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T H E
C R E D I B I L I T Y
O F T H E
G O S P E L H I S T O R Y.
P A R T I I.
O R T H E
P R I N C I P A L F A C T S
O F T H E
N E W T E S T A M E N T

Confirmed by Passages of ancient Authors, who were
contemporary with our SAVIOUR, or his APO-
STLES, or lived near their Time.

V O L. XII.

Containing a general Review of the Work, and a Reca-
pitulation of the eleven preceding Volumes, with alpha-
betical Tables of AUTHORS and principal MATTERS.

By *NATHANIEL LARDNER*. D.D.

L O N D O N:

Sold by J. NOON in *Cheapside*, J. WAUGH and W. FENNER
in *Lombard-street*, and J. BUCKLAND in *Pater-noster-row*.

M DCC LV.





P R E F A C E.



OME understanding and judicious Readers of this Work have long ago intimated the Necessity of a Recapitulation, for shewing the Evidence arising from the Testimonies, which have been alleged. This Volume therefore is allotted to that Purpose. I have therein made a general Review of the whole Work. And I have recapitulated the eleven Volumes of the first Book of the second Part, inserting here and there some new observations, which will be perceived by attentive Readers. At the End of the Recapitulation the Argument is summed up, and there are additional Observations upon the

spurious and apocryphal Books, which were composed in the early Days of Christianity.

After which follow Lists of Various Readings, and Texts explained in the several Volumes, and an alphabetical Catalogue of Authors, whose Historie has been writ, and from whom Extracts have been made, and an alphabetical Table of principal Matters. And I hope, they are so composed, as to be useful to such as are studious of the Scriptures, or Ecclesiastical Antiquity.

In the Preface to the preceding Volume it was said, that in this would also be *Observations upon the Canon of the New Testament*. But I have not had Room for them. And it is better, that this Volume should be as it is. I

P R E F A C E.

I therefore intend a Supplement to this first Book of the second Part : in which shall be general Observations upon the Canon, and a Historie of the eight Writers of the New Testament, with the Evidences of the Genuinneſſe of their ſeveral Books, or Epistles, and an Account of the Time, when they were writ, as near as can be adjusted. The Collections, which are in the preceding Volumes, will make this Performance eaſie.

Every one, who looks back to the Introduction to the ſecond Part of this Work, may ſee, that my original Deſign is not yet compleated. For I propoſed, to allege the Testimonies of Chriſtian Writers, not only to the Books, but alſo to the principal Facts of the New Testament, *the Birth, Miracles, Death, and Reſur-*

Resurrection of Jesus Christ, the Mission of his Apostles, and the Miracles wrought by them: adding also some Considerations, which may give Weight to those Testimonies, and confirm their Credibility. This should be the second Book. And might be comprized, as I suppose, in one octavo Volume. I likewise intended a Collection of Passages of Jewish and Heathen Authors, Unbelievers and Adversaries, in the Order of Time, who any Way bear Testimonie to the Books, or Facts of the New Testament, or to the Affairs of Christians in the first Ages. Another necessarie Article of this Design is a Historie of the Heretics of the first two Centuries, with an Account of their Opinions, and what Books of the New Testament were received by them. The Reasons, why this
has

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has been hitherto deferred, were mentioned in the Preface to the fifth Volume.

Concerning all these I have by me large Materials. But whether they will ever be put into such Order, as to be fit for public View, cannot be said : considering the Uncertainty of Life, and the Copiousness of the Articles, especially the two last. But the Supplement, I think, may be depended upon, it being in such Forwardness, that it may be sent to the Presse in a short Time.

I have been for many Years employed in this Work. The first Part, exhibiting Testimonies to the Facts, *occasionally* mentioned in the New Testament, was finished long ago,
and

and published all at once. But the Testimonies to the *principal* Facts have encreased to a large Number of Volumes, containing only one Book, or Section, Testimonies to the *Antiquity, Genuinness, and Authority of the Books of the New Testament*. But it is a large, and important Part of the Design. And some other Things, not immediatly relating to it, have been unavoidably, and, I hope, not unprofitably, brought into these Volumes, as may be seen in the Review of the Work. And what has been already done, I would humbly hope, may be of some Use, to promote an Acquaintance with Ecclesiastical Historie, a Branch of Knowledge, well becoming Christians, and especially Preachers of the Gospel.

If

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If I should proceed no farther, the Work may be carried on, and the Remainder be performed by another, of equal, or better Capacity.

Before I conclude this Preface, I think it proper to let my Readers know, that the Title of this Work was taken from Dr. *Ofspring Blackall*, Rector of *St. Mary Aldermary*, afterwards Bishop of *Exeter*: of whose eight sermons, preached at *St. Paul's*, in the Year 1700. at the Lecture founded by the honorable Mr. *Boyle*, two are entitled *The Credibility of the Gospel History*.

Oct. 30. 1755.

b

To

To be corrected.

PAG. 75. l. 6. for *Kyftus* read *Xyftus*:

78. l. 3. from the bottom, after studie, instead of : put .

173. l. 3. read published.

180. l. 6. for x read ver.

N. B. In the alphabetical Tables the large Numbers denote the Volumes, and the lesser Figures the Pages. And the References to the first two Volumes are to the Pages of the second Edition, from which the Pages of the first Edition are very little different.

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A
GENERAL REVIEW,
OF THIS WHOLE
W O R K,

Especially, of the
FIRST BOOK of the SECOND PART.



THE design of this work, from the beginning, and all along, has been to shew the truth of the evangelical historie, and thereby the truth of the Christian Religion. For if the facts related in the Gospels, and confirmed by the Epistles of the New Testament, may be relied upon, the Christian Religion is from heaven.

*A Review of
the whole
Work.*

VOL XII.

B

The

The things there related to have been done by Jesus, and by his disciples, by virtue of powers derived from him, must be allowed to afford good proof, that he came from God, and that his doctrine is true and divine. And as Jesus in the circumstances of his birth, life, and death, and exaltation, and in the success and progress of the principles taught by him, answers the description of the great person foretold and promised in the Old Testament, he is at the same time shewn to be the Messiah.

In the former Part of this work the facts occasionally mentioned in the New Testament were confirmed by passages of ancient authors. And a long deduction there is in that Part of various particulars concerning the estate and character of the Princes and Governours, in whose time these things are said to have happened, and concerning the state of the Jews at that time in *Judea*, and out of it, and their religious opinions, customs and practises, as also of other people, to whom the Apostles went: all found to be agreeable to the accounts of *Josephus* and *Philo*, and many Heathen Authors of the best note, and contemporarie with our Saviour

vour and his Apostles, or living very near their time.

We have supposed this to be a very cogent argument, that the books of the New Testament were writ before, or soon after the destruction of *Jerusalem*, which happened in the 70. year of the Christian aera.

And if these books were writ by persons, who lived before the destruction of *Jerusalem*: that is, if they were writ at the time, in which they are supposed to have been writ, the things related in them are true and uncontestable. The force of this argument may be seen represented in the conclusion of that Part.

Consequently, the former Part of this work, though it immediatly and directly concerned only those facts, which are occasionally mentioned in the New Testament, affords a very forcible argument for the truth of the principal facts of the New Testament. By which all know to be intended the miraculous, though mean birth of Jesus, and all the wonders of his life, and ministrie, his death, resurrection, and ascension, the effusion of the Holy Ghost upon his Apostles afterwards, their preaching in his name the doc-

trine received from him, and confirming it by miraculous works, and planting the gospel, and forming, in a short space of time, churches of disciples at *Jerusalem*, and in all the parts of *Judea*, and in many other cities and countreys.

*A general
Review of
the first
Book of the
second
Part.*

In this second Part we have proceeded to shew more directly the truth of the evangelical historie by producing testimonies to the antiquity, genuinnesse, and authority of the books of the New Testament, now generally received by Christians, as containing an authentic account of the religion, taught by Christ and his Apostles.

And in this first book is a historie of all, or almost all the Catholic Writers of the first four centuries, and of the principal Christian Writers of the following centuries, to the beginning of the twelfth: with an article, by way of conclusion, from *Nicephorus Callisti*, a learned author at the beginning of the fourteenth centurie, containing a summarie account of all that has been said, and representing what was to be proved. Which, I hope, has been proved.

And

And whoever is desirous to know what books were received as Sacred Scripture, by any writers of the Church in past ages, may here find a distinct account of it, in the chapters, that bear their names.

1. As we are now to review this book, the first observation, which offers, is this. We have seen a goodly Catalogue of eminent men, who have believed in Jesus, as the Christ, and their Lord and Master, whose religion was not set up with worldly allurements. Says *Jerome* in the prologue to his book of Ecclesiastical Writers. “ Let (a) the “ enemies of our religion, who say, the “ Church has had no Philosophers, nor elo- “ quent, and learned men, observe, who “ and what they were, who founded, esta- “ blished, and adorned it. Let them cease “ to accuse our faith of rusticity, and confess “ their mistake.” So said *Jerome* with re-

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regard

(a) Discant ergo Celsus, Porphyrius, Julianus, rabidi adversus Christum canes: discant eorum sectatores, qui putant Ecclesiam nullos Philosophos, et eloquentes, nullos habuisse Doctores, quanti et quales viri eam fundaverint, extruxerint, et adornaverint: et desinant fidem nostram rusticae tantum simplicitatis arguere, suamque potius imperitiam agnoscant.
Prolog. in libr. de Scr. Ec.

regard to *Celsus*, *Porphyrie*, and *Julian*, who had been the most noted adversaries of the Christian Religion, in the first four centuries. The same may be still said to those called Deists in our time. And may I not add? Let those conceited Christians, who unmeasurably despise the primitive times of Christianity, learn to pay some respect to their Christian ancestors, in whom both learning, and an honest, fervent zeal, were united. They are not the rule of our faith. But they have directed us to the Sacred Scriptures, where it may be found. And they have bore testimonie to the truth of the things contained therein by an open and steadfast profession amidst a great variety of difficulties and discouragements, reproaches and sufferings.

