

*By G. B., author of "Practical Commentaries on the Gospels," &c. Fcap. 8vo. 1s.*

**Life Lost or Saved. By SELINA DITCHER. Crown**

*8vo. 2s. 6d.*

**Gold and the Gospel ; or, The Scriptural Duty of Giving in**

*Proportion to Means and Income. Crown 8vo. 2s. 6d.*

**The Antidote to Fear ; with Illustrations from the Prophet**

*Isaiah. By NEWMAN HALL, LL.B. Crown 8vo. 2s. 6d. Cheap Edition. 1s.*

**The Redeeming Love of God. By the Rev. J. W.**

*PITCHFORD, M.A. 16mo. 1s.*

**A Gleam of Light. By A. M. H. Contents :—Light—**

*Forgiveness—Peace—Humility—Hope—Faith—Patience—Love—Affliction—Prayer—Praise—Spiritual Bondage—Jesus Christ—The Holy Ghost the Comforter. 16mo. 1s.*

**By what Authority ; or, Scripture on the Sacraments. By**

*the Rev. HENRY COLCLOUGH BURROUGHS, B.D. Crown 8vo. Cloth, 1s. 6d. paper cover, 1s.*

**Day by Day ;** *or, Counsels to Christians on the Details of Every-Day Life.* By the Rev. GEORGE EVERARD, M.A., Vicar of Christ Church, Dover. Crown 8vo. 3s. A cheaper Edition. 16mo. 1s. 6d.

*By the same Author.*

**Not Your Own ;** *or, Counsels to Young Christians.* 16mo. 1s.

**My Spectacles :** *and, What I saw with Them.* 16mo. 1s.

**Little Foxes :** *and How to Catch Them.* 16mo. 1s.

**His Steps traced from the Great Biography.**  
*Practical Readings on the Life of our Lord.* Crown 8vo. 1s. 6d.

**Follow the Leader.** 16mo. 1s. 6d.

**Safe and Happy.** *Words of Help and Encouragement to Young Women. With Prayers for Daily Use.* 16mo. 1s.

**Strong and Free.** *A Book for Young Men.* 16mo. 1s. 6d.  
*Limp.* 1s.

**Bright and Fair.** *A Book for Young Ladies.* 16mo. 1s.

**Up High :** *Friendly Words to those Within and to those Without the Fold of Christ.* 16mo. 1s. 6d.

**Every Eye.** Crown 8vo. 2s.

**Steps Across ;** *or, Guidance and Help to the Anxious and Doubtful.* Crown 8vo. 3s.

**Home Sundays ;** *or, Help and Consolation from the Sanctuary.* Crown 8vo. 3s.

**The Wrong Train ;** *or, Common Mistakes in Religion.* Crown 8vo. 1s. 6d.

**Our Wedding Day.** 32mo. 6d. Paper Cover. 2d.



**The Culture of Pleasure ;** *or, The Enjoyment of Life in its Social and Religious Aspects.* By the Author of "The Mirage of Life." Crown 8vo. 3s. 6d.

**About Ourselves.** By Mrs. HENRY WOOD, Author of "East Lynn," &c. Crown 8vo. 1s. 6d.

*By the same Author. Crown 8vo. 1s. 6d. each.*

Bessy Wells. | Our Children.

**Wounded in the House of His Friends.** By FLORENCE MORETON. Third Edition. 16mo. 1s.

**The Prince in the Midst.** By Miss NUGENT. 16mo. 1s.

**The Kingdom.** By Miss REDFORD. With Illustrations. Crown 8vo. 3s. 6d.

*By the same Author.*

Is all Well? 16mo. 1s.

**The Lord's Purse-Bearers.** By HESBA STRETTON. Seventh Thousand. Crown 8vo. 1s. 6d.

**The Heavenly Life.** *Being Select Writings of ADELAIDE LEAPER NEWTON.* Edited by the Rev. JOHN BAILLIE D.D. Crown 8vo. 5s.

