Notes of Lectures
on
the Life & the Teaching of Christ
delivered in the Medical dep.t of King's College
by
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during the winter session of
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G. E. Shuttleworth.

# The Life & the Teaching of Christ –

Lecture I. Oct. 11. 1861 –

(Reasons for the choice of subject. The life of Christ as the center of the world's history, the foundation of theology.)

The subject upon which I propose to lecture during the present session is, (as I have stated in the calendar), "the life & the teaching of our Lord Jesus Christ as taught in the Gospels."

I have been induced to select this subject by having had frequent occasion to observe the ignorance prevalent with regard to it even amongst educated people. I do not mean that such persons are generally unacquainted with the main events of our Lord's ministry as a whole, but I refer more especially to the ignorance so commonly evinced respecting the order in wh. those events occurred. Many of you (for we trust) will probably be surprised to hear that the whole of the facts recorded in the four

five chapters of St John's Gospel precede, in order of time, the preaching of John the Baptist & the commencement of our Lord's ministry. — Again much ignorance exists with regard to the application of our Lord's teaching to the special circumstances of the Jewish nation at the time, to the condition of the materials (so to say) ~~with wh~~ upon which it had to operate; with regard also to the state of the heathen world at that period, of the progress it had made in the direction of truth & of the extent of its falling away from it.

Christ's life was emphatically the great central point of the world's history. All things previous had been converging towards it; & it formed the starting point of a new life of the world, which is even now in action. This thought occurs naturally to us who, living in these latter ages, look back upon (as it were) a perspective view of the world's history: the plan of God's government

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drawn off before midnight. 10 P.M. Pulse 74 —

Nov 9. Slept well during night. P. 110. Bandages removed, & it was found that the half of the left [illegible] formed by 2/3rds of clamp had slipped & was retracted within the wound. In the aftn by means of the (right) ligature this was restored to its origl positn & retd by means of ligature attached to the clamp. A small quantity of reddish fluid was squeezed out of the abdomen. Fresh lint applied, & a many-tailed bandage was to make slight pressure on abdomen. The (Brandy) Sherry seemed to disagree with her stomach & was discontinued. Some slight sick & still unable to take brandy, but took her beef-tea pretty well. P. 120 at night. The water had to be drawn off at intervals of 8 hours. She began to menstruate to-day. Nov. 10. Did not sleep well last night, & early this morng was attacked with sickness, which obstinately persisted, causing her to bring up everything she swallowed. Ordered Ammon. Sesquicarb. gr. x
This was constantly vomd    Tinct. [illegible] Chlor. [illegible]
Brandy & soda water also rejected. Pulse 130. 120
Some dyspnoea owing to engorgement of lungs. Turpentine stupes applied. Opium & Creasote, Ice, & Champagne &c were all tried but with no effect. Purging began: & she vomited continually a black fluid mixed with

is perhaps more manifest to us than it was to the Christians of the first century.

That Christ's life was the central point of the world's history appears from the New Testament itself. St Paul speaks of it as "the fulness of time" (a) There had been preparations made for it by means of the patriarchs, the law, the prophets, the very history of the Old Testament. The whole history, indeed, of the people of Israel was but a preparation for that coming. Hence the words of St Paul, "The law was our schoolmaster to bring us unto Christ" (B) B. Gal iii 24
or, as a more accurate translation wd render it, "the slave who took us to school to" – the law made men feel the want of something better, & prophecy furnished hopes that something better sh^d be revealed. There had been preparations, too, as to times & dates: indeed everywhere may there be observed a singular convergence towards this point. Our Lord himself declared, "The

time (Gr. appointed seasons) is fulfilled; & the kingdom of God is at hand" (Y). Ages had passed, men been disappointed; ~~old~~ but now "old things had passed away & all things had become new."

Y. Mark I. 15

St. Paul doubtless perceived it to be the centre of the world's history, as we may gather from several passages. Thus in Heb. XII. 26. 27. we find:- "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more signifieth the removal of those things that are shaken, as of those things that are made, that those things which cannot be shaken may remain" in which quotation he evidently refers to the change of dispensation brought in by our Lord Jesus Christ. Two words we commonly use, the "Old" & the "New" Testaments involve a similar idea. The books of the Old Test. belong to the old covenant in which God had revealed himself as a King giving laws;

Helen Capele aet 17 - admitted Feb. 17/64. Housemaid
swelling outside knee. Poulticed; swelling di-
-minished by 20th. 22nd warm foment^ns applied -

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Olivia Chambers, aet 75, admitted Feb. 18/64 for deep
cellular abscess at back of knee (left) - W.S. made
a small incision over the biceps' tendon, & let out
abt. 2 ounces of creamy, sanguineous pus, wh. greatly
relieved her. The joint is unaffected. Poultice
applied -

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Wm Phillips, aged 67, admitted Feb. 16/64 with perineal
abscess. Was under Mr Wood's care 2 yrs ago, for large
abscess in abdomen, probably fm extravas^n of urine.
Healthy looking man, has been hard drinker. Perineum
perceived pain 3 weeks ago: there are no ext^l appearances
except swelling pain & redness over bulb of urethra.
He has had no blow. never had stricture or difficulty
in passing urine. He had ven. disease 20 yrs ago. There
is small abscess at left side of base of penis, wh. discharges
a little. — 11th incision made on right side of
bulb, letting out a quantity of purulent matter.
Poulticed. 16th looks well. Simple dressing for small
sore below navel resulting fm former incision -
24th Discharged relieved — Black K

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but in the new testament he reveals himself
as speaking to man through His Son. So in
a Heb VIII 13 the epistle to the Hebrews (a) St Paul writes: "In
that he saith a new covenant, he hath made
the first old. Now that wh. decayeth & waxeth
old is ready to vanish away." And not only in the
case of the Jews do we find indications of this
central point, but also with regard to the Gentiles
generally. The heathen, though left in
darkness, had not been placed out of the
ordinary plan of God's providence, & had
even arrived at the knowledge of some truths
which fore-shadowed the truths of the gospel.
B. Rom II.14 So St Paul says: (B) "When the Gentiles which
have not the law do by nature the things
contained in the law, these, having not the
law are a law unto themselves." And not
less plainly also did the case of those "who
retained not God in their knowledge" show
that things were coming to a crisis. Both
moral truth & the immorality of wickedness
had reached their height. Men had attained

Hecke

to as much moral speculative truth as was possible without Revelation. (a) The Jews despised all other nations; but St Paul in his sermon on Mars' Hill claims kindred with his Athenian hearers, & asserts that for them there had been a divine education. Their place in history was ordained for them, he says, "that they shd seek after the Lord, if haply they might feel after Him, & find Him. Though He be not far from every one of us." Therefore upon grounds of human history, & upon the authority of the New Testament with regard both to Jews & heathen, are we justified in asserting that the life of Christ is the centre of the world's history.

a Acts xvii. 22-31.

The life of Christ is moreover the grand work of all the story, properly so called. Men have fallen into error through losing sight of this fact, & allowing the acts & principles set forth in His life to be overshadowed (so to say) by giving too much

prominence to other portions of Scripture. With respect to these we must bear in mind Our Saviour's own declaration, "The disciple is not above his master &c" Through Christ alone have we true knowledge of the Father; he came to reveal his Father to us. "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath
2. John I. 18. declared him." (4) And we must not look at our Lord's teaching solely, but also at his life, acts & character; for in them we have fully revealed to us the attributes of the Deity. To this purpose are the
Heb. I. 13. words of St. Paul (5): "God who at sundry times & in divers manners spake in time past by the prophets unto the fathers, hath in these last days spoken unto us by his Son, ---- who being the brightness of his glory, & the express image of his person, & upholding all things by the word of his power, when he had himself purged our sins, sat

down on the right hand of the Majesty on high."

The life of Christ is the groundwork of all theology in another sense. Theology, if we take it in its etymological & correct meaning, signifies 'a word coming from God, revealing God'. True theology therefore must rest upon true thoughts respecting God: errors spring from our imperfect notions concerning him. The heathen world had been striving after the knowledge of God, but in their ignorance had invested their deities with human caprices & even human vices. The Jews, too, though they had the revelation, "Hear, O Israel, the Lord thy God is one God!" had fallen into a hard, exclusive, traditional way of thinking. They came to imagine God the God of the Jews & not of the Gentiles also; & to consider Him as a hard task-master, instead of a God of long-suffering mercy & of infinite goodness –

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The limb was placed on a McIntyre & water dressing applied - The abscess discharges freely -

Aug. 6 - Wound has gone on well healing up perfectly, Nothing Takes his food well

Wd splint removed today & interrupted splint applied - A good deal of swelling & puffiness about limb - The interrupted splint removed - Sandbags placed on each side - The small abscess formed below knee joint - Opened by W.S. Poultice applied - 17 Pad placed on lower part of thigh to keep end of femur straight. Water dressing.

Sep. 17. Suppuration at the limb. Genl. health good -

Oct. 22. A long piece of ~~[illegible]~~ gutta percha placed behind the limb, the whole length, the lower part being turned upwards to form a foot piece. Piece of card-board at side & front of leg, the leg was bandaged with flannel. A dextrine bandage then applied. Patient to get up & move about.

Dec 18 Discharged. Knee in much the same state. No appearance of the bones - He returns the long splint - Incision across knee part nearly healed -

Readmitted Jan: 18th.

Foolish speculations have led men to think of a mechanical, self-regulating order of the universe. Again through the imperfection of their ideas they have arrived at wrong notions of the meaning of the terms love, mercy &c. when used with reference to God, vainly supposing a difference in the nature of those attributes when belonging to God & when belonging to man. The life of our Lord Jesus Christ, however, dispels all difficulties: in Christ we see God. Christ as man presents to us a perfect image of God; therefore the qualities of love, mercy &c evinced in His life here below as man, transcending as they do all ordinary human excellencies, are a reflection of the divine attributes.

The life of our Saviour is moreover the foundation of all morality, practically. I mean it is true, had always been endowed with conscience, which burned within him as the lamp of the law, (for the moral law

had existed from the first, long before the its promulgation at Sinai in the form of the ten commandments) -; but never had there been presented a perfect human pattern of obedience to that law. Now was manifested a human life, more than human, indeed, but yet essentially human, in which God's commands were completely fulfilled; & in this sense the life of Christ was an example to man, not so much with regard to its outward circumstances, acts &c, but more especially with regard to the principles that regulated that life. If therefore the precept "Follow the footsteps of Christ", is not to be an idle figure of speech, a mere ornament of language, we must in reading the gospels enquire what are the principles that may be deduced from a careful study of our Saviour's life.

## Lecture II – Oct. 18. /01.

(The sources of the History. The Four Gospels. The Acts & the Epistles. Ecclesiastical Tradition. The Apocryphal Gosp.ls)

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From what sources do we derive our knowledge of the history of the life of Christ? In reply to this question I answer that the four gospels are the almost exclusive source. (Of the separate characteristics of these I shall speak in my next lecture.) Such being the case, the question naturally suggests itself, "How is it that so little else is known, & what was the origin of the traditions of the church, such as we have them?" St. John, the last of the evangelists, adds at the conclusion of his gospel the following testimony: – "And there are also many other things wh. Jesus did, the which, if they sh.d be written every one, I suppose that even the world itself c.d not contain the books that should be written." Some of the traditions have doubtless arisen from efforts to supply the void resulting from these acts being unrecorded.

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Disease of Knee

Michael Charles Keegan, 28, admitted Sept 11/63

Surveyor – 3½ yrs ago twisted right knee: had jungle fever in Ceylon: 1 yr ago joint began to swell & become painful: leeches were applied but it did not decrease. Has never had rheumatic fever.

– There is effusion into knee joint which is a good deal swollen, especially in the upper part. Muscles wasted (of thigh). Flexed motion causes him pain. Limb in the [illegible] & [illegible] [illegible] starts & stops.

The knee was slightly swollen when he was a boy

Rebecca Pot. Iod. gr iii
Tr. Cinchona ʒi
Aqua ℥i Ft. h. –

Oct 15. Ice has been applied to joint during the last fortnight. It has allayed the startings

Oct 30. Scott's dressing applied – Nov. 4. For last week, knee has increased in size – The joint greatly swollen, & throbbing pain constantly.

Nov. 14. When the splint was removed the ankle swelled considerably. This has been bandaged & Scott's dressing persevered in for knee.