And though every one, who has read this work, is able to supply a fuller catalogue, I shall here also rehearse in part the names of eminent Christians of the early ages, from an Epistle of the same masterly hand to *Magnus* a Roman Orator, upon a different occasion.
 “ *Jerome* (*b*), having at the begining of his
 “ epistle

(*b*) Curram per singulos. Quadratus, Apostolorum discipulus,

“ epistle observed the learning of *Moses*, *So-*
 “ *lomon*, and *Paul*, in the next place men-
 “ tions two Apologists for the Christian Re-
 “ ligion in the time of *Adrian*, *Quadratus*,
 “ and *Aristides*. The next to them is *Justin*,
 “ also a Philosopher, who presented an Apo-
 “ logie to Antonin the Pious, and his sons,
 “ and the whole Senate against the Gentils,
 “ warding off the ignominie of the crosse,
 “ and with full freedom and undaunted cou-
 “ rage asserting the resurrection of Christ.
 “ Why should I speak of *Melito* Bishop of
 “ *Sardis*, and *Apollinarius* Bishop of *Hiera-*
 “ *polis*, and *Dionysius* Bishop of *Corinth*, and
 “ *Tatian*, and *Bardefanes*, and *Irenaeus*, suc-
 “ cessor of *Pothinus* the Martyr: who in

B 4

“ many

Ius, et Atheniensis Pontifex ecclesiae, nomine Adriano Principi,
 Eleusinae sacra visenti, librum pro nostra religione tradidit et
 et tantae admirationi omnibus fuit, ut persecutionem gravissi-
 mam illius sedaret ingenium. Aristides Philosophus, vir elo-
 quentissimus, eidem Principi apologeticum pro Christianis ob-
 tulit, contextum Philosophorum sententiis. Quem imitatus
 postea Justinus, et ipse Philosophus, Antonino Pio et filiis
 ejus senatuique librum contra Gentiles tradidit, defendens ig-
 nominiam crucis, et resurrectionem Christi tota praedicans li-
 bertate. Quid loquar de Melitone Sardensi Episcopo? Quid de
 Apollinario Hierapolitanae ecclesiae Sacerdote, Dionysioque
 Corinthiorum Episcopo, et Tatiano, et Bardefane, et Irenaeo,
 Pothini Martyris successore, qui origines haeresicon singularum,

et

“ many volumes have detected the origin of
 “ every hereſie, and ſhewed, from what Phi-
 “ loſophers they were derived. Next, *Pan-*
 “ *taenus*, a Philoſopher of the Stoic ſect, and
 “ a man of great reputation for learning. *Cle-*
 “ *ment* Preſbyter of the church of *Alexan-*
 “ *dria*, in my opinion, the moſt learned of
 “ all men, wrote eight books of *Stromata*,
 “ or *Miſcellanies*, and other works, in which
 “ there is nothing unlearned, nothing which
 “ is not fetched from the depths of philoſo-
 “ phie. Who was alſo followed and imita-
 “ ted by his diſciple *Origen*. . . . *Miltiades*
 “ likewise wrote an excellent book againſt
 “ the Gentils. *Hippolytus* and *Apollonius*,
 “ Senators of *Rome*, published ſome works,
 “ ſuitable

et ex quibus Philoſophorum fontibus emanarint, multis volu-
 minibus explicarunt. *Pantaenus* Stoicae ſectae Philoſophus,
 ob praecipuae eruditionis gloriam, a *Demetrio Alexandriae* E-
 piſcopo miſſus eſt in *Indiam*, ut *Chriſtum* apud *Brachmanas* et
 iſtius gentis Philoſophos praedicaret. *Clemens Alexandrinae*
 eccleſiae Preſbyter, meo iudicio omnium eruditiffimus, octo
 ſcripſit *Stromatum* libros Quid in illis indoctum, imo
 quid non de media Philoſophia eſt? Hunc imitatus *Origenes*
 decem ſcripſit *Stromateas*, *Chriſtianorum* et *Philoſophorum*
 inter ſe ſententias comparans: et omnia noſtrae religionis dog-
 mata de *Platone*, et *Ariſtotele*, *Numenio*, *Cornutoque* confir-
 mans. Scripſit et *Miltiades* contra Gentes volumen egregium.
Hippolytus quoque et *Apollonius*, *Romanae Urbis* Senatores,
 propria

" suitable to their character. There are also
 " the works of *Julius Africanus* the Chro-
 " nologer, and of *Theodore*, afterwards called
 " *Gregorie*, a man of apostolical gifts and
 " virtues, and of *Dionysius* Bishop of *Alexan-*
 " *dria* : as also of *Anatolius* Bishop of the
 " church of *Laodicea* : likewise of the Pres-
 " byters, *Pamphilus*, *Pierius*, *Lucian*, *Mal-*
 " *cbion* : *Eusebius* Bishop of *Cesarea*, *Eusta-*
 " *thius* Bishop of *Antioch*, *Athanasius* Bishop
 " of *Alexandria*, *Eusebius* of *Emesa*, *Tri-*
 " *phyllius* of *Cyprus*, *Asterius*, and *Serapion*,
 " *Titus* Bishop of *Bosra*, and the Cappado-
 " cian Bishops, *Basil*, *Gregorie*, *Amphilochius*.
 " Who all have so filled their books with
 " the sentiments of the Philosophers, and
 " quotations from them, that it is not easie
 " to

propria opuscula condiderunt. Extant et Julii Africani libri,
 qui temporum scripsit historias, et Theodori qui postea Gre-
 gorius appellatus est, viri apostolicorum signorum atque virtu-
 tum, et Dionysii Alexandrini Episcopi : Anatolii quoque La-
 odicenae ecclesiae Sacerdotis, necnon Presbyterorum Pam-
 phili, Pierii, Luciani, Malchionis, Eusebii Caesariensis Epis-
 copi, et Eustathii Antiocheni, et Athanasii Alexandrini : Eu-
 sebii quoque Emeseni, et Triphyllii Cyprii, et Asterii Schy-
 thopolitae, et Serapionis confessoris : Titi quoque Bostrensis
 Episcopi, Cappadocumque Basilii, Gregorii, Amphilochii,
 Qui omnes in tantum Philosophorum doctrinis atque sententiis
 suis

“ to say, which is more conspicuous and ad-
 “ mirable in them, whether skill in profane
 “ learning, or the knowledge of the scrip-
 “ tures.

“ I come now to the Latins. Who more
 “ learned, who more acute than *Tertullian*?
 “ His Apology and book against the Gen-
 “ tils are filled with all manner of learning:
 “ *Minucius Felix* a Roman Advocate, author
 “ of the book entitled *Octavius*, has left un-
 “ touched no part of human literature. *Ar-*
 “ *nobius* wrote seven books against the Gen-
 “ tils, and his disciple *Lactantius* as many,
 “ beside two other volumes of the Wrath
 “ of God, and the Creation of the World.
 “ Which whoever reads, will see in them
 “ an epitome of the Dialogues of *Cicero*.
 “ If *Victorinus* was not learned, he did not
 “ want

suos refareunt libros, ut nescias quid in illis primum admirari
 debeas, eruditionem seculi, an scientiam scripturarum.

Veniam ad Latinos. Quid Tertulliano eruditius, quid ac-
 cutius? Apologeticus ejus, et contra Gentes liber, cunctam
 seculi obtinent disciplinam. Minucius Felix, Causidicus Ro-
 mani Fori, in libro, cui titulus Octavius est, . . . quid genti-
 lium literarum reliquit intactum? Septem libros adversus Gen-
 tes Arnobius edidit, totidemque discipulus ejus Lactantius,
 qui de Ira quoque et Officio Dei duo volumina condidit.
 Quos si legere volueris, Dialogorum Ciceronis in eis *iniquam*
 reperiis.

“ want a good will to learning, as appears
 “ from his works. *Cyprian* demonstrated the
 “ vanity of idols in a concise manner, shew-
 “ ing great knowledge of historie, and good
 “ sense. After whom follow *Hilarie* and
 “ *Juvencus*. And he omits others, he says,
 “ both living and dead, whose performances
 “ manifest the like abilities.”

So writes *Jerome* about the year 400. in
 defense of himself, and (c) in answer to a
 question put to him by *Magnus*, at the insti-
 gation of *Rufin* : Why he often quoted Hea-
 then Authors in his Works ?

Jerome, in vindication of himself, was
 led to such writers of the Church, as were
 remarkable

reperies. Victorino Martyri in libris suis licet defit eruditio,
 tamen non deest eruditionis voluntas. Cyprianus quod idola
 dii non sunt, qua brevitate, qua historiarum omnium scientia,
 quorum verborum et sensuum splendore perstrinxit ? Hilarius
 meorum confessor temporum et Episcopus duodecim Quintili-
 ani libros et stilo imitatus est et numero . . . Juvencus Pres-
 byter sub Constantino historiam Domini Salvatoris perspicue
 explicavit : nec pertimuit Evangelii majestatem sub metri legem
 mittere. De ceteris vel mortuis vel viventibus taceo, quorum
 in scriptis suis et vires manifestae sunt et voluntas. *Ad Mag.*
Orat. ep. 83. al. 84. T. 4.

(c) Quod autem quaeris in calce epistolae tuae, cur in opus-
 culis nostris secularium literarum interdum ponamus exempla,
 et candorem Ecclesiae Ethnicorum sordibus polluamus. *Ead.*
Ep. sub in.

remarkable for learning, and had made use of their learning in their writings. He therefore here begins with *Quadratus* and *Aristides*. We have writ the historie of some more early Christian writers. Which also are in *Jerome's* Catalogue. And we have likewise proceeded lower, and have taken in *Jerome* himself, his contemporarie *Rufin*, and *Augustin*, *Cbrysoftom*, *Theodoret*, and many others, all joyning in the same testimonie, and some way or other doing honour to Christianity. Moreover we have taken a good number of others, in several ages, who in some respects differed from the Catholics. Some of which deserve to be here mentioned, a large account having been given of them: such as *Noetus*, *Paul of Samosala*, *Sabellius*, *Marcellus*, *Photinus*, the *Novatians*, *Donatists*, *Manicheans*, *Priscillianists*, beside *Artemon*, the *Audians*, the *Aerians*, and divers others, of whom a brief notice has been taken: all receiving most, or all the same books of the New Testament, which the Catholics received: and agreeing in a like respect for them, as writ by Apostles, or their disciples and companions.

2. The

2. The next thing fit to be observed here in the review of our work, is, that all along great care has been taken, to distinguish genuine and supposititious writings, and to assign the true time of the authors and writings, that have been alleged.

Thus, for instance, we have separated the epistle, writ by *Clement* to the *Corinthians* in the name of the church of *Rome*, from a fragment sometimes ascribed to him. If that fragment is not *Clement's*, nor writ before the third centurie, (which seems very probable) the alleging it, as his, might have been of bad consequence, and have led us into divers mistakes.