*By the same Author.*

**The Eternal Purpose of God.** With Prefatory Notice by the Very Rev. HUGH M'NEILE, D.D., late Dean of Ripon. 16mo. 6d.

- Clefts of the Rock ; *or, The Believer's Grounds of Confidence in Christ.* By J. R. MACDUFF, D.D. Crown 8vo. 5s.  
*By the same Author.*
- In Christo ; *or, The Monogram of St. Paul.* Crown 8vo. 5s.
- Noontide at Sychar ; *or, The Story of Jacob's Well. A New Testament Chapter in Providence and Grace. With Frontispiece and Vignette.* Crown 8vo. 3s. 6d.
- Palms of Elim ; *or, Rest and Refreshment in the Valley.* Crown 8vo. 5s.
- The Grapes of Eshcol ; *or, Gleanings from the Land of Promise.* Crown 8vo. 3s. 6d.
- Eventide at Bethel ; *or, The Night Dream of the Desert. An Old Testament Chapter in Providence and Grace.* Crown 8vo. 3s. 6d.
- The Healing Waters of Israel ; *or, The Story of Naaman the Syrian. An Old Testament Chapter in Providence and Grace.* Crown 8vo. 4s. 6d.
- The Shepherd and His Flock ; *or, The Keeper of Israel and the Sheep of His Pasture.* Crown 8vo. 3s. 6d.
- Voices of the Good Shepherd and Shadows of the Great Rock. Square 16mo. 1s. 6d.
- Hosannas of the Children. Crown 8vo. 5s.
- Brighter than the Sun ; *or, Christ the Light of the World. A Life of our Lord for the Young. With Sixteen Illustrations.* Post 4to. 3s. 6d. Paper cover, 1s.
- Memories of Bethany. *With Frontispiece.* Cr. 8vo. 3s. 6d.
- Memories of Gennesaret. *With Frontispiece.* Post 8vo. 6s. 6d.
- Memories of Olivet. *With Frontispiece.* Cr. 8vo. 3s. 6d.
- Memories of Patmos ; *or, Some of the Great Words and Visions of the Apocalypse. With Frontispiece.* Cr. 8vo. 3s. 6d.

**The Message of Christianity ;** *or, A Word to the Busy.*  
By the Rev. WILLIAM LANDELS, D.D. Crown 8vo. 2s. 6d.

*By the same Author.*

**Every Day Religion.** Crown 8vo. 4s. 6d.

**The Path of Life ;** *or, The Nature, Origin, and Reception of Salvation.* Crown 8vo. 3s. 6d.

**True Manhood ;** *its Nature, Foundation, and Development.*  
*A Book for Young Men.* Crown 8vo. 3s. 6d.

**Woman's Sphere and Work :** *Considered in the Light of Scripture.* Crown 8vo. 3s. 6d.

**Stepping Heavenward.** By Mrs. PRENTISS. Crown 8vo. 2s. 6d.

**Work and Prayer.** *The Story of Nehemiah.* By the Rev. A. M. SYMINGTON, D.D. Crown 8vo. 2s. 6d.

*By the same Author.*

**The Elder and his friends.** Crown 8vo. 2s. 6d.

**The Three Marys.** By the Rev. A. MOODY STUART, D.D. Crown 8vo. 3s. 6d.

**Rights and Wrongs ;** *or, Begin at Home.* By Mrs. GORDON,  
*Author of "Work, Plenty to Do, and How to Do it."* Crown 8vo. 2s. 6d.

**Congratulations and Counsels.** *A Book for Birthdays.*  
By FELIX FRIENDLY. Square 16mo. Gilt edges. 1s. 6d.

**The Wedding Ring.** *A Marriage Register on the Plan of "The Birthday Text-Book." With Suitable Selections from our best Authors, and blank Spaces for Names, &c.* 16mo. 2s. 6d.