Dec 5 Swelling both of knee & ankle have decreased

Discharged, relieved,

March 23. Abscess opened — Dr. MacKenzie

It is worthy of remark that although throughout the Epistles we find abundance of references to the acts & events of our Saviour's life, there exist hardly any to his direct teaching. From these & other facts we cannot but conclude that outside the narrow circle of those who had personally seen Christ, less knowledge existed at first among the converts at Rome & Athens with respect to our Lord's teaching, than that which is furnished to us in the complete New Testament. The state of knowledge at those churches was probably as follows. The original preachers of Christianity gave an account of Christ's acts on earth; & upon that evidence the first converts were led to believe that Jesus was the Son of God, & were baptised. Afterwards they were visited by disciples & apostles who had personally been with the Lord, & from them was derived a knowledge of His teaching. Several attempts were made to gather up the fragments which

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*Acts i. v. 21. 22.* –

*Ye Men of Israel, hearken unto these words – Jesus of Nazareth, a man approved of God among you, by miracles & wonders & signs which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel & foreknowledge of God, ye have taken, & by wicked hands have crucified & slain. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*

*Luke xxiv. 19.* – *Jesus of Nazareth, which was a prophet mighty in deed & word before God & all the people. How the chief priests & our rulers delivered him to be condemned to death, & have crucified him. But we trusted that it had been he which should redeem Israel. Yea, & besides all this, to-day is the third day since these things were done.*

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*Luke xxiv. 44.* –

*These words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, & in the prophets, & in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. & said unto them, Thus it behoved Christ to suffer, & to rise from the dead the third day.*

*Mark xiii. 31.* – *Heaven & earth shall pass away: but my words shall not pass away.*

*Luke xxiv. 27.* – *Beginning at Moses & all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

were thus dispersed; & it is a fact not without significance that such attempts generally - almost universally - aimed at a record of the Events of the Saviour's life, rather than of His teaching. Wordsworth was the latter. The primitive Christians wd seem to have considered that their faith rested rather upon the testimony of Christ's acts than upon a system of moral teaching. The Apostle Paul himself writing to the Corinthians says, "I determined not to know any thing among you save Jesus Christ & him crucified" (x)

x 1 Cor. ii. 2.

There is no doubt that the broad facts of the gospel history were speedily diffused throughout the Christian church, so, though the gospels themselves were destroyed, we shd nevertheless have a large collection of those facts distributed throughout the other writings of the New Testament. We may take a few examples.

In Heb: VII. 14 it is stated as a known fact that our Lord "sprang out of Judah"; again in Rom. I. 13. that he was of the seed of David. In his address to Cornelius S. Peter speaks of the facts of the gospel as being generally known (a): "That word, I say, ye know which was published throughout all Judea, & began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost & with power: who went about doing good, & healing all that were oppressed of the devil." Now in the above quotation we have evidence that the early church were acquainted with the history of the baptism, of the descent of the Spirit, & of our Lord's miracles as also with the date of the commencement of His ministry. Among other facts also referred to as known, we may mention: (i) the temptation in the wilderness (α); (ii) the scene in the garden of Gethsemane (β); iii

a Acts x. 37.
α Heb: II. 18
β. Heb: V. 7 -

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Jan. 2. A large piece of bone protruded thro' [illegible] wound from left thigh & was removed. Poultices applied over wound, [illegible] discharge freely –
9th A small piece of bone removed –
Jan 20. Copious discharge from sinuses.
30 – [illegible] of [illegible] joint – [illegible] wire suture – very little blood lost – little shock.
Feb. 1 – Comfortable. Wound looks very well. Cold water dressing used – he feels weak – brandy – not much pain –
10 – Has gone on extremely well – little discharge – wound healing (by first intention)
March. 5 Progress most satisfactory. [illegible] taken up wire suture & India rubber [illegible] put on –

Lithotomy in child – successful –
Ed. [illegible] 2½ yrs. [illegible] healthy boy – 3 months ago symptoms of stone appeared: since then he has had frequent micturition & incontinence of urine. Dec 23. [illegible] detected calculus. Jan 4. Op.ⁿ [illegible] lateral section [illegible] calculus of size of [illegible] was extracted – good deal of haemorrhage stopped by [illegible]. Jan 11 – Doing well.
Jan 18. Greater portion of urine flows [illegible] –

Christ trial & testimony before Pontius
a I. Tim. VI. 13. Pilate (α); (VII) angels appearing at His
b I. Tim. III. 16. birth & resurrection (β); (V) the last trumpet,
γ. I. Cor. XV. 23 n. (wh. is more fully described than anything
else) (γ); (VIII) our Lord's death, resurrection
& ascension which are everywhere alluded
to as fundamental & well-known truths,
but more especially in Acts II, III & Eph. I. 20;
δ Acts XII. 2 (XIII) Christ's suffering without the gate (δ);
His strange awful silence before the
ε I. Pet. II. 21. 23. high-priest & before Pilate (ε); (X) the
ζ scourging previous to the crucifixion (ζ); (X)
the blood & water that flowed from the
Redeemer's wounds (as mentioned in S. John's
η I. John V. 6. gospel) (η); (X) the transfiguration (θ). References
θ. II. Pet. I. 17. of this kind to the events of our Lord's life
might be multiplied almost without end;
but it is remarkable that throughout the
whole of the New Testament (not including
the gospels) we find but one direct reference
to his teaching! This occurs in S. Paul's farewell
ι Acts XX. 35. address to the elders of the church of Ephesus (ι)

Surgical –

George Pinckney, Carpenter. 56 – fell from 1st floor to basement of Strand Lunatic Asylum

Admitted Nov. 17/68 – L. A. M. –

N.B. Fracture of 7th & 8th ribs near cartilages & of sternum near cart. – vertebral art. of last rib – Depression between spines of 9th & 10th vertebra shewing fracture or dislocation – Surgical emphysema of face, body & scrotum –

Paralysis of motion & sensation of whole body below umbilicus: no indication of abdom. walls –

Loud amphoric (?) breathing

Ordered Ammonia Carbonate

& Brandy ℥ss alternis horis –

Died at 11 P.M. –

Post Mortem:

Fracture through bodies of 8th & 9th dorsal; deeply indented & depressed fragments lodged in life: laminæ of 10th & 11th dorsal & 1st lumbar – lungs fractured in 2 places – pulmonary tubes torn – heart fractured at apex: 4th between angle & c.v. articul. – of 1st & 2nd half way between thoracic column & sternum – 11th rib also fractured left side. 1, 2 & 6 close to spine, 3 & 4 halfway between spine & sternum. 5, 6 & 7 fractured through cartilages – vertebral fragment of 10th rib penetrated into lung

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an act of "necessity or of mercy &c." then he was justified in working; but if not, it was a sin; the same principle being alleged as that set forth by St. Paul in Rom: XIV. These two sayings are the only ones that have reached us wh. at all resemble our Lord's teaching as recorded in the gospels; but there are many others preserved utterly at variance with it. Thus one writer says that Christ prophesied that there should be in his Kingdom 10,000 vine-trees, each having 10,000 branches &c; a story savouring more of the Koran, than of the New Testament. Again we have recorded as traditions what appear to be merely distorted inferences from the gospels. Thus from the expression, "the acceptable year of the Lord" (a) some one concluded that our Lord's ministry lasted but one year; so also from John VIII. 57. "Thou are not yet fifty years old", that He remained on earth for upwards of that time. Similarly the disciple mentioned in Luke IX. 59 is said to

a Luke IV. 19

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Lithotrity – Successful result – Mr Caller –
John Wolliffe, aged 78, admitted Oct. 16 with symptoms of stone in bladder – Married – no family – [illegible] lives at Gosport – a healthy looking man –
Abt. 15 months ago began to experience pain in region of bladder & pain with constant desire to pass water, often sometimes tinged with blood – Pain always worse after exercise – 17 Oct. Stone was crushed with lithotrite & fragment about the size of a pea removed – 19 to 31st [illegible] of bladder rather uneasy: several fragments have come away – 31st 3 good-sized pieces extracted by lithotrite. Nov. 2 caught cold: has an attack of bronchitis [illegible] – [illegible]. Nov. 20 [illegible] & settled. [illegible] on pillow. Dec. [illegible] feeling & pain gone – Dec. Discharged perfectly well.

Lithotrity – John Knight, aged 60 admitted March 4/64. Has had symptoms & disease of kidneys for several years & for some time has suffered from pain & other symptoms of stone – 5th & 7 [illegible] but could not detect the stone – He came again on 2nd & on 7 struck a small hard calculus. Urine contains much pus, little mucus, no albumen, but lithates – 5th Mar. 7 grasped stone with lithotrite & crushed it. Extracted one piece about size of a pea & drew another piece for some distance through urethra, then lost had it back again into bladder. He [illegible] found piece again owing to [illegible] escaped 3rd [illegible]
[illegible] comfortable & sleep & feels easy. Pulse [illegible]
10th without other fragments, [illegible]

have been S. Philip; the woman who washed
Luke VII. 37. Jesus' feet & wiped them with her hair (a)
is said to have been Mary Magdalene; there
is a tradition also that Mary Magdalene
was identical with Mary, the sister of Lazarus;
& that the young man mentioned in Mark XIV. 51.
was either S. Mark or S. John. But all these
are probably nothing more than mere conjectures.

In addition to these isolated traditions
there exist several records purporting to be
accounts of the events of our Lord's life, which
are commonly known as apocryphal (or spurious)
gospels. St. Luke in the preface to his gospel
refers to the demand which had spread
over the world for fuller written information
respecting Christ's life, than what these
sketched. The "many" narratives he mentions
were probably of an incomplete character,
as he specially mentions that he had
himself had "perfect knowledge of all
Luke I. 3. things from the very first" (b). No doubt
there was a tendency even then for men with

imperfect knowledge of them subject to pile
Apocryphal accounts of our Lord's life. But
in the second & third centuries men who
delighted in wonders occupied themselves
in writing so-called gospels to fill up
intervals of history not included by the
four evangelists. Thus several were
composed which purported to give an
account of Christ's infancy; & these represent
Him, not as St Luke does, meek & submitting
Himself to Joseph & Mary, but as anticipating power, & even mischievous & wilful.
The spurious gospels are therefore useful
in this respect, that they serve to show
how incapable uninspired men are of
imagining such characters as those depicted
in the four gospels. There apocryphal
histories, among other strange stories,
worked up a legendary romance about
the Virgin Mary. She was the child, so
it was stated, of Joachim & Anna,
& was from child-hood given up for the

service of the temple. When she arrived at a marriageable age the priests called together an assembly; & Joseph's rod being the one that budded, she was betrothed to him. Thus these spurious gospels contributed to form the basis of the Christian mythology, which furnished many subjects to the art of the Early painters. Raphael's "Marriage of the Virgin" for example, is an illustration of the history above given — The apocryphal gospels profess also to present a fuller account of the events wh. occurred at the close of our Lord's ministry. They give a ~~too~~ detailed history of his descent into Hades; & how he thence conducted Adam & the penitent thief into Paradise. Dante's ideas in his poem of the Inferno are undoubtedly derived in some measure from the "Gospel of Nicodemus." But independently of the absurdities that these writings contain, there is one marked distinguishing feature

between them & the four gospels; namely that they almost entirely omit to record the teaching of Christ; while on the other hand the latter are every where full of the glorious words of "Him that spake as never man spake".

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Lecture III. Oct: 25/01.
(The Gospels. The relⁿ of the Gospel of St John to the other three)

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We leave behind us the unwritten tradⁿ of the early church & the apocryphal gospels, & confine our attention to the consideration of the four gospels.

I do not propose to enter into the historical evidence relating to the genuineness & the preservation of these books as we at present have them; but this subject may be found fully discussed in Paley, & it may interest some of you to work it out for yourselves. I may mention however that these four gospels were frequently quoted

by the Christian writers of the second century, were alone acknowledged by them as authorities on questions connected with the life & teaching of our Lord. From this period downwards we do not hear of any rival gospels (so to say) being put forward; & whatever subsequent attacks have been made upon the accuracy of the facts recorded by the Evangelists, (such as those of the 18th & 19th centuries), have been based upon alleged internal differences & discrepancies.

In the early Christian writings we find constant reference to the fact of the number of gospels being four. Irenaeus, bishop of the church in Gaul in the second century, who, himself a native of Asia Minor, was in frequent correspondence with the Asiatic churches, writes as follows: "Because no one gospel can worthily set forth the life of our Lord, it has pleased God to give us a four-fold gospel." The fund

also the four gospels compared by writers of that period to the four streams that watered the Paradise of God (α); & again to the four forms of the cherub in Ezekiel's vision (β). These facts plainly point to the existence of four gospels & no more. Thus we have no difficulty in tracing back their history to the end of the first century; we will now enquire as to how the state of things then existing was brought about.