And how many mistakes might have been made upon receiving the Apostolical Constitutions, as they are called, as a work of the same Bishop of *Rome*, who died before the end of the first centurie? Certainly, they are better spoken of near the end of the fourth centurie, as we have done

We have also supposed the smaller, and not the larger, or interpolated epistles of *Ignatius*, Bishop of *Antioch*, to be genuine. The admitting these to be genuine, and alleging them as such, would have made a great alteration in the testimonie of the most
early

early age, and the apostolical fathers themselves. Which must have had a very bad effect.

It is no small pleasure to me, to find, that beside others (*d*) formerly mentioned, Mr. *Jortin* also, who has been lately examining the writings of the first ages, approves the smaller epistles, and rejects the larger. A part of what he says, may be very pertinently alleged here for confirming the observation just made. “ Thus (*e*) the shorter epistles
 “ of *Ignatius* allude to the writings of the
 “ Apostles: but in the larger epistles, which
 “ are generally supposed to be interpolated,
 “ the passages of the Old and New Testament
 “ are more numerous, and are cited more ac-
 “ curately and distinctly, and sometimes im-
 “ pertinently, as in the Constitutions, and
 “ are introduced with *Thus saith the Lord*,
 “ *thus says Paul, and Peter, and Luke*, and
 “ *thus say the Scriptures*. The apostolical fa-
 “ thers rather allude, than cite. And there-
 “ fore

(*d*) See *Cb. v. Vol. i. p. 152. 153. first ed. p. 149. 151. 2d. ed.*

(*e*) *Remarks on Ecclesiastical History. Vol. i. [1751.] p. 61. 63. See also p. 361.*

“fore the hand of the forger discovers itself
“in these epistles.”

“*Ignatius* wrote his letters, when he was
“condemned, and chained, and guarded, and
“conducted by soldiers, who were brutes,
“and used him ill. . . . Therefore it is more
“probable, that the shorter epistles should be
“genuine, than the larger, with their pomp
“and parade of passages from the Old and
“New Testament, which *secessum scribentis*
“*et otia quaerunt.*”

The same learned and ingenious writer rejects also the Apostolical Constitutions, which he considers as an (*f*) imposture.

There is another work, which may be not improperly mentioned here, though we omit many others. I mean particularly a tract of *St. Cyprian*, entitled *Testimonies against the Jews, to Quirinus*, in three books, in which many texts of the Old and New Testament are cited. I do not dispute the genuineness of that work. But I suppose it to be interpolated, and therefore have argued, that (*g*) it ought to be quoted with caution.

Another

(*f*) *Remarks, as before, Vol. i. p. 228. . . 259.*

(*g*) That point may be seen discussed in Ch. 44. Vol. iv. p. 766. . . 773.

Another thing, by which learned men, as I apprehend, suffer themselves to be sometimes misled, is ascribing too early a date to the *Latin* translation of the work of *Irenaeus* concerning Heresies. This also was taken notice of in some observations upon that tract of *St. Cyprian*: where we mentioned *Mr. Dodwell's* opinion, that (*b*) it was not published till after the year 385. whilst some others have imagined, that translation to have been made, during the life-time of *Irenaeus* himself.

And I here chearfully acknowledge the assistances received from *Cave*, *Fabricius*, *Tillemont*, *Pagi*, *Basnage*, and other learned critics among the moderns. Whereby I have been enabled to produce authors in their true time, and to distinguish genuine and supposititious writings. Which cannot but contribute to the value of their testimonie, and I hope has rendered it irrefragable.

3. I mention another thing, as some compensation of the long labours of this inquirie, that we have observed several authors so early as the third centurie, who received the epistle
to

(*b*) *Vol. iv. p. 782. See also p. 786. Note (c) and p. 808.*

to the *Hebrews*, who have been generally overlooked by learned men, and even by those, who (i) have writ Dissertations upon that Epistle. I intend (k) *Theognostus* an *Alexandrian*, who flourished about the year 280. and (l) *Metbodius*, who flourished about 290. and (m) the Author of a poem against the *Marcionites*, whose age is uncertain, and, probably (n) *Pamphilus*. I suppose likewise, that there may be seen in this book more quotations of ancient authors, who speak of *St. Peter's* Epistles, as writ to Gentils, than in any work hitherto writ upon the canon of the New Testament.

4. All along, where there has been occasion, we have carefully observed, what notice has been taken of spurious and apocryphal books, (which might seem on account of their titles, or otherwise, to make a claim to be a part of the canon,) especially by the more ancient Christian writers. And, if I

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mistake

(i) None of the Authors, there mentioned, are in *Fr. Spanhem. Dissert. de Auctore epistolae ad Hebraeos. Opp. T. 2. p. 171. &c.* or in *Mr. Hallett's* Introduction to the Epistle to the Hebrews.

(k) See *Cb. lii. vol. V. p. 162 . . 164.*

(l) See *Cb. lvii. vol. V. p. 258 . . 262.*

(m) *Cb. lvi. p. 206.*

(n) *Cb. lix. p. 326.*

mistake not, it has appeared, after a fair and careful examination, that though there were doubts about some of the books, now generally received as canonical; yet there were no other beside them, which those ancient writers received as part of the rule of faith, and that they alleged them by way of illustration only.

This was the great design of the late Mr. *Jeremiab Jones*, in the first two Volumes of his *New and full Method of settling the canonical Authority of the New Testament. In which the several apocryphal Books are collected, with an English Translation of each of them: together with a particular proof, that none of them were ever admitted into the canon.* And, I presume, it will be allowed by all readers of this work, that the design of that diligent writer has been carried on by us, and that his argument has been confirmed.

5. Though our design has primarily led us to observe the testimonie of Christian Writers to the books of the New Testament, we have not entirely overlooked their testimonie to the Old Testament. And divers catalogues of the ancient Scriptures may be seen in this book, with remarks upon them.

6. Be-

6. Beside shewing in every age the books of Scripture received by each writer, many passages have been alleged, testifying their great regard for the Scriptures, assuring us, that they were publicly and respectfully read in the assemblies of Christians, in the language generally understood by the people, and earnestly recommending the reading and studying them in private, as the duty of all sorts of people, and what would be highly advantageous to them. I believe, there may be in this book more passages of this kind, taken from early Christian writers, than in the collections of *A. B. Usher de Scripturis et sacris vernaculis*, and the *Auctarium* of *Henry Wharton*, writ purposely upon this one point.

7. In this book may be seen many observations, shewing the Credibility of the Evangelical Historie, especially taken from *Augustin*, *Cbrysoſtom*, and *Theodore*: though some also from *Eusebius* of *Cesarea*, and other writers. Divers of which passages must be very acceptable to most readers, and perhaps will appear to some equal to the best arguments of the most learned modern defenders of the Christian Religion.

8. In this book are some passages, bearing expreſs testimonie not only to the Scriptures,

but also to divers of the principal facts of the New Testament, particularly to the miracles of our Lord's ministrie, his death, resurrection, and ascension, and the extraordinarie works performed by his Apostles.

9. There are many passages, representing, and expatiating upon, the swift and wonderful progresse of the gospel over the world, collected for the most part out of *Jerome*, *Augustin*, *Chrysostom*, *Theodoret*, and later writers.

Indeed these are very proper for the next book. But every thing of this kind could not be well passed over. Besides, our collections relating to this, and the last preceding article, are chiefly taken out of the writers of the fourth, fifth, and following centuries, reserving those of the more early ages for another time, and the next book.

10. There are likewise, in some chapters, select passages upon a variety of subjects, which cannot but afford entertainment to inquisitive readers, of good taste, especially, if they have any desire to judge rightly of the character of Christian writers in past ages, and those the best and purest ages, on which we have principally enlarged.

A R E-



A
RECAPITULATION
OF THE
ELEVEN VOLUMES
OF THE
FIRST BOOK of the SECOND PART
OF THE
CREDIBILITY
OF THE
GOSPEL HISTORIE.
BOOK I.

Vol. I.
Chap. I.



IN the Epistle of St. *Barnabas* there is not any express mention made of any book of the New Testament. But there are in it some expressions, which are in St. *Matthew's Gospel*, and are introduced with
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this mark of quotation: *it is written*. There are in it likewise the exact words of several other texts of the New Testament. And there may be thought to be allusions to some others. Nevertheless, I think, it cannot be said with certainty, that he referred to any books of the New Testament. Nor ought it to be reckoned strange, that a man, who was contemporarie with the Apostles, and had the same spirit, and like gifts with them, if he was not an Apostle himself, should often reason and argue like them, without quoting their writings, or referring to them.

Ch. II. *Clement* (A) Bishop of *Rome*, wrote an epistle in the name of the church, over which

(A) Says Mr. *Fortin*, in the first Volume of his *Remarks on Ecclesiastical History*. p. 336. 337. “ *Clemens* epist. 1. 4. “ says: *Διὰ ζήλου ὁ πατήρ ἡμῶν ἰαχὰς ἀπέδρα*. . . *Propter emulationem pater noster Jacobus aufugit*. . . Whence, I find, “ some persons have lately discovered and concluded, that “ *Clemens* was a Jew. I think, the passage will not prove “ it. *Theophilus ad Autol.* iii. 23. . . *τὰ γράμματα τῷ θεῷ* “ *ἔμμε, τῷ διὰ μωσέως ἡμῖν δεδομένῳ*. The law was given “ to us, says *Theophilus*. And yet he had been converted “ from Paganism to Christianity. Therefore when any ancient Christian writers use such expressions, it is not to be inferred thence, with any kind of certainty, that they were “ of Jewish extraction, or even that they had been proselytes “ to Judaism. Indeed nothing is more natural, than for “ Christi-

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which he presided, to the church of Corinth. In his epistle the first epistle to the *Corinthians* is quoted in this manner: *Take into your hands the epistle of the blessed Paul the Apostle. What did he at first write unto you in the beginning of the gospel? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then you did form parties.* Compare 1 Cor. i. 12. He has likewise passages out of the epistle to the *Romans*, and some other of the apostolical epistles. And passages of the gospels of St. *Matthew*, and St. *Luke*, though without

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“ Christians to speak as if they were Abraham’s children : as
“ if the Law, and the Prophets, and the Patriarchs, belonged
“ to them, as well as to the Jews. In the same book. §. 24.
“ Theophilus says : Ἀβραὰμ ὁ πατριάρχης ἡμῶν. 94. David
“ ὁ πρόγονος ἡμῶν. 27. Ἀβραὰμ τὸ προπάτορος ἡμῶν.” I sup-
pose, that Mr. *Jortin* may intend Mr. *Borwer*, in his *History*
of the Popes. Vol. i. p. 15. A learned foreigner likewise has
very lately argued, that *Clement of Rome* was a man of Jewish
extraction. . . cum Clemens fuerit origine Judaeus : ut proba-
bile est ex eo, quod *Jacobum patrem nostrum* appellans, se iis
adjungere videatur, quorum pater fuit Jacob secundum cas-
nem. *H. Venn Ep. secund. de genuitate epistolar. Clement.*
a Cl. Westen. publicat. p. 76. I think, that Mr. *Jortin* has
well confuted that argument. Nevertheless I shall here refer
to some passages, formerly quoted from *Lactantius*, a convert
from Gentilism : where he speaks of the Jewish people, as
the ancestors of Christians. See Vol. vii. p. 139.

