

# INTRODUCTION.

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BEFORE the pupil can enter with advantage upon the study of the following Outlines of Chronology, he should possess some general ideas on the subject of the Creation, on Geography, and the History of the earth. The following brief hints can be enlarged upon by the teacher, in cases where it is deemed necessary.

1. The world we inhabit was created by the Almighty almost 6000 years ago: it was made round, or nearly so, with an uneven surface, of mountains, vallies, hills, oceans, seas and rivers. It was created with two continents or vast regions of land upon it, beside many islands; the rest of its surface was water, and divided into oceans, seas, bays, &c.

2. The Eastern continent has been divided into three parts, which are named *Europe*, *Asia*, and *Africa*: the Western continent is called *America*. It is *America*, or the Western continent which we inhabit; *Europe* is that portion in which are England, France, &c. *Africa* is a vast country, principally inhabited by negroes; *Asia* is the land where Adam and Eve lived, and where the human race began to exist. If you will look on a globe or map of the world, you will see the shape of these countries.

3. Adam and Eve were created near 6000 years ago, and placed in the garden of Eden in Asia. They had several children as you will read in Genesis 2d, 3d, 4th and 5th chapters. These children of Adam and Eve had children also, and thus began the great family of man, which is now spread over the face of the globe.

4. Now the object of *History* is to tell us what has happened on this globe, since the time of Adam; what extraordinary men or women have lived; what they have done; what nations have existed; what battles have been fought, &c.

5. Thus you will find that history tells you first how the descendants (the children, grandchildren, &c.) of Adam conducted themselves: how they became wicked, and God to punish them caused the whole face of the globe to be covered with water, so that they were all drowned, except Noah and his family. How, after this deluge, mankind multiplied and dispersed themselves over *Asia*, *Africa*, *Europe*, and lastly over *America*.

6. You will learn in a course of History, that after the world had existed 4004 years, Jesus Christ appeared in Judea in Syria, and by promulgating a pure and perfect religion, laid the foundation of a train of the most important events. The history of the period before Christ, we call *Ancient History*: from that date to the present time, we call *Modern History*.

7. As we go back from the present time, that is, as events are farther removed from us, the details of History gradually become fewer and more uncertain. From the present time to the invention of printing, which took place about 1435 to 1458, A. C. by means of which books are easily multiplied, the records of events being abundant, History is more clear and authentic. But previously to that invention, History is generally doubtful, and grows more so at every step, as we retire into the ages of antiquity. Great pains have been taken by learned men in searching after historical facts; they have bestowed unwearied labour upon the examination of *ancient traditions*; *ancient historical poems*, such as Homer's *Iliad* and *Odyssey*; *ancient pillars and monuments*; existing *ruins of ancient cities*, such as Balbec and Palmyra in Syria, and others; *ancient coins and medals*, of which many exist; and *inscriptions on marbles*, such as those brought from Greece by the Earl of Arundel, and are now in the university at Oxford in England. From these they have ascertained many important facts; still, many other interesting points of History lie buried in doubt and obscurity.

8. For about 3300 years after the creation, we have no authentic history, except that of the Scriptures, which, though it is highly interesting and important, is very limited and principally confined to the Jews. The principal facts related in it are the creation of the world, the Fall of Man, the Deluge, the dispersion of mankind at the Tower of Babel, the planting of different nations, the call of Abraham, the delivery of the Israelites from Egyptian bondage and their settlement in Canaan.

9. The earliest profane or uninspired historian, whose works are now extant, is *Herodotus*, who wrote about 445 years B. C. and who tells all he could learn of the Egyptians, Greeks, Persians, and other nations from 713 to 479, B. C.

10. All History, then, from the origin of the human race to the time when Herodotus begins, that is, for more than one half the time since the world was created, with the exception of Scripture History, being compiled from scattered and uncertain records, traditions, and fragments, by men who lived long after the ages of which they wrote, must be considered very imperfect. Of the early history of the world, the first settlement of different portions of it, the primitive state of society, and the progress of mankind in the remotest ages, we can, of course, know but little, and that must be involved in more or less obscurity and doubt.

11. In the following work, it is proposed only to notice a few of the most remarkable and well authenticated events, and some of the greatest personages which have lived since the creation to the present time; and to offer occasional observations upon the state of the world, and the progress of mankind. After having learned what is here given, you will obtain in Blair's *Outlines of Ancient History and Outlines of Modern History* more particular and extensive knowledge on the subject of History.

# CHRONOLOGY.



CHRONOLOGY may be divided into *two parts*, viz. *Ancient* and *Modern*.

*Ancient* Chronology extends from the Creation of the world to the Nativity of Christ, a period of 4004 years: *Modern* Chronology extends from the Nativity of Christ to the present time.