α Gen. II. 10
β. Eech. x. 14.

During the time of St Paul & St Peter's teaching there was probably no written gospel, at any rate none wh. was widely diffused; so that when St Paul speaks of "preaching the gospel" he refers to the glad tidings which he orally proclaimed. It is true that in II Cor. VIII. 18 he ~~speak~~ mentions "the brother whose praise is in the gospel"; in wh. words some have supposed him to allude to the writings of St Luke; but this view involves an anachronism,

inasmuch as the gospel was not written till after St Paul's second visit to Italy, while the Epistle was addressed to the Corinthians four years previously.

The origin (so to say) of written records of the life & teaching of our Lord was probably somewhat as follows. Converts wd naturally be eager to become acquainted with the history of His ministry on earth; & personal eye-witnesses wd be solicited to commit the facts of wh they were cognisant to writing; so that at the close of St Paul's life several manuscript accounts existed. Such narratives are referred to by St Luke in his first chapter. In the next stage, ~~there~~ in proportion as these eye-witnesses were removed by death, those who were left became the more anxious to possess permanent records of the events to wh the former had testified. And these writings were no doubt subjected in every church to the most rigorous

scrutiny before being received as gospels — let us picture to ourselves this process as it occurred at Corinth or at Rome. Some one brings to the church a gospel, bearing, it might be, the name of St Matthew. This would at once give rise to the following inquiries: I. Was it the work of an Apostle, or if not was it sanctioned by an Apostle? II. Did the gospel harmonize with the facts already known? III. Was the book free from all exaggerations or stories contrived to deceive or amuse, "cunningly-devised fables" as St Peter calls them? If these questions cd be satisfactorily answered the gospel wd be received & interchanged with other churches for equally well-authenticated documents that had been in like manner delivered to them. This was no doubt the process to wh. the first three gospels were subjected; I say the first three, because St John's gospel was not written until some time

after the rest. For twenty years this sifting process was carried on; & those narratives wh. were found wanting were thrown aside. At last there remained alone the four gospels we at present possess; & it is remarkable that this pre-eminence of these was not the result of any special decree of a church council, but of the knowledge & consent of the whole Christian church collectively.

We have sent to enquire in what relation do the four gospels stand to each other? In the first place the fact at once strikes us that the first three gospels bear a closer resemblance to each other than they do to that of S. John. The following are some of the main points of difference. (I.) The first three gospels give a fuller account of our Lord's ministry in Galilee, while S. John gives more prominence to that part which occurred in Jerusalem. (II.) The first

five chapters of St John's gospel give an account of ~~one~~ the early part of our Lord's ministry wh. is not recorded by the other evangelists. 3d – There is a difference discernible in the <u>character</u> of the facts recorded by each. The first three abound in accounts of our Lords acts & parables; but St John ~~on the other hand~~ does not recite a single parable in the strict sense of the word, the similes of the Good Shepherd, & of the Vine & its branches being rather portions of allegorical teaching than true parables. St John on the other hand records more fully than the others those parts of Christ's teaching which form more strictly a <u>theology</u>, that is, those wh. more particularly reveal to us God's nature & attributes. In consequence of this characteristic, indeed, St John received the title of "the divine", or (more accurately understood) "the theologian"

Richard Carlton — Diseased bone in foot. Chopart's —
Admitted Dec 12: Married — Blacksmith. Healthy
Has had Rheumatism — In March last he noticed pain
& swelling abt middle of left foot. Remembers no blow
or other injury — Fomentations & poultices used, &
finally incision made over base of 1st metatarsal
bone. Afterwds other sinuses were established one over
inner cuneiform & a 3rd over scaphoid. Constantly discharging
P.C. — Foot considerably swelled especially at middle. Both
surfaces inflamed, especially those corresponding to
whole length of 1st metatarsal bone — int. cuneiform &
scaphoid. Sinuses constantly discharging — Complains
of sickness after meals & debility — Poultices & liberal diet
Dec. 19 Operation. Mr. F with straight bistoury removed
foot by the [illegible] of Chopart, corresponding articular
surfaces of astragalus & os calcis being sawn off, union
between these being intended — 20th Passed a good
night — wound healthy — water dressing. 22 Complains still
of sickness 23 Lig. & sutures removed. Strapped — 27.
Increase of discharge & pain — 30 — Restless night Bismuth ordered
Jan. 4 Firm support allied by strapping — Entire wound
healed by 1st intention with exception of edges which
are dressed by simple dressing — Health good —
27th Discharged — Wound sound

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These distinctive characters of the four evangelists were indicated by several early Christian writers — Thus some spoke of St John's being a spiritual, while the ~~out~~ others were outward & corporeal gospels; the latter ~~term~~ epithets however being open to grave objection — Others again likened them to the four forms of the cherub: thus the Man was said to be typical of St Matthew, who gave prominence in his gospel to those circumstances that related to our Lord's human nature; the Lion, of St Mark who recorded more especially His acts of kingly power; the Ox, emblem of the sacrificial victim, representing St Luke who delighted to mention facts bearing on the priestly office of Christ, acts of mercy & pardon, such for example as the account of the dying thief, the lost sheep &c; & St John being symbolised by the eagle, the bird that soars upwards & upwards

into the light. These comparisons paved as emblems of the evangelists into Christian art.

Now let us pass to the separate characteristics of each gospel. St. Matthew & St. Mark have more in common with each other, than either has with St. Luke. St. Luke though in the whole corresponding with St. Matthew presents several points of variation in details. Thus St. Luke gives a genealogy of our Lord, but a different one to that which we find in St. Matthew; he gives in his sixth chapter a discourse similar to, yet not in words identical with the sermon on the Mount recorded by St. Matthew. He is fuller than the latter. Moreover in his account of our Lord's last journey from Galilee into Jerusalem.

St. Mark's gospel differs from St. Matthew's chiefly in the circumstance that it is shorter. St. Mark omits the account of the Nativity, the journey of our Lord, his



Matt 2 2 Years ago last Christmas we spoke of Epiphany, the Star, the Kings, &c. Epiphany, the Star. Jesus after 40 days in Egypt, &c. Luke 2 Hymns. Zacharias, Simeon, Anna. Luke has a different account. Luke 4 Temptation. Luke 6 Sermon on the Mount. Luke 7 Raising of the widow's son. Luke 9 Transfiguration. Luke 10 Seventy Disciples. Luke 15 Prodigal Son. Luke 17 Ten lepers healed. Luke 18 Publican & Pharisee. Luke 19 Zacchaeus. 12 Mar. Mathews Gospel. 13 Mar. Luke's Gospel. Luke 24 Ascension. 25 Mar. Annunciation. 25 Dec. Christmas Day.

JM

temptation, the sermon on the mount, the long series of parables narrated in Matt: xiii. It is to be noticed that all the gospels concur in recording the facts of the Saviour's crucifixion & resurrection, thus furnishing evidence that they regarded these as the fundamental points of the Christian faith. There is one account wh. is common to all, & wh. serves as a point of comparison with regard to the chrono-logical order of events, the feeding of the five thousand.

We may ask the question, ~~Did~~ Was one evangelist acquainted with the writings of the others? Did, for instance, St John know of the other gospels? I am inclined to answer this enquiry in the negative & do not agree with many of those who consider, as many do, that his gospel is supplementary to the other three. The advocates of the latter view urge in support of their theory, (1) that St John omits things recorded by

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Hydrocele. W. H. Hall – 36 –
Jan 26. Admitted with h. on left side. [illegible]
Hydrocele appeared 2 yrs ago from no apparent cause – Tapped a year after: refilled – do 2nd time 3 mos ago.
Hydrocele not large – of tunic. vaginalis –
27th Was tapped then & then an injection of Iodine & Water, Put to bed, & scrotum kept on pillow. 28 Pumped, large.
Feb. 1. Pain & inflammation subsiding – Absorption commenced.
8th Absorption rapid – 11th Discharged cured. Left slightly enlarged – W.H.

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Susan Robins – 62 – Incised wound of scalp – Ad. Jany
Fell down stairs: wound 3 in long parallel to parietal suture –
Head shaved – wound drawn togr. by metallic sutures.
Ordered Ammonia & Chl. Ether, & Brandy ℥iv
28. Erysipelas of face & behind ears. Pus at wound.
Poultice to wound. Tight bandages round head to prevent tapping of pus – Collodion & oil with flour to face & other parts attacked with Erysipelas – 26 Better
Feb. 2 Discharged W.H.

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Abscess of breast. Lucy E. Shewell aged 44 – ad. Dec 3
3 weeks ago received a blow on it. There is a tumour size of pigeon's egg below left nipple – no fluctuation.
Hot flannels – 7. Abscess broke & discharged pus –
Similar dressing 16 Discharged well

other evangelists, & records things omitted by them; (iii) that St John's gospel appears to be controversial; & was probably written to compute heresies & correct misconceptions arising from false interpretations of the others. He wrote, more especially perhaps than the rest, it is true, to testify that Jesus is the Son of God. Thirdly, a point of detail is brought forward, ~~in support~~ viz. that St John pre-supposes (2) that ~~matters~~ his readers were acquainted with the narrative of St Luke (1) with reference to Mary washing Christ's feet & wiping them with the hairs of her head. He also pre-supposes, it is stated, a knowledge of St Matthew's & of St Mark's gospels.

B. John xi. 2.

Luke vii.

With this theory, however, I do not myself agree. Had St John when writing had the other gospels before him, he ~~did~~ have most carefully avoided placing any stumbling-blocks in the

way of his readers. In reality, on the contrary, there exist in his account several apparent discrepancies when compared with those of the other evangelists. Thus from the first three gospels we gather that the day of the last supper was the first day of the feast of passover; while St John (1) uses language which at first sight lead us to suppose that the feast will not commence until the next day. Again St Mark tells us that the crucifixion took place at the third hour of the day; but St John mentions that it was the sixth hour when Pilate was sitting in judgement.

1. John XVIII. 28

The apparent supplementary character of the gospel may be accounted for by the fact that there was in St John's time a wide spread of traditional knowledge of the events recorded in the other three gospels. So when he refers to certain events as known to his readers

it by no means follows that they derived their acquaintance with them from any written source.

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Lecture IV. Nov. 1. /61 –

(The special characteristics of each gospel) –

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We proceed to-day to consider the special characteristics of the four gospels, & to investigate what is known about the authors, & how far these writings harmonise with each other in internal structure & general contents. We enter first upon the consideration of St Matthew's gospel.

It may be remarked with regard to the name affixed to this book, that had not been lastly the work of St Matthew, some other apostle more noted in the world than he wd probably have been fixed upon by the ancients as the author –

Scirrhus Epithel:
Carcinoma – Erysipelas – Death –
Amelia Howe – aet 48 – ad – Nov. 18/63 –
12 mos. ago swelling of left breast: now size of Egg, involving skin & tilted at outer side of mamma nipple – No enlarged glands. Nov. 21. Removed by elliptical incision mammary gland not involved – Went on well till 24th when Erysipelas appeared – Nov. 25 Erysipelas is increased – Thin ichorous discharge fr wound – P. 150. very fluttering – vomits. 26 vomited [illegible] & she died [illegible] at 4. "Cause of death Pyaemia" M.H. —

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Scirrhus – Operⁿ. – Death
Harriett Garner – aet 48 – [illegible] good bodily health. Tumour rapidly increased last 5 mos – Dec. 17. Tumour removed (&) involved gland 24. Swelling on posterior aspect of shoulder. Erysipelatous blush appears to extend along inner surface of arm 28. Shivering fits.

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Matt: ix. 9 From the ninth chapter (a) of the gospel we learn that St Matthew was a publican, one who must consequently have been hated & despised by the Pharisees & lawyers. There is no doubt also that he is identical with the disciple in St Luke's gospel (b) called
b. Luke v. 27. Levi. We learn from that account also some circumstances wh. St Matthew's humility, perhaps, do not allow him to detail. It is there said: – "He left all, rose up, & followed him"; so that we have here a testimony to his implicit faith & his cheerful readiness to sacrifice all for Christ. Soon after we find he was chosen to be one of the inner circle of disciples, that is to say one of the twelve, & consequently he must have been much with the Lord personally. He followed Him in His last Journey to Jerusalem, but was not actually present at the crucifixion, being among those disciples who forsook Him & fled. We next hear

of him in the Acts as being among the company of Apostles after the Resurrection; here we may observe in passing that his name always occurs amongst the second group of disciples, the first consisting of Peter, Andrew, James & John; the second of Philip, Thomas, Bartholomew & Matthew; & the third including the remaining four. From this time forward we lose sight of him; but tradition informs us that after making converts in Palestine, he went to preach the gospel in the East, it is said in Parthia_

It was believed at an early period that S^t Matthew's gospel was originally written in Hebrew, & that the book as we have it at present is a transl^n. It is an open question whether this was the case or not; but it is certain that it was first composed for the special use of the Hebrew converts. In proof of this several points of internal evidence may be adduced.