**Light Shining in the Darkness.** *By the Rev. F. WHITFIELD, M.A., Vicar of St. Mary's, Hastings.* 16mo. 1s. 6d.

*By the same Author.*

**Christ our Life.** *Crown 8vo.* 3s. 6d.

**From Cana to Bethany ;** *or, Gleanings from our Lord's Life on Earth.* 16mo. 1s. 6d.

**The Saviour Prophet.** *Lessons from the Life of Elisha.* *Crown 8vo.* 3s. 6d.

**Voices from the Valley Testifying of Jesus.** *Crown 8vo.* 3s. 6d.

**Holy Footprints.** 16mo. 1s. 6d.

**Truth in Christ.** *Crown 8vo.* 3s. 6d.

**Earthly Shadows of the Heavenly Kingdom.** *Small crown 8vo.* 3s. 6d.

**Christ in the Word.** *Crown 8vo.* 3s. 6d.

**The Saviour's Call.** 16mo. 1s. 6d.

**What the Spirit Saith.** 16mo. 1s. 6d.

**Is it Possible to Make the Best of Both Worlds ?** *A Book for Young Men.* *By the Rev. THOMAS BINNEY.* *Crown 8vo.* 2s. 6d.

*By the same Author.*

**From Seventeen to Thirty :** *The Town Life of a Youth from the Country: its Trials, Temptations, and Advantages. Lessons from the Life of Joseph.* *Crown 8vo.* 1s. 6d.

# PRIVATE DEVOTION AND MEDITATION.

**Abba, Father.** *Helps to Prayer and Meditation.* By the Rev. C. G. BASKERVILLE, M.A. Crown 8vo. 1s. 6d.

**Abide in Christ.** *Thoughts on the Blessed Life of Fellowship with the Son of God.* By the Rev. ANDREW MURRAY 43rd Thousand. Crown 8vo. 2s. 6d.

*By the same Author.*

**Like Christ.** *Thoughts on the Blessed Life of Conformity to the Son of God. A Sequel to "Abide in Christ."* 19th Thousand. Small crown 8vo. Cloth. 2s. 6d.

**With Christ in the School of Prayer.** *Thoughts on our Training for the Ministry of Intercession.* 13th Thousand. Small crown 8vo. 2s. 6d.

**Moments on the Mount:** *A Series of Devotional Meditations.* By the Rev. GEORGE MATHESON, D.D. Third Edition. Crown 8vo. 3s. 6d.

**Placida's Gossip;** *or, Earthly Thoughts on Heavenly Subjects, Suggested by the Collects appointed to be used on the Sundays and Holy Days throughout the Year.* First Series—From Advent to Septuagesima. 16mo. 1s.

**Nearer Heaven:** *A Help to the Deepening of the Spiritual Life.* By the Rev. JOHN BAIRD. Crown 8vo. 1s. 6d.

**Daily Evening Rest.** By AGNES GIBERNE. 16mo. 2s. 6d.

**Hour by Hour;** *or, The Believer's Daily Life.* Compiled by E. A. L. Square 16mo. Gilt edges. 2s. 6d.

"One of the best of the many 'Daily Helps.'"—CHRISTIAN.

**Royal Grace and Loyal Gifts.** *By* FRANCES RIDLEY HAVERGAL. *Being the following Seven Volumes in neat cloth case, price 10s.*

*My King ; or, Daily Thoughts for the King's Children.*

*Royal Commandments ; or, Morning Thoughts for the King's Servants.*

*Royal Bounty ; or, Evening Thoughts for the King's Guests.*

*The Royal Invitation ; Daily Thoughts on Coming to Christ.*

*Loyal Responses ; or, Daily Melodies for the King's Minstrels.*

*Kept for the Master's Use.*

*Starlight through the Shadows.*

*Each Volume may be had separately, price One Shilling.*

*By the same Author.*

**Morning Stars ;** *or, Names of Christ for His Little Ones.*  
32mo. 9d.

**Morning Bells ;** *or, Waking Thoughts for the Little Ones.*  
32mo. 9d. Paper Cover, 6d.

**Little Pillows ;** *Being Good Night Thoughts for the Little Ones.* 32mo. 9d. Paper Cover, 6d.

**Joy Leaves ;** *Being Thoughts for a Month from Miss HAVERGAL'S Poems. With elegant coloured borders.*  
16mo. Cloth, 1s. Roan, 2s.