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naming the Evangelists, are introduced in this respectful manner. *And let us do, as it is written. . . . For thus saith the Holy Spirit. . . . Especially remembring the words of the Lord Jesus, which he spake . . .* Again: *Remember the words of the Lord Jesus. . .* Or, as it is expressed p. 100. "The first epistle to the *Corinthians* is expressly ascribed by *Clement* to *Paul*. Words of our blessed Lord, found in the Gospels of *Matthew*, *Mark*, and *Luke*, are recommended with a high degree of respect, but without the names of the Evangelists. And there are in him allusions to the Acts of the Apostles, the epistle to the *Romans*, the first and second to the *Corinthians*, and to divers other of the epistles of the New Testament."

The third
centurie.

Ch. III. In the Fragment, by some supposed to be *Clement's*, but more probably writ about the middle of the third centurie, no Evangelist is expressly named, or epistle of the New Testament expressly cited. But the Gospels are several times quoted, with such terms as these: *He himself says: The Lord says: thus saith the Lord: another Scripture says: and the Lord saith in the Gospel.* And there seem

to

to be references to some of the epistles of the New Testament.

Ch. IV. *Hermas* has no express quotations of the books of the New Testament. Nor was it suitable to the design of his work, to make such quotations. Or, as it is expressed p. 142. "There are in him allusions and references to divers books of the New Testament, though they are not cited. The reason is, that it was not suitable to the nature of his work, to quote books." There seem to be in him allusions to several parts of the New Testament, particularly, the Gospels of *Matthew*, *Luke*, and *John*, the Acts, the epistle to the *Romans*, the first to the *Corinthians*, the epistle to the *Ephesians*, the epistle of *James*, and the book of the Revelation.

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Ch. V. *Ignatius* was Bishop of *Antioch* in *Syria*, in the later part of the first, and the beginning of the second centurie. He was sent prisoner from *Antioch* to *Rome*, where he suffered martyrdom in the year 107. or soon after. In his journey to *Rome* he wrote several letters, which are generally received as his. Some of them were writ, whilst he was at *Smyrna*, the others at *Trqas*. He expressly

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precisely ascribes the epistle to the *Ephesians* to St. *Paul*. For writing to them, he says: "Ye are the *symmysitae* of *Paul*, or ye are the companions of *Paul* in the mysteries of the gospel, who throughout all his epistle makes mention of you in Christ Jesus." And in the same letter he has several passages out of St. *Paul's* epistle to the *Ephesians*. And besides, there are in him plain allusions or references to the Gospels of St. *Matthew* and St. *John*, and a probable allusion to St. *Luke's*. There seem likewise to be allusions to the Acts of the Apostles, the epistle to the *Romans*, the first and second to the *Corinthians*, the *Galatians*, *Philippians*, first to the *Thessalonians*, the second to *Timothie*, the first epistle of St. *Peter*, the first and third epistles of St. *John*.

Moreover, he has expressions, denoting a collection of Gospels, and Apostolical Epistles. So say *Grabe*, *Mill*, and *Le Clerc*. And I think it proper now to transcribe (a) *Mill*, to whom I formerly referred only.

In

(a) Verum et aliquanto ante Marcionem, et quidem ante annum Christi xciv. exstabat Codex Apostolicus. Quod enim a nemine, quod quidem sciam, huc usque observatum fuit, monuit

In the epistle to the *Philadelphians* are these expressions. "Fleeing to the Gospel as the
"flesh of Jesus, and to the Apostles as the
"Presbyterie of the Church. Let us also
"love the Prophets."

Here by *Gospel* is meant the book, or code, or volume of the Gospels: by *the Apostles* the volume or collection of their Epistles: as by *the Prophets* are meant the volume, or canon of the Old Testament.

Again: to the church at *Smyrna*: "Whom
"neither the Prophecies, nor the law of *Moses*, have persuaded: nor yet the Gospel
"even to this day."

Here

monuit nos olim clarissimus Grabius, Ignatium utriusque hujus canonis mentignem fecisse in epistola ad Philadelphicos. Προσφυγὴν τῷ εὐαγγελίῳ, κ. λ. nempe per εὐαγγέλιον Codicem Evangelicum, per ἀποστόλους Codicem Epistolicum, per Prophetas, Canonem V.T. συνεκδοχικῶς intelligendum existimat. Id quod postea nobis persuasissimum erat, etiam ex aliis Ignatii locis. Nonnunquam enim *Evangelii* vocem strictius sumere videtur pro Codice Evangelico. Vid. Epist. ad Smyrn. §. 7. et Ep. ad Philad. §. 9. Τὸν vero alias laxiori significatur *Evangelium* apud eum pro canone integro N. T. acceptum videmus: ubi simul memorat Legem Moïsis, Prophetas, et Evangelium. Vid. ep. ad Smyrn. §. 5. Quod si vero res ita se habet, Canon Epistolicus mediocri temporis intervallo praecefferit, necesse est epistolas Ignatianas: idèdque et prodierit sub annum forte aerae vulgaris cx. sive etiam aliquanto ante. *Mill. Proleg.* n. 198. 199.

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Here the *Gospel* seems to be used for the volume of the New Testament in general, consisting of Gospels and Epistles.

These passages, especially, that from the epistle to the *Philadelphians*, seem to shew, that in the time of *Ignatius*, and probably some while before, there were two codes or collections, one of the four Gospels, another of Epistles: but how full this last code was, we cannot now determine with certainty.

It should be observed, that in one place of these epistles of *Ignatius* there has been supposed to be a reference to the Gospel according to the *Hebrews*. Nevertheless, we rather think, that the passage contains only a loose quotation of some words of St. *Luke's* Gospel. As has been at large argued near the end of the chapter of *Ignatius*.

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Ch. VI. The next writer is *Polycarp*, a disciple of St. *John*, and appointed Bishop of the church of *Smyrna* by him, if not also by some other Apostles joyning with him. And it may be supposed, that he had conversed with several, who had seen the Lord. He had the honour to die a Martyr for Christ at *Smyrna* in the year 148. as some think, or in 166. or 169. as others think. But his e-
pistle

pistle to the *Philippians*, the only thing remaining, and certainly known to be his, seems to have been writ in 108. In which he quotes to these *Philippians* themselves the epistle writ by *Paul* to them, and, as I apprehend, the two epistles to the *Thessalonians*, in the same country of *Macedonia*, saying :
 “ For neither I, nor any one like me, can
 “ come up to the wisdom of the blessed and
 “ renowned *Paul*, who when absent wrote
 “ to you letters : into which if you look,
 “ you will be able to edify yourselves in
 “ the faith, which has been delivered unto
 “ you.” In another following chapter he speaks again as plainly, as here, of the Apostle *Paul*’s having writ to them. No book of the New Testament is quoted by *Polycarp* expressly, and by name. However here are quotations of passages of the first epistle to the *Corinthians*, the epistle to the *Ephesians*, the epistle to the *Philippians*, and the two epistles to the *Thessalonians*. Words of our Lord, found in St. *Matthew*’s and St. *Luke*’s Gospels, are quoted as spoken by him. And beside these, there are references, which may be reckoned undoubted, to the Acts of the Apostles, the epistle to the *Romans*, the first

first and second to the *Corinthians*, *Galatians*, *Ephesians*, first and second to *Timothie*, the first of *St. Peter*, the first of *St. John*, and a probable reference to the epistle to the *Hebrews*. And the many exhortations, delivered in the words of Christ, and his Apostles, in a short letter, are a convincing evidence of the respect, which Christians then had for these books, and that they were deeply engraved in their memories.

Ch. VII. The next chapter has the Relation of *Polycarp's* Martyrdom, and general Observations upon the testimonie of the apostolical Fathers. Some of them I here recite again, and make some additions.

Obf. 1. *Barnabas* has many more passages out of the Old Testament, than the New. Which may be reckoned owing to the time and character of the writer. Moreover he argues chiefly with Jews.

Obf. 2. *Clement* has more passages out of the Old Testament, and oftener alludes to it, than to the New. But yet he quotes this more than once, and often refers to it.

Obf. 3. *Hermas* quotes neither the Old nor the New Testament. The reason is, because

cause he only relates his Visions, and delivers Precepts as received from angels.

Obs. 4. *Ignatius* has alluded much oftener to the New Testament, than to the Old.

Obs. 5. *Polycarp* has alluded above twenty times to texts of the New Testament, or recited the very words of them, and scarce once refers to any passage of the Old Testament.

Obs. 6. In the writings of these apostolical fathers there is all the notice taken of the books of the New Testament, that could be expected. *Barnabas*, though so early a writer, appears to have been acquainted with the Gospel of *St. Matthew*. *Clement* writing to the church of *Corinth*, on occasion of a dissension there, desires them to *take into their hands the epistle of the blessed Apostle Paul writ to them* : and particularly refers them to a part of that epistle, in which he had admonished them against strife and contention. He has likewise in his epistle divers clear and undeniable allusions to *St. Paul's* epistle, sent to the church, over which he presided, and in whose name he wrote. Not to repeat here other things lately taken notice of.

Quo-

Quotations there could not be in *Hermas*, as has been observed again and again. But allusions there are to the books of the New Testament, such as were suitable to his design.

Ignatius, writing to the church of the *Ephesians*, takes notice of the epistle of *Paul* sent to them, in which he makes mention of them in *Christ Jesus*.