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Excision of elbow. W^m Dean Oct 24. Ad Oct 17 — Fell from scaffold on his elbow (left) Abscess lately. Oct 24 Oper^n. — Arm placed in straight iron splint. 27 stitches removed — Nov. 17. Splint bent at smaller angle" — Jan 28. Pain in effecting passive motion (?)

Cicatrix after burn. Mary Cragg — 14. Oper^n Nov. 7. Ballymoney. In the green. Dec. 16. 3. Erysipelas

Alfred Spearing — Hydrocele of cord (Doubtful having translucency

Elizabeth Booly Cellular inflam^n. extending to thigh

Emma Orr — Necrosis of os Calcis

Rosa Church — Necrosis of metatarsal bone

Hugh Macdonald — Ad. Dec. 15 Retention of urine acute existing for 24 hrs. 10 A.M. passed No 6 — 10 Dec Cath. passed. Relieved of pressure fr. extravas^n. Incision — Infiltr^n. of scrotum & penis. — Died. 20 —

In the first place, the very title in the opening of that gospel, "the book of the generations of Jesus Christ," points to its adaptation for Jewish Christians. We find similar genealogies in the Old Testament, as for example in Gen. II., Gen. X., Chron. I &c. This method of opening with a genealogy would be almost unintelligible to a Gentile reader, but would have much weight with a Jew, proving as it does our Saviour's descent from Abraham & from David, in whose line was expected the promised Messiah.

Again St Matthew continually appeals to the prophecies of the Old Testament, as speaking of evidence which would come with peculiar force to the Jew. Thus in Matt. I. 23. we are referred to Isaiah VII. 14 as to the circumstances of the Saviour's birth; in Matt. II. &c., Micah V. 2 is quoted with respect to His birth-place; Jer. XXXI. 15 is cited as a prediction of the massacre of the innocents recorded in the 2nd chapter;

α Matt IV. 15. & in our Lord's leaving Nazareth (α) is pointed
out the fulfilment of Isaiah IX. 1.2. In Matt.
II. 23, ("that it might be fulfilled wh. was
spoken by the prophet, He shall be called a
Nazarene") he does not quote an isolated
prophecy relating to the Messiah, but seems
to be guided by the general spirit of prophecy
~~then in~~ to have in view the meaning of
the Hebrew 'Nezer' the branch as applicable
to our Lord. Again in Christ's beginning
to teach in Zebulon & Naphthali the fulfilment
β Matt IV. 13. of Is. IX. 1.2 is pointed out (β). In some
cases moreover where prophecy wd. seem
to have had a distinct historical ac-
-complishment, it is applied by St Matthew
specially to the events of our Lord's life. Sometimes
also the prophecy appears to admit of a
fuller & higher application than that wh.
the compiler particularly adopts. Thus
γ Is. LIII. 4 in Matt. VIII. 17 the prophecy of Isaiah (γ),
"Himself took our infirmities & bore our
sicknesses," is quoted in connexion with

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When this was so —
Voice very husky — Whispers — [illegible] normal
[illegible] — Voice [illegible]
The laryngoscope [illegible] epiglottis is found to be [illegible]
tip leaving a chink on the post. aspect produced
by swelling of [illegible] surface of epiglottis transmitted
most likely from soft palate — the base of epiglottis is
an ulcer — [illegible]

℞ Pot Iodid. [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible]
Pot. Chlor: [illegible]
Aquae [illegible]

March 13. Ordered to inhale steam — [illegible]
Ulcer on epiglottis touched with [illegible] — [illegible]
the ulcer on [illegible] nearly healed — Voice much
better

Hodges

a single section of our Saviour's ministry, his healing the sick & casting out devils — Again Is: xlii. 1. "Behold! my servant whom I uphold &c" appears to be cited in somewhat the same manner. In this passage we may see a foreshadowing of our Lord's whole work, but St Matthew connect it with a special fact.

Another characteristic of the gospel is the fulness & perspicuity with wh the Lord's discourses are detailed, particularly such as relate to the laws of his kingdom, showing them to be diametrically opposed to the teaching of the Scribes & Pharisees. Of this we have instances in Matthew x - xii. (the Sermon on the mount), & in Matt. xxiv. This is precisely what one wd expect from the publican, the man ~~[illegible]~~ who had been despised & treated as an out-cast by the sanctimonious Pharisees. Such an one wd naturally dwell upon

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*Ile Ephesus Dec 8th.* It blows a hard gale of wind from the N.E. & has been so all day. We are therefore lying quietly in harbour, & I have time to write a few lines to you. Yesterday we had a very pleasant sail from Smyrna, the wind being fair & the weather very fine. We passed close to Scala Nova, & I could see the ruins of the castle on the hill, & the place where the Turkish fleet was burnt by our ships in 1770. Scala Nova is a miserable place, & I should be very sorry to be obliged to live there. We passed close to Samos, which looks very pretty, & we saw the island of Patmos, which looks very barren & desolate. We hope to be at Smyrna on Friday morning, & to leave it on Saturday evening. Mr Hall is very well, & sends his kind love to you. Mr Hall is very much pleased with his visit to Smyrna, & thinks it a very pleasant place to live in. Mr Hall's health is much improved since he left Constantinople. Mr Hall is very well & sends his kind love to you. Mr Hall is very much pleased with his visit to Smyrna, & thinks it a very pleasant place to live in. Mr Hall's health is much improved since he left Constantinople. Mr Hall is very well & sends his kind love to you.

Buckingham Palace Dec 14th

our Lord's compassion for publicans & sinners; & of this tendency we have evidence in Matt. 18:12, & in Matt. XXI. 32, in wh he records His declar.n that "the publicans & harlots go into the kingdom of God" before the self-confident Scribes & elders.

There is another circumstance noticeable in this gospel, in wh we may detect the characteristic of the publican tutored to the privileges & society of his fellow-countrymen. In the earlier facts recorded, the genealogies &c., on wh he lays so much stress, we perceive the value St Matthew puts upon being of the seed of Abraham; precisely what we shd expect from one, who having been an orient.l, had but newly been recognised as a member of that family — We find an allusion to a corresponding trait of feeling in our Lord's laudatory to Zacchæus (4), "forsomuch as he also is a son of Abraham."

& Luke XIX. 9.

Another peculiarity of St Matthew is the fulness with he records our Lord's parables; take for example those related in Chapter XIII.

In a special manner too he details throughout Christ's teaching as connected with his Kingdom. This is well seen in his account of the Sermon on the Mount. In this sense is St Matthew's gospel pre-eminently "the gospel of the kingdom".

We next proceed to examine the gospel of St Mark, & first enquire what do we know of its author.

St Mark is nowhere mentioned in the gospels; he was therefore probably not an eye-witness of the events he records. His name first occurs in Acts XII. 12, where we are told that St Peter went to the house of "Mary, the mother of John whose surname was Mark". We next hear of him in Col. IV. 10. where

St Paul speaks of him as "Sister son to Barnabas", so that he must have belonged by his mothers side at any rate to the tribe of Levi. In the
1 Pet. v. 13. close of his Epistle (A) St Peter names Marcus with peculiar affection, calling him "my son", in reference probably to his having been the means of converting him – From Acts XIII. 5. we find that St Paul & St Barnabas had him as their minister (servant) during the early part of their missionary journeys – A little further on however,
B Acts xv. 37–8 (B) we are told that St Paul did not agree with St Barnabas who was desirous of taking Mark with them a second time, he having previously deserted them in Pamphylia; & that "the contention was so sharp between them that they departed asunder: & so Barnabas took Mark & sailed unto Cyprus" – The latter two (it is said)

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Croup – Tracheotomy – Death. P.M. –
Caroline Colley, æt 5, ad. Jan 26 – with urgent symptoms. 4 days before she began to cough – no medicine – On 2nd day worse – on 3rd c.d. no sleep – On 24th (19th) brought in – Breathing stridulous – alæ nasi dilated – mouth open – Face swollen & skin bluish – Respy movements irregular. Percussion no decided dullness but universal wheezing at bases – Drowsy P 140. R 50. Skin hot & dry – Ordered to inhale steam – 2 minims of Ipecac – ℥ss of brandy every hour with chl. ether & ammonia –
At 5 P.M. worse – medicine no good – Chances of breath ? Dullness in lower lobes of lung were suggested – Operation done under chloroform below isthmus – Afterwds she breathed more quietly: took brandy & beef tea & seemed to sleep. Lips florid & complexion normal – [illegible] Of chest there – Got weaker & died at 4 P.M. – Face had begun to swell from Emphysema –
P.M. 44 hrs after death – Much congestion of m.m. of larynx, trachea, & bronchi, but no thickened especially abt glottis – No false membrane: at least only one or two small bands (This is not essential to laryngitis of children any more than its absence is invariable in those of adults – Swelling greater during life, & therefore was [illegible] for symptoms) Lungs much gorged, but did not crepitate: yet floated – One or 2 patches of pulmy apoplexy – Tracheotomy did good in relieving suffering –
Several examples of [illegible] [illegible] : [illegible] [illegible] [illegible]

afterwards ministered among the Jews.
St Paul appears at a later period to have
received St Mark back again into his
full confidence; for in Col. IV. 10 he
speaks of him as being with him, &
adds a special commendation. He
again mentions him in II Tim. IV. 11.
"Only Luke is with me. Take Mark &
bring him with me; for he is profitable
to me for the ministry." (This verse is
remarkable as cont.s the names of
two of the Evangelists.) Thus we have
full evidence, first of his close con-
-nection with St Peter; then of his close
connection with St Paul. Tradition
informs us further that he was at Rome
with St Peter acting as interpreter &
amanuensis. Thus in St Mark's
gospel we have probably recorded the
testimony of St Peter; & tradn states
that it was written specially for the
use of converts at Rome & elsewhere

among it whom the latter ministered. At any rate it is obvious that it was written for foreigners; & we are led to this conclusion by such facts as the following. In the first place St Mark omits the genealogies & references to prophecy formed in St Matt. wd. wd have been comparatively without force to the Gentile converts Christians, & commences at once with the account of our Lord's acts. Another circumstance in favour of this view is the manner in which places in Palestine are mentioned, an explanation being generally appended, as if the reader were unacquainted with them. Thus we have the expression "the river Jordan", not Jordan simply, as wd have been the case had the gospel been intended for the use of Jews. Similarly Jewish customs are commonly explained

α. Mark XIII. 2 As in the case of washings (α), of the
β. Mark XIV. 1, 12 Passover (β) this wd of course have been superfluous to a Jewish reader.

One leading characteristic of S. Mark is the freshness & vividness of his narration. He treasures up as precious the identical words at one Lord made use of; thus in Mark V. 41. he preserves the words addressed to Jairus' daughter, "Talitha cumi"; again thus to the deaf & dumb man, γ. Mark VII. 34 "Ephphatha" (be opened) (γ); also "Abba, δ. Mark XIV. 36. Father" (δ). So in describing scenes he gives the vivid portraiture of an eye-witness: he is decidedly the most graphic of the Evangelists. Thus in chap. I. 35 we meet with a specimen of his minuteness: "And rising up a great while before day, he went out & departed into a solitary place." Again in III. 2 we have a striking description of the scene at Capernaum; in III. 5

the very motion, he looked round about,
is recorded; in the account of the
storm on Genessaret (a) all details are
given. Similarly also (b) with respect
to the herd of swine; in chap. VI. 39 in
the account of the feeding of the five
thousand even the greenness of the
grass is noted. The scene on the
lake in a storm (VI. 48) is well de-
-picted. — We have plainly here
the personal recollections of S. Peter;
& all the facts I have pointed out
are strongly opposed to the theory wh. wd
make S. Mark a mere epitomizer of S. Matthew.
We may as remark before leaving this
subject that this gospel contains less
of our Lord's teaching than any of the
others.

a Mark IV. 37-38
b Mark V. 13

Lecture V. Nov. 8. 1861 –

(The special characteristics of each gospel –)

We have to-day to speak of the two remaining gospels, those by St Luke & St John. Our enquiry will arrange itself principally under three heads: –

I. With regard to the habits of the writer;

II. With regard to his purpose

III. With regard to the adequacy of the purpose.

First, as regards his history, we know that St Luke was also the author of the Acts of the Apostles, wh as well as his gospel is addressed to Theophilus, by some supposed to be a local individual, but by others an impersonation (as it were) of a Christian generally –

Turning to the Acts we observe a remarkable change of style in different portions of the book. In its commencement the ordinary third person of the historian is employed; but on arriving

Cardiac – Double bronchial bruit. Emphysema

Richard Woodbridge æt 56. Admd. 4 Jan. 7. Mortis.

