

**SIMPLE SKETCHES FROM
CHURCH HISTORY
FOR YOUNG PERSONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649705061

Simple Sketches from Church History for Young Persons by Harriet Toogood

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HARRIET TOOGOOD

**SIMPLE SKETCHES FROM
CHURCH HISTORY
FOR YOUNG PERSONS**

SIMPLE SKETCHES
FROM
CHURCH HISTORY
FOR
YOUNG PERSONS.

BY MRS. TOOGOOD.

NEW EDITION.

LONDON:
EDWARD STANFORD, 6 CHARING CROSS.
1865.

110. k. 53.



Sketches from Church History.

CHAPTER I.

THE CHURCH OF GOD FROM THE FALL OF ADAM TO THE COMING OF CHRIST.

I ONCE heard some children, at the annual examination of their school, unable to answer the question, "What is meant by the holy Catholic Church?" They were all silent. At length one replied, "The church means the building in which we worship;" thus making a matter of faith a mere matter of sight; whereas we know faith is "the evidence of things not seen," Heb. xi. 1. When we repeat our creed, we profess our faith in the holy Catholic Church. We cannot join in the morning or evening service without doing so. Now, it is a solemn thing to speak in the house of God; and when we there utter words, the meaning of which we have never taken the trouble to inquire, we must appear

2 SKETCHES FROM CHURCH HISTORY.

before Him unto whom all hearts are open as those who offer "the sacrifice of fools," and who are rash with their mouth before God. Surely our reverence for God, and for His holy temple, ought to be sufficient to induce us to think before we speak. The apostle has said, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ," 1 Pet. iii. 15, 16. Our hope arises from our faith; and, to have hope, we must have the sure foundation of a well-grounded faith.

By the Church we mean, not a building, made with hands, but that one society of men, whom God has called to a knowledge of Himself, and to call upon His name; and who, by the motions of divine grace, are invited to partake of eternal bliss, through Christ Jesus. This Church began in Adam, after he repented of that sin by which he fell from holiness. Unto him was the promise given, that the seed of the woman should bruise the serpent's head, Gen. iii. 15. Abel is the first who is stated in Scripture to have offered sacrifice to God. The Church after Abel (who was killed by Cain) was continued in Seth; for God was known and worshipped

by him, and by his successors, till the time of Noah. The wickedness of the world had in those days become so abominable in the eyes of God, that He is said to have repented that He had made man; and by a flood He destroyed all on the face of the earth, except Noah and his family, in whom the Church was preserved. Noah was chosen of God as a light in those dark times; he was a preacher of righteousness, both before and after the flood. When the waters subsided, and Noah returned from his ark, he offered sacrifice to God, which was accepted; and the Lord said the ground should never again be cursed for man's sake, Gen. viii. 20, 21. In Shem, the son of Noah, was a knowledge and worship of God continued; and the expectation of a coming Saviour was by him transmitted to men. Heber, the descendant of Shem (from whom also the people of God were called the Hebrews), was, like him, blest with the light of revelation; and God was pleased to be called "the Lord God of Shem," Gen. ix. 26, until the days of Abraham. Idolatry, which had spread over the world before the flood, again appeared; and not only did the descendants of Ham and Japheth fall into this sin, but some among the children of Shem declined from God, and worshipped idols.

Abraham, who was descended from Heber, was called to leave his father's house, God

4 SKETCHES FROM CHURCH HISTORY.

giving him the promise that He would make him a great nation, and that all the families of the earth should be blessed in him, Gen. xii. 1, 2, 3. He appointed circumcision "as a token of the covenant," Gen xvii. 11, and as a peculiar mark of his having been called out from the rest of the world. A son was born unto Abraham in a miraculous way; he was named Isaac. Of his two sons, God chose the younger, Jacob, in whom to preserve his Church. Before his birth, God had said, "the elder shall serve the younger,"—"Jacob have I loved, but Esau have I hated," Rom. ix. 12, 13. The family of Esau fell into idolatry; but Jacob, whom God named Israel, became the father of the twelve tribes of Israel,—that chosen and holy people, who alone of all the earth were instructed in the laws of God, and enjoyed His favour. This people were also called Jews, from Judah. Judah, before whom all the brethren bowed, was the head of the tribe, possessing the royal dignity; and Jacob prophesied that the sceptre, or royal power, should not depart from Judah till Shiloh (or the Deliverer) were come; that is, until the Saviour should be born. The Israelites were thus greatly honoured above all the nations of the world. God had been pleased to make Himself known unto them. Unto them only were committed the oracles of God; to them was the adop-

tion, for they were chosen as the adopted children of God. St. Paul, in speaking of the Israelites, says, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever," Rom. ix. 4, 5.

God has been pleased to make us all dependent beings; those who are young and weak depend for help and protection upon the older and stronger. Adam was appointed by God as guide and protector to his family. The promise of redemption was given him, and he was enabled to teach his children of the same salvation. He was both king and priest to his children, ruling them, and making known to them the will of God. In those early ages of the world, when the father died, the first-born son naturally took his place. The first-born is called in Gen. xlix. 3, "the beginning of strength, the excellency of dignity, and the excellency of power," and he succeeded as king and priest to the family. We find by the blessing spoken by Isaac, when he gave the younger what usually belonged to the elder, that the first-born was ruler over his brethren, Gen. xxvii. 29: "be lord over thy brethren, and let thy mother's sons bow down before thee." This pre-

eminence of the elder continued, the elder almost invariably succeeding to the kingly and priestly office, until the time when Israel came out of Egypt. The Church of God then became a national Church, and the offices of ruler and priest were divided. Reuben, Jacob's eldest son, forfeited his privilege by his crime, and the blessing belonging to the first-born was bestowed on Judah. From his tribe came the kings and rulers; and from the tribe of Levi were the appointed priests. Joseph's two sons became each head of a tribe. Thus, from the fall of Adam and the calling of the Church, to the time when Aaron was sanctified priest unto God, the eldest, or first-born, was generally the priest and king. Exceptions arose in cases of impiety, as in Cain, who, though first born, was rejected of God; to Abel the office then fell. Seth took the place of Abel; "for God, said she (Eve), hath appointed me another seed instead of Abel, whom Cain slew," Gen. iv. 25. Seth was succeeded by Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Gen. v. Noah governed the Church both before and after the flood, and left the office to Shem, saying, "Blessed be the God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem," Gen. ix. 26, 27. From Shem sprang Arphaxad, Salah, Eber, Peleg,