Polycarp, writing to the *Philippians*, refers them to the epistle of the Apostle *Paul* writ to them: if not also, as I imagine he does, to the epistle sent to the *Thessalonian* Christians in the same province. Not now to insist on his quotations of texts or passages of other books of the New Testament, or his numerous and manifest allusions to them.

Obs. 7. From all which it is apparent, that these early writers have not omitted to take notice of any book of the New Testament, which their design led them to mention. Their silence therefore about any other books can be no prejudice to the supposition of their genuineness, if we shall hereafter meet with credible testimonies to them. And we have good reason to believe, that these apostolical fathers were some of the persons, from whom
succeeding

succeeding writers received that full and satisfactory evidence, which they appear to have had concerning the several books of the New Testament.

Obf. 8. *Ignatius* has expressions, denoting two codes or collections, one of Gospels, the other of Epistles of Apostles.

Obf. 9. There are not in any of these apostolical fathers any quotations of apocryphal books concerning the historie, or the doctrine of Christ and his Apostles. There is indeed one passage of *Ignatius*, in which some have supposed to be a reference to the Gospel according to the *Hebrews*. But we rather think it a quotation of the Gospel of St. *Luke*. There is also at the end of the Fragment, ascribed to *Clement*, a quotation, supposed (b) to be taken from the Gospel according to the *Egyptians*. But we have no reason to be much concerned about it: that not being a work of *Clement*, but, probably, of some writer of the third centurie.

Ch. VIII. In the historie of things in the time of *Trajan*, whose reign began in 98. and ended in 117. *Eusebius* says, "There

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" were

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(b) *Vid. Grabe Spic. T. i. p. 35.*

“ were many eminent men, who had the first
 “ rank in the succession of the Apostles.
 “ Divers of whom travelling abroad per-
 “ med the office of Evangelists, being am-
 “ bitious, to preach Christ, and to deliver
 “ the scripture of the divine Gospels.” This
 affords an argument, that at that time, and
 before, the Gospels were well known, and
 collected together. They who went forth to
 preach the salutary doctrine of the kingdom
 of heaven to those who were yet unacquaint-
 ed with it, carried the Gospels with them,
 and delivered them to their converts. The
 Gospels therefore must have been collected
 together, and must have been for some while
 in use, and in the highest esteem among the
 disciples of the Apostles, and in the churches
 planted by them. And I presume, that few
 or none will hesitate to allow, that *Eusebe*
 must be understood to speak here of the four
 Gospels, so well known in his time.

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Ch. IX. *Papias* was well acquainted with
Polycarp, and *John* the Elder, as is allowed,
 and by some is supposed to have been ac-
 quainted with *John* the Apostle and Evan-
 gelist. If it had been certain, that he was
 conversant with the last mentioned *John*, he
 ought

bought to be reckoned an apostolical man, and should have been placed with those of that character, already spoken of. As that is not certain, we place him in the next rank, after those, who were disciples of Apostles. He expressly bears testimonie to the Gospels of *Matthew* and *Mark*. And he quoted the first epistle of *St. Peter*, and the first epistle of *St. John*. He seems also to have a reference to the book of the *Acts*. There is reason to suppose, he received the book of the *Revelation*.

Ch. X. *Justin Martyr*, a native of *Palestine*, a learned man, and a traveller, converted to Christianity about the year 133. flourished chiefly from the year 140. and afterwards, and died a Martyr, as is supposed, in 164. or 167. His remaining works are two Apologies, addressed, or inscribed, one to *Titus Antonin* the Pious, the other to *Mark Antonin* the Philosopher, and the Senate and People of *Rome*, (but this last is not now entire) and a Dialogue with *Trypho* a Jew. In which works are many quotations of the four Gospels, though he does not name the Evangelists. There are also references to the book of the *Acts*, and to divers of the epistles

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of the New Testament. The Revelation is expressly quoted, as writ by *John* an Apostle of Christ. The Gospels he calls *Memoirs* or Commentaries: *Memoirs of the Apostles*: *Christ's Memoirs*: *Memoirs of the Apostles and their companions, who have writ the historie of all things concerning our Saviour Jesus Christ*: plainly meaning *Matthew* and *John*, *Mark* and *Luke*. In his first Apologie he says, the *Memoirs of the Apostles, and the writings of the Prophets*, were read in the assemblies of public worship, and a discourse was made upon them by the President. Whence it appears, that the Gospels were well known in the world, and not designedly concealed from any. Whether *Justin* has referred to any apocryphal scriptures, is considered at the end of the chapter.

*The second
centurie.*

Ch. XI. In the elegant epistle to *Diognetus*, sometimes called *Justin's*, but probably not his, there are no books or writers of the New Testament expressly named. But there are texts out of the Gospels of *Matthew* and *John*, or allusions, and references to them, and also to the epistle to the *Romans*, the first and second to the *Corinthians*, the epistle to the *Philippians*, the first and second to *Timothie*,

Timothie, the first epistle of *Peter*, and the first of *John*. All which allusions are so plain, that they must be reckoned undisputed. A text of the first epistle to the *Corinthians* is thus cited or introduced: *the Apostle says*, meaning *Paul*. He also appears to have had a volume of Gospels and Apostolical Epistles, which he joyns with the Law and the Prophets, in this manner: *The Fear of the Law is sung or celebrated, the grace of the Prophets is known, the faith of the Gospels is established, and the tradition of the Apostles is kept.*

Ch. XII. *Dionysius* Bishop of *Corinth*, as we learn from *Eusebe*, wrote seven letters to divers churches, and one to a Christian woman. Of which nothing remains, except some fragments. In which however we can trace references to the Acts, and some of the Epistles. He speaks of the *Scriptures of the Lord*, which some had endeavored to corrupt, probably meaning *Marcian*, whose heresie he designedly opposed in one of his letters.

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Ch. XIII. *Tatian*, a man well skilled in human literature, composed a Harmonie of the Gospels, called *Diateffaron*, or *Of the*

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Four. Theodoret, of the fifth centurie, found two hundred copies of this work among the Catholics, beside those in use among the people of his own sect. *Tatian* is also said, to have corrected the composition of *St. Paul's* stile. Which, perhaps, may have been nothing more than some marginal notes and emendations. *Jerome* speaks likewise of *Tatian's* rejecting some of *St. Paul's* epistles, whilst he received that to *Titus*. Here is a remarkable attestation to the number of the Gospels, as four only. *Tatian* was a *Syrian*. Possibly, his Harmonie was more common in that countrey, than any other. This may be the reason, why *Theodoret* found so many copies of it, and why *Ephrem* the *Syrian*, as is said, wrote a Commentarie upon it. A more particular account of this work of *Tatian* may be seen in the 36. chapter: where is likewise a large account of another Harmonie of the four Gospels, composed by *Ammonius* of *Alexandria*.

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Ch. XIV. The sum of the testimonie of *Hegesippus*, a Jew converted to the Christian faith, is this: that he has divers things expressed in the stile of the Gospels, and the Acts, and some other parts of the New Testament,

tament. He refers to the historie in the second chapter of St. *Matthew*, and recites another text of that Gospel, as spoken by the Lord. *Hegesippus* travelled. He was at *Corinth*, and from thence went to *Rome*. And he says, that in every city, among Christians, the same doctrine was taught, which the Law, and the Prophets, and the Lord preacheth. Where by the Lord he must mean the Scriptures of the New Testament, which he looks upon as containing the very doctrine taught and preached by Jesus Christ. Moreover, he had a *Hebrew* Gospel, supposed to be the Gospel according to the *Hebrews*. And he says, there had been books forged by heretics: but they were such only, as were called *apocryphal*, and were not received by catholics, as of authority.

Ch. XV. *Melito*, Bishop of *Sardis* in *Lydia*, says, in *Eusebe*, "that when he went into the East, he procured an accurate account of the books of the Old Testament." Whence it may be argued, that there was then a volume or collection of books called *the New Testament*, containing the writings of Apostles and apostolical men. One of his works, now lost, was entitled *Of the*

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Revelation of John. So that he received that book, and probably many others, collected together in a volume, called *the New Testament*, as the books received by the Jews, as of divine authority, were called the Old Testament.

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Ch. XVI. The churches of *Vienne* and *Lyons* in *Gaul*, wrote an epistle to the churches of *Asia* and *Phrygia*, containing a relation of the sufferings of their Martyrs in the time of *Mark Antonin*. They express themselves in the language of St. *Luke* and St. *John*, and the Acts of the Apostles, the epistles to the *Romans*, the *Philippians*, and some other epistles of St. *Paul*, the first of St. *Peter*, the first of St. *John*, and the Revelation. But no book of the New Testament is expressly named. However a text of St. *John's* Gospel is quoted, as *spoken by the Lord*.

178.

Ch. XVII. *Irenaeus*, probably a native of *Asia*, in his younger days acquainted with *Polycarp*, who was disciple of St. *John*, for a while Presbyter of the church of *Lyons* in *Gaul*, and successor to *Pothinus*, as Bishop, who at the age of 90. died in prison in 177. in the time of the above-mentioned persecution of *Mark Antonin*, beside other things,

com-

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composed a work against heresies, in five books, in which is a most noble testimonie to the scriptures of the New Testament. For he assures us, there were four Gospels received by the Church, and no more, all which he has often and largely quoted, with the names of the writers: as also the book of the Acts, which he ascribes to *Luke*: and twelve epistles of *St. Paul*, most of them with the names of the churches, or persons, to whom they were sent. The epistle to *Pbilemon* is not quoted. Which may be owing to it's brevity, and that he had no particular occasion to make use of it. There is no plain proof; that he received the epistle to the *Hebrews*. He has likewise quoted the first epistle of *St. Peter*, and the first and second of *St. John*, and the book of the Revelation, as *St. John's*, and writ in the time of the Emperour *Domitian*. But there are not any clear references to the epistles of *St. James*, the second of *St. Peter*, or the epistle of *St. Jude*. The reason of his not quoting the third epistle of *St. John* may be allowed to be it's brevity. There are in him likewise many expressions, testifying his great regard for these Scriptures. And it has been shewn, that

that *Irenaeus* quotes not *Hermas*, nor *Clement*, nor any other writer, as of authority, or with a like regard, which he manifests for the books above mentioned. At the end of the chapter it is considered, upon what ground *Irenaeus* received the writings of St. *Mark* and St. *Luke*, who were not Apostles.