Pat's brother had heart disease – 30 years ago throm. pericard.
again 3 or 4 years after. Rheumatic symptoms. Has long
had palpitat. – 12 or 14 years ago he suffered from pain in
left side, wh. some times laid him up for a week. & dyspnœa.
In summer 62 was in Hosp under Dr J for palpitat.
Shortness of breath – 20 days
5 or 6 weeks ago complain. of
compl. of shortness of breath, tightness across chest, & rattling
left axilla at night.

P.C. Flush. arcus senilis –

Chest somewhat deformed: ribs depressed at cardiac region.

Rhythm shallness at apex & sup. sc. lung in front.

Double bruit at base: carotid & subclavian by right

Pleural rubing. Double bruit in carotid: systolic in left.

Pulse brown-olive: do collapsing. Dr Tracy opp. left

Œdema of thoracic walls – Ammon. Wh. Clove (Wk) Wh. Clove (Wk) digitalis mix

Ammon. Carb. 3 grs
Tr. Scillæ 4 gtt
Tr. Digitalis 2 gtt
Dec Glycyrrhiz 2 oz
Urine & albumen –

Cardiac shallness alt. normal: Emphysema of lungs

Contracting hypertrophy of heart.

13. Hospt. Hadly. Dr Tracy to London. Addle Bronch. 5 Dig. Mix:
1.5 Sp. Eth. Chloric. 3 ss
Glycyrrh 1 oz
Aq Cinn 1 oz
Aq Pimenta 3 ss
Aq Pimenta 3 ss

16 Pulse improved. 5 times passed in hospital
Urine more copious. Breathing better

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At the age of 18 I contracted the malaria in
Middlebury Vermont, & it never is like
just now in Malaria: Chill, Fever, Sweat
& had since the Pneumonia, bronchitis,
the bronchitis & I've had the Chill & fever
from the malarious impalpable from Grain &
Malaria. Malaria & Malarian & have
Gonorrhœa fever & Chill & fever have
been in the Blood & have
contracted under the Yellow Fever
at Jamaica, & in Rome Brought the
Malaria from Cerveteri as the Cemetery
& Rome, at Nice & in Madeira the
air of Rome, Nice, Madeira, the
Azores & on Sailing from the Azores
I had a long, hard cold Saturnine & Sat.
Malaria – All the last Chills & Ills
Plus the Cholera, Diphtheria, Scarlet fever
& Measles of children, just passing
& Ague of Jan, afterwards & Cholera,

Amongst the latter is mentioned "Luke the beloved physician," in wh. capacity it is probable that he administered to St Paul's bodily infirmities. In the Epistle to Philemon (verse 24) the name Lucas occurs in connection with that of Marcus, both of whom are described by the apostle as his fellow-labourers. Again in the 2nd Epistle to Timothy, the last of St Paul's Epistles, written during his second visit to Rome we have a touching testimony to St Luke's constancy & fidelity. After mentioning several deserters, he says, "Only Luke is with me." (a). One other passage has been supposed to refer to him, that in wh. St Paul speaks of "the brother whose praise is in the gospel" (b); but it is uncertain whether this be the case.

Colossians

Dear Luke

a. 2 Tim. iv. 11.

b. 2 Cor. viii. 18.

From these facts we gather, first that St Luke, being a Gentile, had not been an eye-witness of the events he records in his gospel; & secondly that the two years

49

spent in Palestine between St Paul's arrival at Jerusalem & his departure fr. Caesarea gave him ample opportunity for collecting materials for his account. And we shall not be surprised that he, being himself a Gentile, shd select more particularly in his writings those matters specially affecting the Gentiles.

The title of the 'Acts of the Apostles' is in some respect a misnomer, as the book, with the exception of the opening chapters, is almost wholly occupied with the actions of only two of their number, St Paul & St Peter (St John it is true is mentioned once or twice, but only cursorily). The 1st object of the writer appears to have been to make clear the relative posn in wh. those two apostles stood to each other. From Gal. II.7. we learn that there was professedly a division of labour between them; St Peter being charged with the gospel of the circumcision, while St Paul

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Some hyp. of left ventricle – (This is always greater in aortic disease) The cavities much enlarged – especially the auriculo-vent. opg., causing incompetence of T.C. valve – Less plugging than expected in pulmy arts. but several smaller brs of the pulmy a. plugged with fibrin, & some few in life – formed during life – Blood remarkably fluid as is always case in death fr. apnoea – Left lung very oedematous, but crepitant & very light – (some pulmy apoplexy in rt. lung) No doubt a soft clot was formed in rt. cavities, displaced & carried into pulmy arty. – it may have been stopped there at first at bifurcn & carried into smaller brs

Congestion of lgs. due partly to diminished circuln – partly to presence of oedema – Some atrophy of kidneys, a secondary result of heart disease – Dr. Dhas often noticed granular kidneys in c. disease – result fr. insufficient & retarded flow of blood in kidneys – Epithelium consequently undergoing atrophy –

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Hunt James, Æt 36 – Sudden death – Ad. Dec 10.
Complained of precordial pain – Dyspnoea & [illegible] – bellows sound [illegible] – Genl. Emphysema of both lungs – Heart – Aorta much dilated – orifice large – left ventricle thickened & dilated – mitral valve imperfect – accounting for bruit – kidneys weighed 8 oz – gradually atrophied –
1 Case – [illegible] – 2 [illegible] [illegible]

wrought among the Gentiles. This circumstance
2 I Cor. 12. lead to them being made party-names (A);
the Peter-party insisting on the Gentile con-
-verts being circumcised & becoming Jews.
In the Acts St Luke makes it specially his
object to prove that the two apostles were
of the same mind; & with this view the
proceedings of St Peter who ~~past~~ were closely
connected with the Gentiles are particularly
recorded & enlarged upon. Thus we have
b. Acts VIII an acct (B) of his preaching to the Samari-
-tans, & shortly afterwards of his visit to
y Acts X. Cornelius (Y) & his receiving him into the
Church. In Acts IX. 27. we are told that
he among the other apostles received & supported
St Paul after his conversion; & in Acts XV. he is
shown to have turned the issue of the debate
respecting Gentile converts. Thus we see that
St Luke's object was to show that perfect
harmony existed between the two apostles on
the subject.

In looking through the gospel we find

that the evangelist displays a special acquaintance with Herod Antipas & his family. This may be explained by the circumstance that St. Luke lived at Cæsarea, the seat of the court; & that as a physician he wd. probably learn many facts from the household. He wd. were not commonly known. Then he mentions in an specially, Joanna, the wife of Cuza, Herod's steward; in 18.7 he speaks of Herod's feelings with regard to Christ; & in XIII. 32 of our Lord's message to him. He alone tells us (1) that Herod was in Jerusalem at the time of our Lord's crucifixion & that Pilate & Herod were on that occasion friends. The same knowledge of Herod's family is evinced in the Acts of the Apostles. Then we have full details of Herod Antipas' awful death (3); & in chap. XIII. 1 Manaen is specially distinguished as foster-brother to the tetrarch. Further in (2) he mentions another Herod, Agrippa.

1 St Luke XXIII. 8 –

6 Acts XII. 20 –

4 Acts XXV

54 [illegible]

52

There now remains the consideration of the proof of connexion of purpose between the Gospel & the book of Acts. We notice in the former as well as in the latter that special prominence is given to acts evincing sympathy for Gentiles or those in the position of Gentiles. Thus in Luke VII. 36 &c we have a full acct. of Christ's gracious treatment of the woman "that was a sinner"; but it is specially recorded that He rebuked His disciples for wishing to call down fire from heaven upon the unbelieving & inhospitable Samaritans. Again there is the parable of the man among thieves, who suffered neglect at the hands of the priest & of the Levite, but was kindly compassionated by the Samaritan; & in the parable of the h Luke XVII. 16 ten lepers (h) it is noted that the only one who returned to give thanks was a Samaritan. The same spirit is evinced with regard to the publicans who were outcasts & looked upon almost as heathen by strict Jews. So St. Luke records that our Lord ate with them;

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Dec. 2 Urine very bloody – numerous blood & mucus corpuscles – a few large granular casts –
3 Very weak – Brandy ℥viij – 4 P. 138 – Complains of pain in thighs, legs & pit of stomach – Died 4. 30 P.M. –

7th Ferri [illegible] [illegible]

P.M. – 24 hrs after death. On post. surf. [illegible] part of the pleura patch of recent lymph. Infiltration below – Pulm. Artery [illegible] ~~bloody~~ Crepit. Kidney capsule adherent – Anaemic. Liver normal in size & weight. Cells filled with fat [illegible] Gall bladder empty. Spleen small ℥3½ – Heart small. Aortic [illegible]
Thoracic duct [illegible] [illegible]

Cardiac disease doubtful case Emphysema

Bainbridge John, 35, aet. Nov. 20. Excise-man – For 12 yrs has had winter cough – on Nov. 7 dyspnoea was the worst. At 3 yrs of age had s. fever – 4 yrs ago gout – has been intemperate. P.C. Face much congested & blue – Indistinct dropsy. No swelling of legs. Heart – doubtful at base [illegible] Lungs – Usual signs of congestion – R. 32 – Expect. [illegible] much – Ammon. Chl. Ether. Squill & Senega – [illegible]
23rd – 2 or 3 attacks of dyspnoea, relieved by dry cupping – 30th Lungs much clearer – Dec. 14. Caught fresh cold. Rt. side dry rales – left, [illegible] – bubbling on rt. side. Jan. 4. Went out for walk, & came in with same symptoms of congn as at first. Rt. side. Better chest clearer. 17 Urine scanty – legs pit on pressure – little alb. in urine – 22. Ordered P. Jalapae Co. ℥ii
Cupped all over. Urine ℥26 –

7th Ferri [illegible] [illegible]

Contd p 45

Specially preserves the parable of the Pharisee & the Publican (A). In chapter XIX he tells us that when our Lord journed through Jericho (wh was one of the cities of the priests (inhabited it is stated by 12,000 of them), he entered only into the house of Zacchaeus, the publican. He records also the history of the repenting thief; & by some it is supposed that this man was a Gentile. Be that as it may he was at any rate an outcast from religious society. In all these instances we trace a tendency to show the Expansive character of the gospel, & the overflowing pity & compassion of the Saviour.

A.M. XXIII 92.

In the preaching of John the Baptist recorded in the beginning of the gospel we detect a similar spirit when he declares that "God is able of these stones to raise up children unto Abraham," implying that the Jews wd not always be the only children of Abraham. Even the genealogy given in this gospel is not without its

significance, tracing back in it also the Saviour's descent to Adam, to not stopping, like St Matthew, at Abraham. There is another circumstance, too, to be specially noticed. St. Luke alone records, the
Luke x. 1 — appointing of the seventy. Now the number twelve, the number of the inner circle of the apostles, was typical of the twelve tribes of Israel; & in like manner the number seventy wd appear to have had reference to the Gentile nations, of which seventy were included in the Jewish ethnology. Consequently this second choice of disciples wd typify that Christianity was intended not for the Jews only, but for all the peoples of the world.

(For characteristics of gospel of St Luke see p. 81.)

Luke xi.

[illegible]

Luke Acts & Epist. to E. Luke. Luke's
Gospel. Luke 1. 1-4 Luke's Gospel contains Christ's
Life. Luke 2. 1-7 Luke's Gospel contains Christ's
birth &c. &c.

Luke's Gospel

Luke 1. 1-4 Luke's Gospel contains Christ's
birth &c. &c.

Luke 2. 1-7 Luke's Gospel contains Christ's birth.

Luke 2. 26. Luke's Gospel.

Luke 11. Luke's Gospel contains a plan of
Luke —

23 - Christ's Gospel Luke —

Lecture 4th Nov: 15/04 –

(The state of the heathen world at the time of our Lord's ministry – Rome, Greece, Egypt, Asia.)