**Evening Stars.** *By* Mrs. EVERED POOLE. 32mo. 9d.  
(*This volume is written on the plan intended to have been carried out by Miss F. R. Havergal, as described in the Preface to "Morning Stars."*)

Steps Through the Stream. *Morning Readings for a Month.* By Mrs. A. RUSSELL SIMPSON. Square 16mo. 1s.

*By the same Author.*

Beautiful upon the Mountains. *Evening Readings for a Month.* Square 16mo. 1s.

Wells of Water. *A Series of Chapters Descriptive and Practical on the Wells mentioned in Scripture.* Square 16mo. 1s.

Gates and Doors. Square 16mo. 1s.

The Well is Deep; *or, Scripture Illustrating Scripture. Arranged as Morning and Evening Bible Readings, for every Day in the Year.* 32mo. 2s. 6d.

Leaders. By E. C. DAUBENY. *Second Edition.* 64mo, gilt edges.

*"These Leaders may be of service, not only as portions for private reading, but as selected portions which have been found useful for Bible Readings, District Meetings, &c."*

Heavenly Thoughts for Morning Hours. *Selection in Prose and Verse, with Passages from Scripture. With a Short Introduction.* By the late Lady CATHERINE LONG. 16mo. 2s. 6d. cloth; 4s. 6d. silk.

*By the same Author.*

Heavenly Thoughts for Evening Hours. 16mo. 2s. 6d. cloth; 4s. 6d. silk.

Daily Steps Upward. *Scripture Texts for Every Day of the Year.* 16mo. 2s. 6d.

The Voice of Jesus Day by Day. *With Original Hymns.* By F. M. MACRAE. *And an Introduction by HUGH MACMILLAN, D.D.* Small Crown 8vo. 2s.

**Communion Memories.** *The Record of some Sacramental Sundays : With Meditations, Addresses, and Prayers suited for the Lord's Table. By the Rev. J. R. MACDUFF, D.D. With Frontispiece. Second Edition. Crown 8vo. 6s.*

*By the same Author.*

**Strength for the Day.** *A Daily Book in the Words of Scripture for Morning and Evening. With an Introduction. 16mo. 1s. 6d.*

**The Gates of Prayer.** *A Book of Private Devotion for Morning and Evening. 16mo. 1s. 6d.*

**The Morning and Night Watches.** *In one vol. 16mo and 32mo. 1s. 6d. Separately; 1s. each.*

**Evening Incense.** *Royal 32mo. 1s.*

**Altar Stones :** *Original Hymns for Plain Readers. 16mo. 8d. Paper Cover, 6d.*

**Altar Incense ;** *Comprising Morning Watches, Evening Incense, and Altar Stones. 16mo. 2s. 6d.*

**The Mind and Words of Jesus.** *In one vol. 16mo and royal 32mo. 1s. 6d. Separately; 1s. each.*

**The Faithful Promiser.** *32mo. 6d. Paper Cover, 4d.*

**The Thoughts of God.** *16mo. 1s. 6d. 32mo. 1s.*

**Gleams from the Sick Chamber.** *Arranged in Daily Readings for a Month. Small Crown 8vo. 2s.*

**Gleams for the Sick Chamber :** *Being Daily Texts for a Month. On a Roll. 2s.*

**Early Graves :** *A Book for the Bereaved. Crown 8vo. 5s.*

**Wells of Baca ;** *or, Solaces for the Christian Mourner. 16mo. 1s.*

**The First Bereavement.** *32mo. 6d.*

**The Bow in the Cloud ;** *or, Words of Comfort for Hours of Sorrow. 32mo. 1s.*



*By the Rev. Dr. MACDUFF—continued.*

**The Thoughts of God and the Words of Jesus.**

16mo. 1s. 6d.