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Ch. XVIII. *Atbenagoras*, whose station in the Church is not known, a learned man, and a polite writer, author of an Apologie for the Christians, addressed, as it seems, to *Mark Antonin* and *Commodus*, and of a treatise of the Resurrection, plainly appears to have made use of St. *Matthew* and St. *John*, and several of St. *Paul's* Epistles.

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180.

Ch. XIX. *Miltiades* was author of an Apologie for the Christians, near the end of the reign of *Mark Antonin*, or at the beginning of the reign of *Commodus*, and of a treatise against the Montanists, and also of two treatises against the Jews, and the Gentils, now lost. Which works, as *Eusebe* assures us, "were monuments of his zeal for the Divine Oracles."

181.

Ch. XX. *Theophilus*, a learned man, of a Heathen became a Christian, and was afterwards Bishop of *Antioch*; of which church he

he is sometimes reckoned the sixth, at other times the seventh Bishop. He wrote three books to *Autolicus*, a learned and studious Heathen, still extant. Beside which *Eusebe* mentions a book against *Marcion*, another against the heresie of *Hermogenes*, neither of which has come down to us. We are assured by *Eusebe*, that in this last mentioned work *Theophilus* quoted St. *John's* Revelation. In the three books to *Autolicus*, which remain, the beginning of St. *John's* Gospel is expressly quoted, as *John's*, and a part of sacred Scripture. He has likewise quoted texts of St. *Matthew's* Gospel as plainly, as if he had named him. He seems also to allude to some things in St. *Luke's* Gospel. And besides, there are sufficiently plain references to the epistles of St. *Paul* to the *Romans*, first and second to the *Corinthians*, the *Ephesians*, *Philippians*, *Colossians*, first to *Timothie*, and to *Titus*. With divers marks of high respect for the scriptures of the Prophets, and the Gospels. . . *Jerome* ascribes to the works of *Theophilus* a (c) good deal of elegance.

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(c) . . . et contra haeresim Hermogenis liber unus, et alij breves elegantisque tractatus, ad aedificationem Ecclesiae pertinentes.

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181.



It ought to be observed by us, that *Jerome* (*d*) in one of his epistles has quoted as a work of *Theophilus* a kind of Harmonie of the four Evangelists, or a compendious historie of the four Gospels in a continued narration. I do not think it to be his, because it is omitted by *Eusebe*. Nor is it mentioned by *Jerome* in his article of *Theophilus*, in his Catalogue of Ecclesiastical Writers. Or if it is, he rejects it (*e*) as not worthie of *Theophilus*, and not equal in elegance to his other writings. But then, if it is not *Theophilus*'s, it is the work of some other anonymous ancient, who lived before *Jerome*'s time. Consequently, it deserves to be regarded, as bearing testimonie to the four Gospels, and the Acts of the Apostles, the historie of which likewise is there quoted, or plainly referred to.

192.

Ch. XXI. *Pantaenus*, a man in great reputation for learning, was President of the catechetical school at *Alexandria*. "For, as
" *Eu-*

tinentes. Legi sub nomine ejus in Evangelium, et in Proverbia Salomonis commentarios: qui mihi cum superiorum voluminum elegancia et phrasi non videntur congruere. . . *De V. I. cap. 25.*

(*d*) See the chapter of *Theophilus* in this work, vol. II. pag. 428.

(*e*) See before note (*c*).

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“*Eusebe* says in his account of this person,
“there had been from ancient time erected
“among them a school of sacred learning,
“which remains to this day. And we have
“understood, that it has been wont to be
“furnished with men eminent for their elo-
“quence, and the studie of divine things.”
And what follows. For I choose rather to
refer my readers to the chapter itself, than
transcribe any more here.

Ch. XXII. *Clement*, a Presbyter, was Pre-
sident of the catechetical school of *Alexan-*
dria, and is supposed to have been immedi-
ate successor of *Pantaenus*, before mentioned.
A very learned man, and as *Eusebe*’s expres-
sion is, “an excellent master of the Christi-
“an Philosophie.” He is one of those who
have bore a noble testimonie to the Scriptures
of the New Testament in their writings. The
sum of which is: He assures us, that there
were four Gospels of *Matthew*, *Mark*, *Luke*
and *John*: and has taken notice of their or-
der, and particularly of the place and occa-
sion of writing St. *Mark*’s Gospel. He like-
wise often quotes the Acts of the Apostles,
writ by St. *Luke*. He receives and quotes
frequently and expressly the fourteen epistles
of

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of St. *Paul*, excepting only that to *Philemon*, which he has nowhere mentioned that we know of. Which omission may be well supposed owing to no other reason, but the brevity of the epistle, and his having no occasion to quote it. He also quotes the first epistle of *Peter*, and the first of St. *John*, and seems to have known of another, if not two other epistles of that Apostle, though they are not quoted. He also receives and quotes the epistle of St. *Jude*, and the book of the Revelation, as St. *John*'s. But we have not found in him any quotations of the epistle of St. *James*, or the second of St. *Peter*, nor any evidences, that these were received by him.

He expresseth the profoundest respect for the Scriptures, of which he speaks with these several divisions, shewing that there were collections of the Gospels, and apostolical Epistles: *There is a harmonie*, he says, *between the Law and the Prophets, the Apostles, and the Gospel. One God is preached by the Law, the Prophets, and the Gospel. We should do those things, which the Apostle and the Gospel command. There are two ways spoken of by the Gospel, and the Apostles, and by all the Prophets.*

As

As *Clement* quotes many books, we have particularly considered, whether he quotes any, beside those already mentioned, as sacred, and of authority. And we have carefully observed his quotations both of such writers, as are called ecclesiastical, *Barnabas*, *Clement of Rome*, and *Hermas*, and likewise of such writings, as are called apocryphal, the Gospels according to the *Hebrews*, and according to the *Egyptians*, the Preaching of *Peter*, and some others. And we are of opinion, it has been shewn, that there is no good reason to think, that *Clement* received, as Scripture, in the highest sense of that word, any Christian writings, beside those now commonly received by us.

Ch. XXIII. *Polycrates* was Bishop of *Ephesus*. In the little that remains of him are references to the Gospels of St. *Matthew*, and St. *John*, and the Acts. And he speaks of the *holy scriptures*, as the rule of faith.

196.

Ch. XXIV. *Heracitus*, and several other writers, near the end of the second centurie.

Heracitus, in the reign of *Commodus* and *Severus*, wrote a Commentarie upon the Apostle, meaning *Paul*. But we do not know, upon how many of his Epistles. Beside him,

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here

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here are five other writers, expressly named; *Maximus, Candidus, Appion, Sextus, and Arabianus*, who had published works against heretics, or in defense of some doctrine of the Christian Religion. Whose right faith appeared by *the interpretations of the divine scripture given in their works*, as *Eusebe* says.

100.

Ch. XXV. *Hermias*, whose character is not known, has left a short and elegant discourse in the Greek language, entitled *A Description of the Gentil Philosophers*. In which he expressly quotes the Blessed Apostle *Paul's* [first] epistle to the *Corinthians*.

100.

Ch. XXVI. *Serapion*, computed the eighth Bishop of the church of *Antioch*, wrote divers treatises and letters, particularly a letter to the church of *Rhossus* in *Cilicia*, concerning *the Gospel according to Peter*, of which letter a valuable fragment remains, shewing the falsities of that pretended Gospel, and expressing great regard for *Peter* and the other Apostles of Christ, and their genuine writings.

100.

Ch. XXVII. *Tertullian*, a learned man, Presbyter of *Carthage* in *Africa*, afterwards a *Montanist*, flourished in the later part of the second, or the beginning of the third century :

He receives and quotes often the four Gospels, the Acts of the Apostles, writ by *Luke*, the importance of which book he takes particular notice of. He received thirteen epistles of the Apostle *Paul*. That to the *Hebrews* he ascribes to *Barnabas*. He likewise quotes the first epistle of *St. Peter*, the first of *St. John*, the epistle of *St. Jude*, and the book of the Revelation, as writ by *John* the Apostle. But there appear not in him any quotations of the epistle of *St. James*, the second of *St. Peter*, or the second and third of *St. John*. He asserts the integrity, and the authority or inspiration of the Scriptures received by him, *even the Law and the Prophets, with the Evangelic and Apostolic Scriptures, or the words of the Prophets, Gospels, and Apostles*, from which we are to learn the faith. And he takes little notice of any books, which are not in our present canon.

Ch. XXVIII. Several writers of the second centurie, whose works are lost.

Quadratus and *Aristides*, both supposed to be of the countrey of *Greece*, the later particularly stiled an *Athenian* Philosopher, who about the year 126. presented Apologies for the Christian Religion to the Emperour *A-*

drian. *Soter* Bishop of *Rome*, about the year 164. *Pinytus* Bishop of *Gnossus* in *Crete*, *Philip* Bishop of *Gortyna* in the same island, *Palmas* Bishop of *Amastris* in *Pontus*, all about the year 170. *Mufanus*, who about 176. wrote against the Encratites. *Modestus*, who about the same time wrote an elaborate work against *Marcion*. *Claudius Apollinaris*, Bishop of *Hierapolis* in *Pbrygia*, about the year 176. who wrote an Apologie, addressed to *Mark Antonin*, and five books against the Gentils. *Rhodon*, and others, who by their learning and labours edified the churches of Christ, and defended the Christian Religion against Jews and Heathens, and asserted it's purity against the innovations of error, then beginning to be introduced. Here also is an account of *Bardesanes* the *Syrian*, and *Symmachus*, an *Ebionite*, who made a new version of the Hebrew Scriptures of the Old Testament into Greek.

Ch. XXIX. Here is an account of supposititious Writings of the second centurie

1. *The Acts of Paul and Thecla*: in which are divers allusions and references to the Gospel of *St. Matthew*, the Acts of the Apostles, and some of *St. Paul's* epistles.

2. *The*

2. *The Sibylline Verses or Oracles*, in eight books. They may be justly reckoned a confirmation of our Gospels, and satisfy us, that they were the books used by Christian people, as containing an authentic historie of Jesus Christ, his birth, preaching, miracles, death and resurrection. The author has borrowed little from the Epistles of the New Testament. But he may be supposed indebted to the Revelation for several things. And there seems to be a reference to the book of the Acts.

3. *The Testaments of the twelve Patriarchs*. The author of which in an indirect manner, and an assumed propheticall stile, bears a large testimonie to the Christian Religion: to the facts, principles, and books of the New Testament: particularly, (though by allusion, and covertly,) to the Gospels of St. *Matthew*, St. *Luke*, St. *John*, the Acts of the Apostles, and St. *Paul's* Epistles. The writer was, probably, a Jewish believer, and may be supposed to be a Nazaren Christian.