We are to speak to-day of the state of the heathen world at the time of our Lord's ministry. It will be well to do this for three reasons. In the first place it has been stated by those who do not believe that Christ was a divine person & that Christianity is a divine truth, that the Christian system arose out of a new development of previously existing elements of thought; that the Greeks contributed from their philosophy ideas of indestructability of responsibility, of conscience &c.; the Romans, those of discipline & order; the Jews of simplicity & reading reformation; & that from the combination of these principles resulted the new religion. Secondly, if we take a survey of the degraded state into which the world had fallen we shall better be able to understand the force with Christianity exerted upon it. And lastly such a

course will be desirable to us as students of history, for we get a far more satisfactory notion of the character of persons under our consideration, by possessing a knowledge of the scene on wh. the dramas of their lives were played. Thus we sh.d proceed in the case of Alfred, of Solomon, or of Luther; it will be desirable to take a similar course with this wh. though more than a human life, was yet ~~in~~ ~~[illegible]~~ essentially a human life.

In this inquiry we shall have to dwell chiefly upon the state of the Roman empire, for in this was embraced the most important part of the heathen world. With respect to the outlying mass of nations we know that there existed among them only simple barbarism or at best but a degraded civilisation.

The Roman empire had at this time fallen into a depth of wickedness never before known: wickedness at the very mention of which we cannot refrain from

"Clarissimi Medici." Julia Strauss. 38. Ad. Sec. 7/6.
Mr. Ilm. Lutz. Inquiries life. Lord Chancellor appointed by Lord Melbourne.
Sec: Broadcast prison reform. Opposition of Lord Lyttelton to the Lord Chancellor.
It invites appointment etc.: Lord Lyttelton to the L.C.
Lord &c. Mr. Mark Pattison Dublin University. Mr. Lecky.
Lessons from Lord Chancellor's Lunacy Commission. Mr. Williams. Bill.
will be kept [illegible] Lord Chancellor's Lunacy Commission. Lord Chancellor.
Mr. Pattison's Bill. Mr. Lecky. Mr. Williams. Mr. Pattison.
Bill to Lord Chancellor. Lord Chancellor. Mr. Williams. Mr. Pattison.
Bill to Lord Chancellor. Mr. Lecky. Mr. Williams. Mr. Pattison.
23 Bills for Lunacy: Bill Lunacy. Lord Chancellor's Lunacy Commission.
4 the Lunacy Commission. Lord Chancellor, Lord Chancellor's
11 - Lunacy Commission. Lord Chancellor's Lunacy Commission. Lord Chancellor.
Lord Chancellor. Lord Chancellor of Lord Chancellor's Lunacy Commission.
Lord Chancellor's Lunacy Commission. Lord Chancellor.
Lord Chancellor's Lunacy Commission. 13. Lord Chancellor's Lunacy Commission.
Lord Chancellor's Lunacy Commission. Lord Chancellor.
25. Mr. Alfred Lunacy. Lord Chancellor. Lord Chancellor's Lunacy Commission.
Lord Chancellor's Lunacy Commission. Bill. Lord Chancellor's Lunacy Commission.
12. Lord Chancellor's Lunacy Commission. Lord Chancellor's Lunacy Commission.
Lord Chancellor's Lunacy Commission. Lord Chancellor. Lord Chancellor's Lunacy Commission.
23 Bills.

shuddering. The remoteness of the period softens down these miseries to our view; & the more comely parts of the scene make a stronger impression upon us. Even they do. We talk of the taste of the Greeks, of the educational influence of the Romans; but we can hardly speak in distinct terms of the evils that excited among them, because the words necessary to describe these are such that we cannot but recoil from them. Yet rightly to estimate the influence of Christianity even these depths must be explored by us. This degradation was brought about principally by the dissolution of national religions & home life resulting from the all-absorbing power of the Roman Empire; while Rome had herself adopted, in addition to her old superstitions, the impure worships & licentious vices of the East, the vices of the cities of the Greeks. Of this state of things we have a fearful description in the first chapter of the Epistle to the Romans — saying beside his divine inspiration, the con-

Structure of physique – John McCulloch 43 and Jan 27

Had worked anxiously at farm-tree, but no acute or pleurodynic.

2 years ago was suddenly taken with severe pain in belly & relieved by purgative, bowels being very constipated. Since then had never been quite free from uneasy feeling, but 9 mos ago abdominal pain became more acute & increased severity. Has cont. to suffer much intermittent in spite of treat. 5 mos. ago vomited fluid the colour of logwood, afterwards some very black matter, & had one or two fainting fits. Since then has vomited continually, sometimes every day, sometimes once a week. "Temperate"

Pt. rather emaciated. P 72 – Shape badly – generally sits up in bed – as there is lip pain when in lying down. Severe pain coming on in paroxysms always at a point midway between ensiform appendix & umbilicus, & 2 inches to left of median line – Several times during last year at the same time – Being intervals slight dull aching pain. Peculiar partial contr. of left rectus over site of pain – Is tender, pain relieved by purgative – Hæmatemesis can be felt – Stomach distended – Vomits once a day. Stools formerly constipated, now sometimes loose – Bowels open only once last 14 days.

Takes pills & laxatives

Ordered perchloride acid & Castor oil Enema –

Afterwards Oil Ricini ℥ss – Brandy ℥iss

Pain as bad as ever – Vomit acetic Stools loose, profuse bilious dis –

28

Pt. had formerly had a slight attack for which he had taken castor oil & aperients. Since then he has been perfectly well & able to do his work. Yesterday at 1 p.m. he felt a sudden pain in the left side of the abdomen, which was followed by a vomit of a quantity of black matter resembling coffee grounds. He felt very faint & was obliged to lie down. Since then he has had a slight pain in the left side of the abdomen, which is relieved by purgative. Bowels have been very constipated. Since then he has been quite free from pain, but 9 days ago a pain came on with increased severity & has cont. without much intermission up to now. 5 days ago vomited fluid the colour of logwood, afterwards some very black matter, & had one or two fainting fits. Since then has vomited continually, sometimes every day, sometimes once a week.

Pt. rather emaciated. P 72 – Shape badly – generally sits up in bed – as there is lip pain when in lying down. Severe pain coming on in paroxysms always at a point midway between ensiform appendix & umbilicus, & 2 inches to left of median line – Several times during last year at the same time – Being intervals slight dull aching pain. Peculiar partial contr. of left rectus over site of pain – Is tender, pain relieved by purgative – Hæmatemesis can be felt – Stomach distended – Vomits once a day. Stools formerly constipated, now sometimes loose – Bowels open only once last 14 days.

Takes pills & laxatives

Ordered perchloride acid & Castor oil Enema –

Afterwards Oil Ricini ℥ss – Brandy ℥iss

Pain as bad as ever – Vomit acetic Stools loose, profuse bilious dis –

Rhadamanthus ~~& the pains~~ sitting in judgement on departed souls & consigning those of the wicked to the pains of Tartarus. These creeds had at length in the lapse of years died out; & now (to use the words of the Roman satirist) "Even the boys in the street did not believe them". Of this universal scepticism there were two principal forms: the one, the graceful, easy way of Horace, not to trouble oneself about the morrow; the other looking at first sight more intensely evil but perhaps really more noble, the system set forth by Lucretius in his book on "the nature of things". This man, it w^d seem, felt bound in spite of his creed to do something useful; & the great evil of his day appearing to him to be the prevalent superstition, he set himself to the work of demolishing it. We can hardly wonder at his resolution; for notwithstanding his atheism we recognise in him a striving to overcome what was in his idea evil. In this respect he is a nobler character than Horace; but had he attained the result he desired

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Ellen Crowe - Hæmatemesis - 28 - Adm. Nov 23.
Nov. 23 never had pain in the viscera or vomiting be-
fore — in month strained herself lifting periwinkles
On Nov. 23 lifted up heavy tub. Strained her again
& going down into cellar felt faint & vomited a pint
of black blood. Put to bed & Ice to Head
℞ Acidi Gall. gr x
Inf. Rosae co. ℥i
Ice. Vomited no more blood
24. No more vomiting: but blood passed by stool -
Ice & Enemas of brandy & beef tea. 25th Vomited much
blood & passed by bowels. Pulse small & weak
℞ Ol. Tereb. ℳxx
Acidi Gallic. gr ij
[illegible] ℥i 4ta horâ
Night. Pulse 140 - Brandy ℥x
Bleeding continuing
℞ Ol. Terebinth. ℳxx
Inf. Rosae ℥i
[illegible] gr i. 3tia horâ
P. 96 strong
Nov 26. Vomited ℥xviij dark
℞ Acidi Gallic. gr i
P. Opii gr ¼
Tinct. [illegible] ℳx
Aqua ℥i
27. No return of bleeding no vomiting -
Dec. 2. Quinine & Iron. Much better.
12 Discharged cured

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French R. - 34 - Ad. Jan 14 - Dizziness &c.
Pain over stomach
Cupping
℞ Acid Hyd. Dil. ℳiij
Bismuth Trisnit. gr viij
Aq. [illegible] ℥i t.d.s.

Discharged Feb. 1/64 -

its consequence wd not have been productive of the good he anticipated. For if he had over-thrown all false faiths, he wd have involved in its ruin all true faiths, self-reverence & self-respect, & thus the evil wd not have become intensified. However scepticism may prevail, men must have something or other to worship. Of this statement we have a proof in the history of the French revolution. Hath in the fact that those who reject the faith of Christ will lend themselves to believe the absurdities of spirit-rapping, of Mahomedanism & of Mormonism. So at the time of the establishment of the Roman Empire, when men lost their faith in the ancient superstitions, notwithstanding that soothe-sayers were swarming in all quarters of the capital, they began to worship success. Hence came to feel the deepest reverence for him who had been the most successful, viz. the Roman imperator. Thus imperialism was actually about to become

the basis of a new religion for the State. As it was, the standards which bore the Emperor's name were considered objects of devotion, & incense was offered before the Emperor's images. When they died they were as a matter of course immediately deified. Such was the culmination of the worship of brute force. And here we may take occasion to observe that though unbelief may effect a revolution it will not maintain liberty; & that revolutions so brought about will generally end in imperialism, as exemplified in ancient Rome & in modern France.

Thus having taken a brief Survey of the State of morality of the heathen world, let us now enquire as to what its philosophy was. We have already seen that, whatever might have been its aim, it was certainly not effectual in purifying & elevating the world.

The most noted philosophers were collected at the four great cities of Rome, Athens, Alexandria & Tarsus; & by far

the greater number were votaries of one of the two great systems that of the Epicureans & that of the Stoics. It was at Athens that St Paul was encountered by some of these philosophers (a). Let us see what these systems offered respectively to attract, & what effect they exercised upon their followers.

a Acts xvii 18.

Epicurus, the founder of the sect which bears his name, was himself a man of respectable, perhaps irreproachable, life. He perceived the fallacy of the then existing mythology; of the Lords many & Gods many whom the people acknowledged: he did not, however, rise like Socrates to the sublime conception of one omnipotent Deity, but remained in his doubt. At any rate, (he imagined), the gods, if there were gods, did not trouble themselves at the affairs of men. He did not comprehend the idea of a divine creation; but accounted for the existence of the universe by saying that

its constituent elements had been led from all eternity; it was necessary that they shd combine in some way or other, & from their combination had resulted the world as we have it. Thus did he give up the ideas of creative power & design. As he earned no laurels from without his theory respecting man's life was that his supreme freedom consisted in enjoying himself & making the best of things. Prudent Epi-cureans, it is true, wd hold that vices were upon the whole inconvenient, that they diminished in the long run man's enjoyment; but when once pleasure has been made the chief pursuit of life, there will be found many who will degrade the standard of the philosophers. When once has been asserted the principle, "A long life is a merry one", there will always be persons who care not how short the life, so that it be merry. Thus the system of Epicurus was at best decorous in its most

favourable aspect, in its more common & degraded adaptation, simply infamous.

Zeno the philosopher of the porch (whence the name Stoic), & founder of the sect of the Stoics recognised a supreme deity who took an interest in the affairs of man. Man had fellowship by his body, in kind with the things below him; by his mind with the spirits above him. It was his aim to destroy as much as possible the former connection; but to increase & strengthen the latter, & so ascend above the common level of human nature. St Paul does not ignore the existence of a certain degree of excellency in the system of the Stoics. In this he probably refers (a) in the words:- "When the Gentiles which have not the law, do by nature the things in the law, these having not the law, are a law unto themselves." He also speaks of man's imperfect attempts to find out God in Christ. This philosophy had no doubt produced some few moral & upright

a Rom II. 14

characters; such for example, as Scipio Africanus, as Cato, as Marcus Aurelius, but it exerted little or no influence on the multitude. Unfortunately also there followed this result, that the high aspirations of the Stoics afforded a cloak for the licentious; & the profligate, to escape suspicion, often assumed the garb of the ascetic. In this way the Stoics in the course of years came to resemble the monastic orders at the time of the Reformation; that which had been the best & noblest, being corrupted, became the worst.