**Willows by the Watercourses ; or, God's Promises to the young. A Text-Book for Children.** 64mo. 6d  
Paper Cover, 3d.

**The Ploughman's Text=Book.** 64mo. 6d. Paper  
Cover, 4d.

**The Soldier's Text=Book ; or, Confidence in Time of War.** 64mo. 6d. Paper Cover, 3d. Tuck, 1s. 6d.

**The Sailor's Text Book.** 64mo. 6d. Paper Cover  
3d. Tuck, 1s. 6d.

**Sunrise Gleams.** *A Series of Daily Readings for a Month.*  
*By Lady HOPE of Carriden.* 16mo. 1s.

*By the same Author.*

**Sunset Rays.** *A Companion Volume to "Sunrise Gleams."*  
16mo. 1s.

**The Brook Besor.** *Words for those who must tarry at Home*  
*By ANDREW A. BONAR, D.D.* 16mo. 9d. Paper cover, 6d.

**"God with us" ; or, The Believer's Portion.** *By ANNA SHIPTON.* Crown 8vo. 3s. 6d.

*By the same Author.*

**The Upper Springs and the Nether Springs ;**  
*or, Life Hid with Christ in God.* Crown 8vo. 2s. 6d.

**The Believer's Portion.** 32mo. 2d.

**Spiritual Truth for the Spiritual Mind of Believers.**  
*By THOMAS MOOR.* Crown 8vo. 2s. 6d.

**Counsels and Thoughts for Believers.** *By THOMAS MOOR.* Crown 8vo. 2s. 6d.

**Counsel and Might: Prayers and Meditations.** *Adapted from Sermons by the Very Rev. C. J. VAUGHAN, D.D., Dean of Llandaff, and Master of the Temple. Compiled by R. N. C. Square* 16mo. 1s.

**Your Sundays.** *Being Fifty-two Short Readings, especially Intended for Schoolboys.* By the Rev. GEORGE EVERARD. Crown 8vo. 2s. 6d.

*By the same Author.*

**Home Sundays ;** or, *Help and Consolation from the Sanctuary.* Small crown 8vo. 3s.

**In Secret.** *A Manual of Private Prayer.* 16mo. 1s.

**Beneath the Cross.** *Counsels, Meditations, and Prayers for Communicants.* 16mo. 1s.

**Communicant's Spiritual Companion ;** *with Meditations and Helps for Prayer Suitable for the Subject.* By the Rev. T. HAWEIS, LL.D. *With an Essay by the Ven. B. PHILPOT, late Archdeacon of the Isle of Man.* 32mo. 1s.

**Scattered Seed.** *A Religious Thought Book.* By the Rev. JAMES RUSSELL, M.A. 16mo. 1s. 6d.

*"There are 365 Thoughts, being one for Every Day in the Year ; therefore, although they are not arranged to suit the several months, the book may be used as a daily Companion."*—PREFACE.

**Seeds of Thought.** By Rev. W. TAIT, D.D. *New Edition.* *With Preface by E. M. GOULBURN, D.D., Dean of Norwich.* Crown 8vo. 3s. 6d.

*"Dr. Tait gives in this work a meditation, (such as even an intelligent mind, imbued with Holy Scripture, might find it difficult to frame for itself), for each week. The work contains seeds of truth ; and seeds must lie a long while in the soil before they germinate. It is hoped that each of these seeds, by lying in the mind for seven days, may stir some effort of thought in a new and profitable direction."*—From Preface by DEAN GOULBURN.

**The Christian's Jewels.** *Readings from the Fathers on Faith, Hope, and Charity.* By the Rev. J. LEARY, D.C.L. 16mo. 1s. 6d.