4. *The Recognitions, and Clementin Homilies*, now interpolated, especially the former, were originally, as it seems, composed by an *Ebionite*, here being some marks of ill will to

the Apostle *Paul*. They appear to have borrowed divers things from the Gospels and the Acts.

Here end the two first volumes, containing a historie of the catholic writers of the first two centuries, and a few others; some of them companions and disciples of the Apostles, others in the next succession to them, and others afterwards. It cannot be thought, that I have room to enlarge. Every one is able to recollect, that we have seen an ample testimonie to most of the books of the New Testament, now received by us: their antiquity, and genuinnesse, as being writ by those whose names they bear: and their authority, as writ by inspired men, and containing an authentic account of Jesus Christ, and the doctrine, taught by himself and his Apostles: the rule of faith, worship, and manners, to Christian People, who hope for the salvation promised by their Lord and Master.

We have seen a plain and expresse testimonie to the four Gospels, and the several writers of them by name, to the Acts of the Apostles, writ by *Luke*, one of the four
Evan-

Evangelists, to St. *Paul's* Epistles, all expressly mentioned, except the short epistle to *Pbilemon*, one epistle of *Peter*, and one epistle of *John*, and the book of the Revelation: and some notice of a second epistle of *John*, and the epistle of *Jude*.

Though many works of the primitive times of Christianity have not come down to us, we have seen and examined a large number of works of learned Christian Writers, in *Palestine*, *Syria*, the countreys of *Asia Minor*, *Egypt*, and that part of *Africa* that used the Latin tongue, and in *Crete*, *Greece*, *Italie*, and *Gaul*: all (B) in the space of about an hundred and fifty years, after the writing of the first book of the New Testament. In the remaining Works of *Irenaeus*, *Clement of Alexandria*, and *Tertullian*, (though some works of each one of them are lost,) there are, perhaps, more and larger quotations of the small volume of the New

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(B) It is generally supposed, that St. *Paul's* two epistles to the *Thessalonians* were writ in the year of our Lord 52. and that they are the first written of all his epistles, which we have: and that they were writ before the Catholic Epistles. It appears to me also very probable, that none of the Gospels were writ, until after St. *Paul's* two epistles to the *Thessalonians*.

Testament, than of all the works of *Cicero*, though of so uncommon excellence for thought and stile, in the writers of all characters for several ages. Infomuch that we may have reason to think, a late learned and judicious Divine (*f*) did not exaggerate beyond the truth, when he said: "That the facts, upon which the Christian Religion is founded, have a stronger proof, than any facts at such a distance of time: and that the books which convey them down to us, may be proved to be uncorrupted and authentic with greater strength, than any other writings of equal antiquity."

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Ch. XXX. *Marcus Minucius Felix*, by some thought a native of *Africa*, a Pleader of good repute at *Rome*, has left us an excellent Defense of the Christian Religion, writ in the form of a dialogue: a monument of the author's ingenuity, learning, and eloquence. There are in it references and allusions to several books of the New Testament. But no book is expressly named.

211.

Ch. XXXI. *Apollonius*, whose station in life is not known, wrote a large work against the

(*f*) Dr. *Jeremiah Hunt*. See the Sermon, upon occasion of his death, p. 40. the second edition.

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the *Montanists*, By *Eusebe* we are assured, that he quoted the book of the Revelation. In the fragments of his work that remain, we perceive a reference or two to the Gospel of St. *Mattbew*. And it appears, that the Apostles of Christ and their writings were in the highest esteem : and that the books, called by Christians *scripture* in a strict and peculiar sense, were well known among them, and were considered, as the rule of their faith and practise.

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211.



Ch. XXXII. *Caius*, a learned man, generally supposed a Presbyter of *Rome*, had a dispute or conference in that city with *Proculus*, a Montanist, which he afterwards published. Of that work some fragments are preserved in *Eusebe*. Whereby we perceive, that *Caius* received but thirteen epistles of the Apostle *Paul*, and rejected the book of the Revelation, and, as some learned men think, ascribed it to *Cerintbus*.

212.

In the same chapter is an account of a work ascribed by some to *Caius*, which we rather think to be anonymous. It was writ against the heresie of *Artemon*. Here the *divine scriptures*, of the New Testament, are manifestly distinguished by the author from

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the writings of *the brethren*, or the most eminent and orthodox writers of the Church after the Apostles. It appears likewise, that the men, whom he opposed, appealed to the writings of the Apostles for the truth of their opinions, and did not presume to assert any thing contrarie to the doctrine of the Apostles. Here likewise the followers of *Artemon* are vindicated from the charge of corrupting the Scriptures.

232.

Ch. XXXII. *Asterius Urbanus*, author of a treatise against the Montanists in three books. In the extracts of his work preserved in *Eusebe* there are marks of a peculiar respect for the Scriptures, and divers uncontestable references to the Acts of the Apostles: not to mention other things.

212.

Ch. XXXIV. *Alexander* chosen Bishop of *Jerusalem* in 212. made two confessions at lest before Heathen Magistrates, and died in prison at *Cesarea*, in the time of the Empe-
rour *Decius*, in 250. or 252. He wrote several letters, one to the church of *Antioch*. He erected a librarie at *Jerusalem*, and was a man of singular meeknesse. His merit and usefulness were very conspicuous. And it is
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to his honour, that he was a friend and favorer of *Origen*.

Ch. XXXV. *Hippolytus*, by some said to have been Bishop of *Portus Romanus* in *Italie*, though indeed the place of his episcopate is not certainly known. He was a very learned man, and published many books, and wrote some Commentaries upon the Scriptures. One of his books was against all heresies, to his own time. Another was entitled *Of the Revelation*. He seems not to have received the epistle to the *Hebrews* as *Paul's*. In his few remaining works and fragments are quotations of the four Gospels, the Acts, some of *Paul's* epistles, and the Revelation.

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Ch. XXXVI. *Ammonius*, of *Alexandria*, probably Presbyter in that church, composed a Harmonie of the four Gospels, of which a particular account is given in this chapter.

220.

Ch. XXXVII. *Julius Africanus*, an inhabitant of *Palestine*, author of a Chronological work in five books. He was a very learned man, and well acquainted with *Origen*. In a letter of his to *Aristides* is an uncommon attestation to the two Gospels of St. *Matthew* and St. *Luke*, and their several genealogies.

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Ch, XXXVIII. *Origen* was born in *Egypt* in the year 184. or 185. and died in the sixty-ninth or seventieth year of his age, in the year of Christ 253. For a while he was Catechist at *Alexandria*. In the year 228. *Origen* was sent into *Achaia*, upon some affair of the church, by *Demetrius* Bishop of *Alexandria*. When he came to *Cesarea*, in *Palestine*, he was ordained Presbyter by *Theoctistus* Bishop of that city, and *Alexander* Bishop of *Jerusalem*, when he was about 43 or 44 years of age. At which *Demetrius*, who before envied *Origen*, was greatly offended. So that *Origen*, after his return from *Athens*, being very uneasy at *Alexandria*, left that city, and went to reside at *Cesarea*, in 230. or 231. as is supposed.

He received, and often quotes the four Gospels of *Matthew*, *Mark*, *Luke*, and *John*: or, as he expresseth it, p. 235. *he had learned by tradition, that there are four Gospels, which alone are received without dispute by the whole Church of God under heaven.* He likewise received, and often quotes the Acts of the Apostles, writ by the Evangelist *Luke*. In like manner thirteen epistles of the Apostle *Paul*. About the epistle to the *Hebrews* there ap-
pear

pear to have been doubts in his time. But he quotes it frequently as *Paul's*: though in one place he delivers his opinion, that the sentiments of the epistle only were the Apostle's, the phrase and composition of some one else, whose he did not certainly know. He also received the first epistle of *Peter*, and the first of *John*. We perceive from him, that the epistle of *James*, the second of *Peter*, the second and third of *John*, and the epistle of *Jude*, were then well known, but not universally received. Nor is it evident, that *Origen* himself received them as sacred Scripture. He owns the book of the Revelation for the writing of *John* the Apostle and Evangelist. He quotes it as his without hesitation. Nor does it appear, that he had any doubt about it's genuineness and authority. The respect of this great man for the Scriptures is very conspicuous. *The Gospels, he says, were written exactly according to truth, with the assistance of the Holy Spirit. . . The sacred books are not the writings of men, but have been written and delivered to us from the inspiration of the Holy Spirit, by the will of the Father of all through Jesus Christ.* He does mightily

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tilly recommend the reading of the scriptures of the Old and New Testament.

We have carefully examined his numerous quotations of ecclesiastical and apocryphal books. And, I think, it has appeared, that none of these were esteemed by him books of authority, from whence any doctrines may be proved, or scripture in the highest sense of that word. It is not evident, that *Origen* received, as sacred books of the New Testament, all that we now receive. But that he admitted no other, beside those in our present canon, may be reckoned certain and indubitable. The consideration of that has added to the length of this chapter, the longest in the work. It is a material point. And if it has been made out to satisfaction, it is worth all our labour and pains.

Besides, there are in this chapter many select passages, conducive to promote virtue and piety, and proper to shew the character of *Origen*, and of the age, in which he lived.

Here likewise is an account of *Ambrose*, *Origen's* friend and patron, and of *Beryllus* Bishop of *Bosra* in *Arabia*, who once held
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the unitarian doctrine, but is said to have been convinced by *Origen*.

Ch. XXXIX. *Firmilian* was ordained Bishop of *Cesarea* in *Cappadocia*, about the year 233. He was a man of great piety, and zeal for truth, and at the same time distinguished by his prudence and moderation. Though he seems not to have made any great figure, as an author; he was well known in the world, and highly esteemed by his contemporaries, and following ages. The only piece of his remaining is a letter to *St. Cyprian* Bishop of *Cartbage*, writ in 256. or thereabouts. In which are references to the Gospels of *St. Matthew*, *St. Luke*, and *St. John*, (if not also to *St. Mark*,) to the Acts of the Apostles, and divers of *St. Paul's* epistles, particularly that to the *Romans*, the *Galatians*, *Epheſians*, and *Philippians*, ſeveral of them, as the Apostle's. He quotes the first epistle of *St. Peter*. And probably refers to the first epistle of *St. John*. Whether he refers to the second epistle of *Peter*, is not clear. It cannot be doubted, but *Firmilian's* canon was much the same as ours. It is plain, that our Scriptures were then well known in *Cappadocia*. In particular, it should be observed, that

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that the epistle of *St. Paul* to the churches of *Galatia*, and the first epistle of *St. Peter*; likewise addressed to Christians in that country, and near it, were received as genuine and divine scriptures by this learned and discreet Bishop, who had his residence in those parts.