Lecture VII. Nov. 22. /61 –

(State of the Jews in front of Palestine. Jewish sects: Pharisees –)

Having in the last lecture taken a rapid survey of the heathen world, we have now to examine the state of the Jews at the time of our Lord's ministry. And it will be well to commence our inquiry by planting

at the cond.t of those Jews, who were scattered through the various cities of the Roman empire; for it has been supposed by some that these effected much good among the heathen with whom they dwelt, & even prepared the way for the preaching of the gospel. This statement may be in some measure true, inasmuch as they undoubtedly carried with them the idea of one God in opposit.n to the prevailing polytheism, & in their scriptures were contained the ten commandments embodying a far more perfect system of morality than the philosophers of antiquity had been able to devise. But were I asked, what character did the Jews bear among the heathen, I sh.d answer in the words of St Paul (4), that it was such that they caused the name of God to be blasphemed among the Gentiles; that they were exclusive, avaricious, uncharitable, adding to all the evils of the Jews the evils of the heathen. Such was then

4 Rom. 2. 24.

exclusiveness that they wd seem to direct the heathen traveller to a spring at wh to quench his thirst. They did not however object for the sake of gain to traffic in things pertaining to the idolatrous worship. They used their utmost efforts not to propagate their religion in an open way, but only to make proselytes; & we have the highest authority for believing that these proselytes, when made, became (a) 'two-fold more the child of hell' than themselves. The Roman historian & satirist concur in representing them as a wayward, disagreeable ~~race~~ set; & Tacitus says moreover, (though his statement is no doubt exaggerated), that within the limits of their own race & creed they were impure & licentious. The Jews were spread over many cities of Europe; at Rome there was quite a Jewish quarter, & a large number were settled at Alexandria & Corinth. A heathen traveller accidentally

a Matt. xxiii. 15

offending their prejudices would, where they were sufficiently numerous, be set upon & hardly escape with his life. In this way they were engaged in perpetual brawls with their heathen neighbours; & such was their turbulency at Rome that the emperor Claudius (who was no persecutor) was forced to order all Jews to leave the city. Some of these exiles migrated to other climes as did Aquila & Priscilla; whilst others enlisted in the Roman army & were sent to Sardinia, the most unhealthy of military stations.

Thus we may safely assert that the lives of these scattered Jews did not, at any rate, exert a purifying or elevating effect upon the heathen masses among whom they were thrown.

Next we must take a survey of the great mass of Jews in their own country, Palestine; & this enquiry will help us in two respects. First it will enable us to answer the theory that has been advanced

that Judaism might possibly have proved
live to Christianity; & secondly we obtain
a knowledge of the scenes among st. the
events of our Lord's life occurred. It seems
to me that descriptions of the state of the
Jews oftentimes begin at the wrong end:
more attention is given to the consideration
of the sects, than to that of the nation
generally. More correctly we shd examine
first the state of the great mass of Jews,
& afterwards look at the sects.

Between the rabbei & the multitude
there existed a wide chasm; the former
regarding the latter with almost in-
-credible scorn. We sometimes think of
the Rabbei as performing the work of the
Christian clergyman; but this a false
idea for, in fact, they resembled rather
the philosophers of the heathen. The
origin of these Scribes & Rabbei dated from
the return from the captivity. When the
Jews came back from Babylon, they

reflected on the punishments that had over-taken them, & came to the conclusion, (and with justice,) that these had been the result of sins committed & God's commandments broken. They resolved therefore not to be deficient in the law for the future; & anxiously gathered up all the fragments of sacred writings that remained. Thus by the Jews efforts at this period the Old Testament scriptures were collected, Ezra being, it is said, the most active agent in the work. He is mentioned (1) emphatically as Ezra the scribe. This appellation had before the exile meant merely one who wrote out the king's documents, his secretary-of-state, as we shd say; but now it came to be a title of great honour, & to be applied only to those who wrote out (& afterwards expounded) the law of the Lord. Thus was formed a learned order, & the thoughtful & studious of the upper class became scribes. Then followed this ~~result~~ mischievous result that there began to result in their knowledge, & occupied themselves in searching out

1 Neh. viii. 1
& Ezra 1c

difficult passages of scripture & making them more difficult by these interpretations, contriving, as it were, puzzles upon them; & afterwards they attached more value to their own comments than they did to the text of the law itself. Of this feeling we have evidence in the Jewish proverb. "He that who studieth the law drinketh water; but he who studieth the comments of the elders drinketh wine." In this way, (to quote our Lord's words respecting them), "they made void the law of God by their traditions". Then the learned class came to look down upon those who had not had equal opportunities of study with themselves. There are I think traces of this spirit in a book of the Apocrypha which we read at church; I mean Ecclesiasticus, of which the author is said to have been Jesus the son of Sirach. In one portion he treats of the calling, as we shd say, of a scribe; & he goes on to speak in what appears to be a supercilious ~~matter~~ manner of the

comparative inferiority of the mechanic, & the agricultural labourer. This exclusive feeling increased, & the rabbis of later times were utterly without sympathy for the working men, the people of the earth as they called them. We have an example in point in John VII. 49 where some of the Pharisees declare that "this people who knoweth not the law are cursed." Consequently the common people, not being instructed by the learned class (Pharisees) as to the true meaning of the word of God, fell into an external, formal way of worship, blindly imitating the observances of the scribes & Pharisees. Of this our Lord alludes in Matt. XXIII 1-15 &c. in wh. he denounces the conduct of the latter, who "bind up heavy burdens & grievous to be borne & lay them on men's shoulders; but they themselves will not move them with one of their fingers" (&) We must bear in mind this great chasm between the learned & the unlearned, in order the better to under-

& Matt. XXIII. 4

-stand our Lord's feelings regarding the latter & his compassion for them as sheep having no shepherd. He sent out his disciples to teach these masses; & we can well imagine the contrast the people wd notice between the graciousness (a) & the power (b) of His preaching & the superciliousness & fondness for precedents exhibited by the ~~Pharisees~~ Rabbis. Christ himself in his message to John the Baptist ~~the~~ mentions this preaching of the gospel to the poor as one of the signs of the kingdom of heaven.

a Luke IV. 22.
b Luke IV. 32.

Now we arrive at the consideration of the condition of the Rabbis themselves. They were divided into two great sects; & besides these there existed a third wh was however of much less importance. These went respectively by the names of Pharisees, Sadducees, & Essenes. The division into sects began about 250 years before Christ, and ~~long~~ after the exiles passed the Euphrates

The tenets of the Pharisees originated in the feeling that it was necessary for men to rise above the common mass of the world. The impulse was itself a good one; but unfortunately the practical application of their ideas was but very imperfect. They came to the conclusion that it was necessary to do something to distinguish themselves from common men; & hence they were called Pharisees or separatists, (analogous in many respects to the methodists of modern times). Their great precis was in the strict observance of the law; & for this purpose they diligently studied it & commented upon it; & in course of time they came to consider these comments of even greater weight than the law itself. But this observance of the law was in reality of a very defective character: they naturally seized upon those parts of it which were easiest performed & made a show before men; but the deeper & weightier matters they neglected. The Jews had been commanded to wear a

Mercurial tremor - Wilson - 58. at - Sept 17 -
Was a water gilder: has been so employed for 34 yrs. off & on - For past 7 years was able to work continuously; but lately only a few weeks at a time. Has suffered at diff. times fr. head-ache, pain in bowels, sometimes constip.; but sometimes diarrhoea - vertigo, heat in mouth - Has been working constantly last 4 mos: last 2 has been steadily getting more trembling.

P.C. Is a sallow man, with excited anxious look: a tremulous movement affects limbs & tongue, causing hesitn. in speech. Lost all teeth fr. lower jaw, & gums of upper are very spongy. Was never been salivated. Voluntary motions increase tremor. Has head-ache - pain in bowels - does not sleep well. Treatment partly eliminative, partly tonic. Symptoms due to deposit of Hg in nerve-centres. Sensn. is not impaired. KI administered in increasing doses fr. gr x to ʒi in 24 hrs. - Pot. Iod. Dec. Cinch. } & shower-bath every morning - Soon instead of former medicine - Iron & Quinine. -
Discharged - Oct. 15.

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Lead poison. - Anne Mahon -
John Anderson -

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blue border round their garments as a national distinguishing mark: this the Pharisees ~~had~~ made twice or three times as wide as usual. (a) The phylacteries which the Jews were in the habit of wearing (b) they made broad & conspicuous; & they occupied a great part of their time in prayer, alms-giving, & fasting. But they spoiled everything by their desire for ostentation. They not only substituted public for private worship, but even brought their private devotions into public. They wd. appoint set times for prayer; & where they might be or whatever doing they wd. stop & publicly pray. When about to give alms they wd. come into the market-place & loudly declare their ~~intent~~ benevolent intentions. Thus they did all things to be seen of men: even fasting they used for ostentation. They disfigured their faces that they might appear unto men to fast; & so turned what was intended to be an

a Matt. xxiii. 5.

b See Deut. vi. 8.

act of self-denial into an act of self-glory. And as a culminating point of all they even set forth their own glorification in their prayers to God. (4)

Luke XXIII. 10

All the members of this party were not, however, equally perverted; & we find among the Pharisees some names which we cannot but respect, e.g. Gamaliel, Nicodemus, & even St Paul. There must have been something noble in the system to attract the latter to join the sect. Long after his conversion he speaks of it as being the strictest sect of the Jews; & in Acts XXIII he confesses himself in some sense even than a Pharisee. To this extent he agreed with them that they bore testimony to the truth of life & immortality; but this belief was not enough to cause & justify the Pharisees. They considered that when the judgment came they wd be sure to be saved, as they ~~considd~~ thought themselves entitled to the kingdom of heaven. They did not believe

themselves sinners as other men; & they expected that in the other world also they wd not be like others.

Lecture XIIII. Nov. 29/00.

(Sadducees, Essenes &c)

We have yet to speak of one or two sects of the Jews. Next in importance to the ~~Sadducees~~ Pharisees come the Sadducees, whose creed is well summed up by St Luke in Acts XXIII 8: "For the Sadducees say there is no resurrection, neither angel, neither spirit". Some may characterise them as unbelieving sceptical materialists; but the Sadducees wd not like the rationalists compare their scepticism with regard to scripture. They admitted, indeed, the authority of the Pentateuch; but were unable to perceive in it the doctrine of the resurrection; in Exodus, they said, the observance of God's laws was enforced by reference to earthly gains & losses, but they saw nothing of the rewards of Paradise, or the penalties of Gehenna.

We can trace the origin of the Sadducees to the

14. Slept better last night, though still slightly delirious. Quite conscious this morng & not deaf. R. & parotid swollen & hard, but not very tender. P. 84. R. 30. Urine sp. gr. 1.1020. highly acid. Takes food well. Ordered fomentns to parotid.

15. P. 96. R. 22. Swelling of parotid remains hard. Ordered 3 leeches & linseed poultice. Pt. feels almost free.

16. Swelling of parotid still hard; but feels it far easier. Lathered difficultly. Slightly delirious at times. 2 small boils on back. P. 90. R. 24.

17. Swelling still remains hard. Numerous fresh sores at lower part of back. Ordered litter & pillow & poultice.

18. Last night N.P. finding swelling of parotid smaller & softer, made fomentns inside mouth. The cough keeps time to time ejects quantity of sanguineous frothy fluid. Left parotid also slightly enlarged. This morng at 8 a.m. a paroxysm of dyspnoea, which was relieved by inhalg up a little chloroform. Drew the tube over chest. The pt. again incline to parotid for ease. There are numerous sores over the back, & a large sloughy one on right side of sacrum. Takes her food tolerably well. During morng breathing has



become more difficult. The stomach of the tube is insufficient, but by it some fluid the Mother drinks freely; but often vomits it soon after. Her mind is wandering, but not so much as yesterday. Pt. seems to know her Mother & the Doctor & Nurse, but not Mr. Clarke & Mr. Hamilton. Pulse very feeble. Respiration hurried & difficult. Urine passed in bed. Ordered stimulants freely, & hourly fomentns to chest. Pt. appears to be in a state of stupefaction. An hour & a half after the last fomentn. Pt. appeared to be in a state of collapse. Pulse feeble. Respiration difficult. Stimulants seemed to revive her. Pt. seemed to know her Mother & Mr. Clarke. Pt. seemed to know it. Mr. Clarke then & she parted; since then hardly conscious. They persuaded to keep the tube of stimulants. Pt. gradually sinking & died at 5 p.m. Post-mortem examn. on the following day.

assertion of one great truth the denial of a second, they became a kind of negative set. But being placed in offices of power they found their defiance in being unable to impress men with the idea of future punishments, & were driven to punishing harshly & cruelly in this life (This severity we may also observe in the hist.y of the French atheists.) In the conference of Pharisees & Sadducees with Christ related in Matt. ~~xxii~~ we notice that the ~~Pharisees~~ former are the more malignant, the latter the more scrupulous. Our Lord's answer to the Sadducees points to their two great faults: "Ye err, not knowing the Scriptures nor the power of God". And you will remember on Christ's arguments to prove the doctrine of the resurrection, taken from Moses, & not from tradition.