The word *Chronology* means, at large, the science of computing and adjusting periods of time, and treats of its division into certain portions, as days, months, years, and centuries. But it is here used only in its application to History, and as marking certain distinct events, which have occurred on the globe.

## ANCIENT CHRONOLOGY

extends from the Creation of the world, 4004 years Before Christ, to his Nativity.

For the purpose of fixing certain prominent events in the mind, by which we may be able to recollect other events connected with these, and thus establish an outline of History in the memory, we will divide Ancient Chronology into Ten Periods.

The word *period*, strictly signifies a *point* of time; but it is here used to signify an interval of time, or a section of History.

### GENERAL DIVISION.

**Period I.** will extend from the Creation of the world, 4004 years Before Christ, to the Deluge, 2348 years B. C. To this period we give the name of *Antediluvian*.

**Period II.** will extend from the Deluge, 2348 years B. C. to the Calling of Abraham, 1921 years B. C. This is the period of *Confusion of Languages*.

**Period III.** will extend from the Calling of Abraham, 1921 years B. C. to the departure of the Israelites from Egypt, 1491 years B. C. This is the period of *Egyptian Bondage*.

**Period IV.** will extend from the departure of the Israelites from Egypt, 1491 years B. C. to the Dedication of Solomon's Temple, 1004 years B. C. This is the period of the *Trojan War*.

**Period V.** will extend from the Dedication of Solomon's Temple, 1004 years B. C. to the Founding of Rome, 752 years B. C. This is the period of *Homer*.

**Period VI.** will extend from the Founding of Rome, 752 years B. C. to the Battle of Marathon, 490 years B. C. This is the period of *Roman Kings*.

**Period VII.** will extend from the Battle of Marathon, 490 years B. C. to the birth of Alexander, 356 years B. C. This is the period of *Grecian Glory*.

**Period VIII.** will extend from the Birth of Alexander, 356 years B. C. to the Destruction of Carthage, 146 years B. C. This is the period of *Roman Military Renown*.

**Period IX.** will extend from the Destruction of Carthage, 146 years B. C. to the First Campaign of Julius Cæsar, 80 years B. C. This is the period of the *Civil War between Mærius and Sylla*.

**Period X.** will extend from the First Campaign of Julius Cæsar, 80 years B. C. to the Nativity of Jesus Christ, and the Commencement of the Christian era. This is the period of *Roman Literature*.

**PERIOD I,**  
**THE ANTEDILUVIAN PERIOD,**  
 EXTENDS FROM  
**THE CREATION,**  
 4004 YEARS B. C.  
 TO  
**THE DELUGE,**  
 2348 YEARS B. C.

*Antediluvian signifies before the flood, and the period  
 under this name embraces 1656 years.*

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### Important Events in Period I.

This period includes *four* principal events.

*First*, the Creation :

*Second*, the Transgression of Adam and Eve :

*Third*, the Murder of Abel by his brother  
Cain :

*Fourth*, the Prediction of the Deluge to  
Noah.

The only account we have of these events is contained in the Bible, which is extremely brief, though interesting, and in the highest degree authentic.

1. *The Creation* of this globe, including the creatures that inhabit it, occupied six days. God rested on the seventh day, and set it apart, ever after, as a day on which man is to worship him. This event transpired 4004 years B. C. according to the Hebrew computation.

The particular manner in which the work of Creation proceeded, is left almost wholly to conjecture.—The Scriptural narrative is very concise, and moreover it does not aim at philosophical accuracy in the description of events. It speaks according to appearances, and in the language of common men.

It is generally supposed, that the successive parts of the Creation were instantaneously brought into being, on the different days assigned to them. Some learned men, however, have conjectured, and endeavoured to show, that the work occupied some thousands of years, and that the *days* of which Moses speaks, as in some other parts of Scripture, mean not days literally, but periods of indefinite length.

This interpretation is supposed to correspond better with certain appearances on the earth's surface indicating a vast series of ages in its formation. But it may be remarked, that the fact itself on which this interpretation is founded, is extremely doubtful and that it is taking unwarrantable liberty with the sacred narrative, to construe it in such a manner.

2. *The Transgression of Adam and Eve*, commonly called the Fall of man, is described in the third chapter of Genesis. It took place probably a few days after the Creation, and has been most awful in its consequences.

The sum of the information conveyed to us in this account, taken in connexion with a statement in the preceding chapter, is, that man, being created innocent, with a disposition to do right, and in all cases to comply with the holy will of God, was placed in a state of trial.





*The Creation. p. 10.*



*The Deluge. p. 16.*



In this situation he was at length beset by the Devil, in the form of a serpent, who persuaded him to depart from the path of rectitude, and to violate an express command of his Maker.

In consequence of this departure from duty he lost the favour of God, his disposition became sinful, and his whole posterity, partaking of his altered, depraved nature, became involved in all evil.