**Heavenly Relationships.** By MARY E. BECK. 16mo. 1s. 6d.  
*Contents :—God, Our Father—The Maternal Aspect of God's Love—Christ as Our Brother—Christ as Our Friend—Christ the Bridegroom of the Church—Christ as Our King—Christ as Our Shepherd—The Holy Ghost Our Comforter.*

**Messages of Grace.** *Being Tracts in Large Type for the Sick and Aged.* By the Rev. H. BONAR, D.D. Post 8vo. Two vols. Cloth limp, 2s. 6d.

*By the same Author.*

**The Night of Weeping ;** *or, Words for the Suffering Family of God.* 16mo. 1s. 6d. *Also a Large Type Edition.* Crown 8vo. 2s.

**The Morning of Joy.** *A Sequel to "The Night of Weeping."* 16mo. 1s. 6d.

**Sick Room Meditations ;** *or, Alone with God.* By the Rev. J. CROSS, D.D., LL.D., *Author of "Evangel," &c.* 5s.

**The Widow's Portion ;** *or, Daily Bread for the Bereaved.* Royal 8vo. 2s. 6d.

**Words of Comfort for Bereaved Parents.** *Edited by WILLIAM LOGAN. With Sketch of His Life.* By the Rev. JOHN KER, D.D. 25th Thousand. Crown 8vo. 3s. 6d.

"A richer treasury of consolation in human words could hardly be compiled."—NORTH AMERICAN REVIEW.

"A most beautiful and blessed book. The volume has no rival, and is one which no Christian should lack."—LONDON QUARTERLY REVIEW.

**Man's Departure and the Invisible World :** *A Collection of Opinions and Facts.* By G. H. H. OLIPHANT-FERGUSON. Second Edition. Crown 8vo. 2s. 6d.

"A compilation made from wide reading with sound judgment on a subject upon which the greatest writers have said their greatest things."—TRUTH.

"A valuable book. The writer's appeal to his readers at the end is very simple, earnest, and impressive."—RECORD.

---

---

## "The Word" Series.

By *SUSAN and ANNA WARNER*, Authors of "*The Wide, Wide World*," "*Queechy*," &c. *With Illustrations, Plain and Coloured. Small crown 8vo. 2s. 6d. each.*

*The aim of this series is so to set forth the Bible incidents and course of history, with its train of actors, as to see them in the circumstances and colouring, the light and shade of their actual existence. The Authors accordingly have taken whatever research and travel, with recent science and discovery, have made sure to fill up what is sketchy and clear up what is obscure; thus entering, as far as may be, into the simple truth of the things, the times and the actors.*

- I. *Walks from Eden: The Scripture Story from the Creation to the Death of Abraham.*
- II. *The House of Israel: The Scripture Story from the Birth of Isaac to the Death of Jacob.*
- III. *The Kingdom of Judah: From the Death of Solomon to the Captivity.*
- IV. *The Broken Walls of Jerusalem. Completing the House of Israel, and the Kingdom of Judah.*
- V. *The Star out of Jacob: The Scripture Story illustrating the Earlier Portion of the Gospel Narrative.*

*"These five books form a most comprehensive and attractive commentary on the Scriptures suited to the requirements of the young. More real knowledge in true child language, and within the understanding of children, it has never been our privilege to meet with before. We are disposed to envy those young friends who are fortunate enough to number them among their literary possessions, for although pre-eminently children's books, they are yet well able to impart instruction to children of a larger growth."*—ROCK.

*"There is a pleasant freshness and reality conveyed to the old, well-worn stories which will make children understand the details of Eastern life and the manners and customs of the old pastoral times. 'The Word' Series will be a charming gift to young people."*

—ATHENÆUM.







BS2585.4 .E92

St. Paul the author of the last twelve

Princeton Theological Seminary-Speer Library



1 1012 00056 7570