Such are some of the characteristics of the Sadducees. They were at the time of wh. we are speaking a powerful sect, but not so popular as the Pharisees. From Acts v. 17 we learn that the high priest & his followers were of this sect; & this accounts for the bitterness which these showed towards our Lord, they being enraged against him

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8th Vomited at night & takes food & brandy badly – P 104 –
Tongue a little cleaner – Complexion really improved –
9th Slept better last night. Bowels confined – P 102
R 40 &c.
Mulberry spots fading & more petechiae
10th Slept well until 2 a.m.: since restless, & suffering from dyspnoea – Universal rh. [illegible] over chest P 112. R 40
Lips blue, & covered with sordes, – Extremities pale cold –
Bowels open – Passes water under her – she is unconscious.
Tongue very dry – Ordered Brandy ℥12 (and later) –
℞ Acid: Nit. Mur. dil. ♏xx
Sp. Aeth. Chlor. ♏x
Dec. Cinchonae ℥i t.d.s. –
℞ Quinae Sulph. gr. i
in pulv.
Vinum ℥j
11th Breathing less laboured. pulse stronger. Extrem.ties warmer.
P. 118 R 40 – Slept only for a few minutes today. is not conscious – Subsultus tendinum – strongly marked – Rash faded from chest: but numerous petechiae there & on other [illegible]
She is fed principally by nutrient enemata, brandy, quinine & beef tea –
12th P. 96. R. 36 – Breathing much easier – no lividity.
Extremities warmer – more restful last night.
9 P.M. P. 86 R 30 – During last 2 days Chlor. often inhal. has been tried to the extent of making her drowsy, & then she has taken her food better by the mouth –
13 – P. 86. R 30 – ℞ hy. Morph. [illegible]: ♏xv R – 88

for declaring ~~his own~~ the doctrine of the resurrection, & that He himself wd rise again the third day.

The Essenes (probably derived from a Hebrew word meaning "the holy ones") believed that there was a necessity for an ascetic life. They may be compared to the Sectarians or Jesuits in the Christian church; while the Pharisees rather resembled those monastic orders which had degenerated from their original ~~foundation~~ discipline. These Essenes held aloof from the bustle of large cities; & particularly resorted to the dreary shores of the Dead Sea, where they lived in common to the number of three or four thousand. Like the early monks they passed the early part of the day in work, & met for their simple meals during wh portions of the law were read & chants were sung. This sect was never a powerful one & does not at all appear in New Test. history. One sign of their weakness was that they did not go about doing good; though they kept themselves spotless from the world, they did not visit the fatherless & the widows. Thus they exerted no reforming, renewing power amongst their countrymen. Very possibly their life had some influence upon that of the early Christians; but there was this difference between the two that the

Essenes, having no sympathising motives, lived secluded from the world, while the early Christians did all their acts openly in Jerusalem.

We must mention the other party, the Herodians, who were a political rather than a religious sect. They were partizans, first of Herod the great, & afterwards of Herod Antipas; & were chiefly remarkable for the court they paid to the Roman government. Our Lord acknowledges the Herodians right in paying tribute to Cæsar, but beyond this they were willing to give up their national religion, & in several places we find them mentioned in terms of condemnation. (2)

2 Mark xii. 6

Mark xiii. 15

In our investigation of these sects we find ~~no~~ in them no unswerving spirit, nothing which could possibly produce Christianity. It required a new, a higher life for this purpose, & this we find in that revealed to us in the gospels

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Lecture 18. Dec. 6. 1841. (Sect. 8 cont.d)

(This follows p. 54.)

The Gospel of St John

To day we are to speak of the gospel of St John; & first

24. Bethania at Tyche – Villa Lazaroni – Pledging at Ta-chi-lilli. All what. All are alone, & religion is no religion of liberty; what of life? Figure in Lake Mareotis – light. 9 to 4 pm. Blessing ἐκκλησία 25. Bethanian days; hard technical technical ἐκκλησία

Lk. – optimus ad, fuit. Baptism. 9 to 4 pm.

26. Lo-man adventure. Vision in the – Bazar cambaling –

Palm trees & Lake Sebelia. 9 to 4 pm.

27. Palm – 4 pm.

28. Palm. 4 pm. – Tabernacles feast week –

29. 9 to 4 pm. Little tey meal –

30. 9 to 4. Temple cleansing Pharisee. Blind house.

Blessing ἐκκλ. Lion domination.

Dec 1. Hearer ministers Pharisee – Widow's mite.

Herodian. Still deaf. Lion domination & blind.

9 & 4 pm.

4. 9 to 4 pm – Blessing ἐκκ. Let there be light!

5. Confusion of liberty here & there. Political Pillar

10. Decision Pilate's true liberty –

16. Beautifully. Sick of life in the Pool

Blessing ἐκκ. Who sin?

25th Christmas feast.

Decided Pagan – Pl. Jerusalem Cross

Gibbs Miracle – &c.

let us collect a few facts of his life –

His birthplace was probably Bethsaida the city of Andrew & Peter. We know something of his father & of his social posⁿ from Mark I 20 whence we learn that he kept hired servants. Something also may be inferred from our Lord committing His
2 John XIX 26 Mother to the care of St John (2); both these circumstances w^d imply that his family were in a posⁿ above poverty. He had however received no rabbinical education; for when he & St Peter spoke
3. Acts IV. 13 before the council (3) they were both characterised as unlearned & ignorant men; i.e. they had not passed through the schools of the scribes. His learning was derived from the old Testament, the preaching of John the Baptist & of our Lord – Of the mother we
4 Matt XXVII 56 know that she was present at the crucifixion (4); & she is no doubt identical with the Salome of St Marks
5 Mark XV. 40. gospel (5). We have a glimpse of her character in Matt XX 20, wh. shows also that she was expecting Christ kingdom, probably as a temporal kingdom. This throws some light upon the earliest influences to wh. St John's character was subject – He is no doubt one of

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over back of both lungs P100 Brandy ℥ix
Oct 15. Purged once in the night. Cannot sleep for delirium
P. 110 – Brandy xii ℥
16. Delirious last night Pul 7.30 P.M. 120. Some purging – motions pale – more deaf but quite sensible – Tongue moister & cleaner – Rh. sib. over both lungs in front & behind. P. 120 – Rash less distinct –
17 – Still very deaf – complains that he can't sleep –
P. 130 Brandy ℥xviij
18. P. 126 – R 36 –
19. Has not been purged since 17th – Takes food well – Drowsy but restless. Rh. sib. over chest. Trace of alb. in urine – Rash fully out with some petechiæ P/124. R 40 – Brandy ℥xxiv – Adde Haust Quinæ bis
20. Passes water involuntarily Delirious last night ℥ij
Tongue dry & brown – P. 114. R 40 – Still trace of alb. Expectorⁿ viscid –
22. Purged – Ordered Tinct Opii ℥ss [illegible] ℥ij & Brandy P100 R44
23. Slept badly but is better this morning – Tried to get out of bed, very noisy – trace of alb. in urine P. 108 R. 40 –
Does not pass his water under him.
Brandy ℥xviij

those two disciples (mentioned in John I. 38) who called Jesus Rabbi. He had evidently been affected by the preaching of John the Baptist. From Mark I. 19 we find that he was amongst the earliest called of the disciples; & ~~from that time~~ he became the favourite companion of our Lord. His name always mentioned among the first group of disciples; & he was one of the selected three who were ~~present~~ admitted to the house

2. Mark v. 37 of Jairus & who were present at our Lord's transfiguration (4) when our Lord gave allegiance to the prophecies in Mark XIII. it was not to the whole body of the disciples, but only to Peter, James, John & Andrew. More than this within this innermost circle of disciples John is specially mentd as the disciple whom Jesus loved. There was something in his character, more steadfast than, but yet as ardent as, Peter's. At the hour of the crucifixion St John stood by the cross, with the

B. John XIX. 26 Virgin Mary (5); & at our Lord's request he took charge of the latter like an adopted brother. The name that the sons of Zebedee received, Boanerges, the sons of thunder, is itself a protest against the common view taken of St John, supposing him to be



Luke I –

Ill: Westcott published 1867. Luke 30 –

Matthew – Mother of Jesus – Luke & Bernadette.

Allusions have been made to life & Luke. Mothers of

Jesus & his disciples. Mary pondering over these things

Greek & Latin & the life: & Pic. Luke based also

Matthew. Life & times of Athanasius. Luke & Matthew

Mark. Home life & Ways – Hagiographic – Mine

has been as Journey.

30. Adoring – Joseph, Simeon, Anna, Mother & Elizabeth

Zacharias & Elizabeth – Mr. Lee & Faith Lightfoot.

Characters were the more pious & religious

in Palestine. In addition Christmas – Those Christmas

Traditions, with their light – Mark Hermann. Ie. 2.

Matthew, Isaiah – Pm. 72 –

Festival Dies Natalis Lux

Ill. Bible Tales: Lux

Bec. Luke: Tity. Cure.

Illustrating Tity

Feb. – Luke & Cross always Light & Joining –

Right Text Brightly – Is Salutation that simple Life

Life Teaching – Course Illustration & Those Fishers

Differences between typhus & typhoid [illegible]

| | |
|---|---|
| Advent of typhus sudden | of typhoid insidious |
| Pulse steadily increases. | P. quick one day : slow next – |
| Musc. deb.^y & delirium well marked. | {Prostration less marked –<br>Pulse often intermittent |
| Pupil contracted | Pupil dilated |
| Rash – (4th to 7th day) | Rash (7th to 14th day) |
| Bowels confined | Bowels relaxed – |
| Blood rarely in stools | Blood commonly – |
| No tympanites except in bad cases near the end – | Tympanites common – |
| Odour sui generis. (rotten straw) | None – |
| Crisis End of 2nd week – | End of 3rd – Relapse common – |
| (Pathology –) | (Path. Lesions)<br>Enlargement of spleen |
| None in typhus – | Ulcer^n of Peyer's Patches & sol.^y glands of ilium – |
| Tongue dry, brown, or black – | Tongue red or glazed – |
| Headache ceases early 2nd week – | It ceases late 2nd week |
| Countenance – Dusky, dull & apathetic – | Countenance anxious<br>Lips dusky or livid – |
| Occurs in epidemics – | Occurs little in number. |
| Middle-aged more liable – | Young more liable – |
| Dest^n & overcrowding favour it | Organic impurities favour |
| Very infectious | Slightly infectious |
| (Hutton –) | (Aitken<br>Whitely) |

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delicate & tender; whereas he was really of glowing & ardent dispos^n. This we see in Luke IX. 49 & 54. The circumstance of his being placed in special charge of the mother of the Lord furnishes the key to another characteristic, his assoc^n with the women following Christ accounts to the prominence he gives to His appearance to them at the resurrection; also to the acct of Lazarus. We hear of St John in Acts III, as appearing before the council; in Acts VIII as preaching in Samaria; in Acts XV as being present at the council of the apostles. ~~From~~ We hear however comparatively little of him until his old age; then we find him at Ephesus. Trad^n says he was sentenced to death at Rome & thrown into a cauldron of boiling oil: this is however uncertain. At any rate he was a confessor to the faith at Patmos, if not a martyr. In the gospel we have St John's revived reminiscences of our Lord's life, 'the spirit bringing all things to his remembrance.' While the other synoptists dwell chiefly on our Lord's ministry in Galilee, St John chiefly on that in Jerusalem.

Critics have said that the gospel was probably the work of some writer of the second century. Now apart from all other consider^ns a writer of the second century could hardly have refrained from making ~~the gospel~~ it controversial. The book we have however clearly belongs to one who had passed to a region above controversy. He had himself found life; & he wrote that others also might find life –