The Garden of Eden, in which man was originally placed, and in which this transaction occurred, is by some supposed to have been situated in Mesopotamia, now Diarbec, between the rivers Ti'gris and Euphra'tes. There is, however, a variety of opinion on the subject, and every quarter of the globe has, in its turn, been conjectured to include this delightful place. It is impossible at the present time to determine its locality with certainty, any farther than that it must have been somewhere in Asia.

2. *The Murder of Abel* was one of the first fruits of man's apostacy, and is supposed to have occurred about 130 years from the Creation. Cain was a husbandman: Abel was a shepherd. Abel had favour shown him by God on account of his piety. This circumstance excited the envy and jealousy of Cain, who accordingly slew his brother.

The particulars of this story may be found in Genesis, chap. iv. They are briefly these. Cain and Abel, at a certain time, both brought an offering to the Lord. Cain's offering consisted of the fruit of the ground. Abel's, of the firstlings of his flock. Abel's offering, being an animal sacrifice, had respect to the atonement of the promised seed. Cain's had no such respect; and this difference, originating doubtless from different moral feelings, was the reason why Abel was accepted, and Cain rejected.

In consequence of the distinction which God thus made between them, Cain was exasperated, and he wickedly wreaked his resentment on his unoffending

brother. Taking an opportunity when they were in the field together, he rose against Abel, and slew him. The consequence to Cain was the awful curse of God.

4. *The Prediction of the Deluge to Noah*, was of the nature of a divine warning to him, in order that he might prepare for that event. It was communicated to him 120 years before the deluge took place, and 1536 years from the Creation. This judgment from God was to be sent on the world with a view to cut off the inhabitants, who had become exceedingly wicked.

The scriptural narrative informs us, that such was the warning given to Noah, and that such was the procuring cause of the deluge, and details the manner in which Noah was commanded to provide for the safety of himself and family. Gen. chap. vi. 11—21, which consult.

### Distinguished Characters in Period A.

1. *Adam*, the first of the human race.
2. *Eve*, the first woman.
3. *Enoch*, translated to heaven on account of his piety.
4. *Methu'selah*, the oldest man that has ever lived, being 969 years old when he died.

1. *Adam* was expelled from Paradise on account of sin, and lived 930 years, it is supposed, after that event. His history is given in the Bible, *Genesis 1 to 6 chap.*

2. *Eve* was the wife of Adam, and tempted him to sin—she was also joined with him in punishment. See *Genesis 1 to 5 chap.*

3. *Enoch* was the 7th from Adam, and one of the

only two of mankind who ever entered heaven without tasting death. See *Genesis 5th chap.*

4. The age of *Methuselah* exceeded by 7 years that of any other person—Jared, the next oldest, was 962 years. See *Genesis 5th chap.*

### Miscellaneous Observations on Period X.

1. This period embraces the extended space of 1656 years, and includes the whole history of the antediluvian world.

It would be very interesting to know more particularly the *state of society, the extent of population, the progress in arts and sciences, the condition of political institutions, &c.* during this period. But the scriptures give us very little information on these subjects.

2. We are told that “Jabal was the father of such as dwell in tents,” which shows that a rude knowledge of *architecture* was possessed; and that “Jubal was the father of all such as handle the harp and organ,” which shows that, in addition to the *mechanic arts*, the science of *music* was not unknown.

We are informed that the posterity of Seth made discoveries in *astronomy*, which they engraved on two pillars, the one of brick, and the other of stone. The latter, it is affirmed, existed after the deluge, and remained entire in the time of Josephus; that is, nearly a century after Christ.

3. It is highly probable, from the long life of man during this period—the average age being 6 or 7 hundred years—that very considerable progress was made in most *branches of human pursuit*.

Some suppose that man was aided by inspiration; but even if left to the ordinary operation of his faculties, the accumulation of individual knowledge and experience, during a life of 6 or 700 years, must have resulted in a successful cultivation of the *arts and sciences*.

4. Nothing definite can be settled as to the extent of *population*. Some imagine that it was very great,

far exceeding what it is at present. But from various circumstances, the probability is, that it was much smaller, and that mankind were not widely diffused over the earth. If any thing on this subject may be ascertained or fairly conjectured from geological studies, the opinion of Cuvier, that the human race inhabited some narrow districts, is probably correct.

5. The *government* which existed in antediluvian times, was doubtless *patriarchal*; that is, the government which was held by the heads of separate families. A number of these might perhaps combine, and place themselves under the direction of some common ancestor.

This is the most natural form of government, and best corresponds with the veneration which must have been paid to persons so very aged, as the early fathers of mankind were; and also with the fact, that there is no mention made in the Bible of kingly authority, until after the deluge. Indeed, succeeding this event, the government was considerably patriarchal down to the time of Moses.