Vol. IV.

Ch. XL. Divers Writers in the former part of the third centurie.

202. *Judas*, who published a Commentarie upon *Daniel's* seventy weeks.

203. Anonymous Author of the *Passion*, or Acts of *Perpetua*, and *Felicitas*, and others: which is an affecting account of them, and some others, who had the honour of martyrdom, at *Carthage* or some other place in *Africa*, during the persecution of the Emperour *Severus*.

212. *Proculus*, supposed a *Montanist*, wrote against the *Valentinians*.

232. *Geminianus*, Presbyter of the church of *Antioch*, author of divers books, not now extant.

233. *Tryphon*, a disciple of *Origen*, to whom several of his letters were written, published
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divers works, shewing him to be very skilful in the Scriptures, as we are assured by *Jerome*.

Ch. XLI. *Noëtus*, and others, called heretics, in the former part of the third century, or soon after.

Noëtus, of *Smyrna*, of the same opinion, which is better known by the name of Sabellianism. *Philaster* and *Augustin* say, it was the same opinion with that, which had been before taught by *Praxeas* and *Hermogenes*. *Theodoret* says, *Noëtus* revived the heresie of *Epigonus*, and *Cleomenes*, and that afterwards it was maintained by *Callistus*. It appears plainly from passages alleged in this article, that *Noëtus* and his followers received the same scriptures that other Christians did, and had a like regard for them: though they did not understand them, as some others did.

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In this chapter follow brief accounts of divers people, called *Valefians*, *Angelics*, *Apostolics*, *Origenists*. Concerning whom it is not needful to repeat any thing here.

Ch. XLII. *Theodore*, afterwards called *Gregorie*, disciple of *Origen*, was ordained Bishop of *Neocesarea*, in *Pontus*, his native city and countrey, about the year 243. In his few

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remaining writings there are references to the Gospels, and divers other books of the New Testament. Considering his acquaintance with *Origen*, and his respect for him, we may be assured, he had much the same canon of scripture with him. And indeed, in the little that remains of him there are manifest proofs of his veneration for the scriptures of the Old and New Testament. There are several things in this chapter, well worthy of observation. *Gregorie* was five years with *Origen* at *Cesarea* in *Palestine*. At parting with him, to return home, in 238. or 239. he composed a panegyric oration, still extant, and recited it in a numerous audience. Near the beginning of the chapter is a brief abstract of that oration, Which must be allowed to be a monument of the composer's eminent abilities, and demonstrates likewise *Origen's* excellent method of educating those who were under his care. Which, indeed, is honorable to himself, and the Christian Profession of that age. I omit other things.

247.

Ch. XLIII. Upon the promotion of *Heracles*, after the death of *Demetrius*, to the Bishoprick of *Alexandria*, in 231. or 232.

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Dionysius, a disciple of *Origen*, succeeded him in the chair of the catechetical school of that city. *Heraclas* having died in 246. or 247. *Dionysius* was chosen Bishop in his room, in the year 247. or 248. and died in the twelfth of the Emperour *Gallien*, in the year of Christ 264. or at the utmost in 265. having been Bishop seventeen years. He is reckoned the thirteenth Bishop of *Alexandria*.

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The sum of his testimonie to the N. T. is this. He received, as sacred and divine scripture, the four Gospels of *Matthew*, *Mark*, *Luke* and *John*, all expressly quoted by him, with the names of the several Evangelists: the Acts of the Apostles also expressly quoted: the epistles of *Paul*, and particularly the epistle to the *Hebrews*, as a writing of that Apostle. Concerning the Catholic Epistles we do not certainly know his judgement. But he has mentioned expressly, several times, the three epistles of the Apostle *John*: one as unquestionably genuine, the other two, as well known. And it may be justly taken for granted, that he received the first epistle of the Apostle *Peter*, it having been all along universally received by catholic Christians. As for the rest, we can say nothing positively

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of his opinion about them. The Revelation, upon which he has a long critical argument, he allowed to be the work of *John*, a holy and divinely inspired man. But he was not satisfied, that it was writ by *John*, the son of *Zebedee*, Apostle and Evangelist. He was rather inclined to think it the writing of some other *John*, who also had his chief residence in *Asia*. However, from his argument concerning that book it appears, that it was then very generally received by Christians, as writ by the Evangelist *John*. In *Dionysius* are evidences of the peculiar respect, shewn by Christians in general to the sacred scriptures: which they looked upon as the rule of judgement in things of religion, by which all points in controverſie were to be decided. What those scriptures were, he shews by these general titles and divisions: *the Law and the Propbets, the Gospels and Epistles of Apostles*. Nor have we perceived in the remaining works of this eminent Bishop of *Alexandria* any marks of respect for Christian apocryphal writings.

Dionysius was a very learned man, distinguished likewise by an excellent temper, and much moderation. And he was in great repute

pute. In his time arose divers controversies, in which he had a large share. He wrote several letters on account of *Novatianism*, which arose about 251. the Baptism of heretics, about which there was a dispute between *Stephen of Rome*, and *Cyprian of Carthage*, about 256. *Sabellius*, with whom likewise *Dionysius* was concerned, was of *Africa*, probably Bishop of *Ptolemais*. His peculiar opinions were first known about 256. It appears, that he received the scriptures of the Old and New Testament, as other Christians did, and argued from them for his opinions. *Paul of Samosata* was ordained Bishop of *Antioch* in 260. deposed by a Council in 269. but not removed before 272. or 273. He likewise, so far as we can perceive, agreed with other Christians in a respect for the Scriptures. Both these men embraced the Unitarian doctrine concerning the Deity. The number of Millenarians in the province of *Arfinoe*, in *Egypt*, occasioned a public conference, and *Dionysius's* two books, Concerning the Promises, from which large extracts have been made, containing the above argument upon the Revelation. In those books, Of the Promises, he opposed a book of *Nepos*, an *Egyptian* Bishop, en-

titled a *Confutation of the Allegorists*: in which he endeavored to support his opinion concerning the *Millennium*, from the Revelation. It may deserve our notice, that *Nepos* was dead, when *Dionysius* wrote against him. Which affords an argument, that the book of the Revelation had been for some time received in *Egypt*, as a part of sacred scripture.

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Ch. XLIV. *St. Cyprian*, or *Thascius Caecilius Cyprianus*, a native of *Africa*, whether of *Carthage*, is not certain, who in the former part of his life had taught rhetoric at *Carthage* with great applause, in 245. or 246. embraced the Christian Religion, being convinced by the arguments proposed to him by *Caecilius*, Presbyter of the church of *Carthage*, and at that time venerable for his age. After no long time *Cyprian* was made Presbyter, and Bishop of *Carthage*, in 248. or 249. In September 258. he had the honour to die a Martyr, at a place about six miles from *Carthage*, in the time of the Emperour *Valerian*. The four Gospels are frequently quoted by him. He compares them to the four rivers of paradise. The Acts of the Apostles likewise are frequently, and expressly

pressly quoted by him, with that title. But I do not remember, that he has any where mentioned the name of the writer. He has quoted all the thirteen epistles of *St. Paul*, except the epistle to *Philemon*. Which may have been omitted for no other reason, but that he had no particular occasion to quote it. We find not in him any quotations of the epistle to the *Hebrews*. And it is probable, that it was not received by him. The first epistle of *St. Peter*, and the first epistle of *St. John*, are often and expressly quoted by him. It is reasonable to suppose, that the second epistle of the same Apostle was received by him, because it is expressly cited by one of the Bishops in the Council of *Carthage*, held in 256. of which *Cyprian* was a principal part. There is no particular quotation in his works of the third epistle of *St. John*. But considering it's shortness, and that the other two are expressly mentioned: there seems not to be any good reason for supposing it to have been unknown to him, or rejected by him. We find in him no quotations or allusions to the epistle of *St. James*: nor any notice taken by him of the second epistle of *St. Peter*, or the epistle of

St. *Jude*. The book of the Revelation is frequently quoted by *Cyprian*, as writ by *John*, and as a book of authority. But he has no where expressly said, that he was *John* the Apostle and Evangelist. However he may be justly understood to mean him. Excepting those few above specified, all the books of the New Testament, now received by us, have an ample testimonie given to them in the works of St. *Cyprian*. They were publicly read and expounded in the assemblies of Christian people, and were esteemed the rule of their faith and practise. The books, on which he relies for deciding controverted points, are included in these general divisions: *the Evangelic and Apostolic authority; the Gospels and the Epistles of the Apostles*. Again: *Whence is that tradition? Does it descend from the authority of the Lord and the Gospels? or does it come from the Commandments and Epistles of the Apostles? For those things ought to be done which are written*. Afterwards; *the Gospel, and the Epistles, and Acts*. From whence we perceive, that all the books of the New Testament were then contained in two codes, or volumes: one called *the Gospels, or scriptures of the Lord*, the other

other the *Apostle*, or the *Epistles of the Apostles*. In which later division was usually placed the book of the *Acts*. Nor is there in this celebrated *African Bishop* of the third centurie one quotation of any Christian spurious or apocryphal writings.

Ch. XLV. Writings ascribed to *Cyprian*, or joyned with his works.

1. *Cyprian's Life and Passion*, writ by his deacon *Pontius*. Here *Pontius* has quoted the Gospels of St. *Matthew*, St. *Luke*, and St. *John*, and several of St. *Paul's* Epistles, and the book of the *Acts* of the Apostles, expressly by that title. There is no need to be more particular, since it may be taken for granted, that this Deacon's canon of scripture was the same with his Bishop's.

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2. *Of Shews*. An epistle of an unknown author. He seems to have been a Bishop. He calls the scriptures of the New Testament *sacred writings*, *divine scriptures*, and *heavenly scriptures*. And says, "That a good Christian ought to employ himself in diligent reading the scriptures."

250.

3. *Of Discipline, and the Benefit of Chastity*. The writer was a Bishop. He has cited the words of divers books of the New Testament.

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tament. He shews great respect for them, and recommends to his people the studie of the scriptures.

Time un-
certain.

4. The third piece, sometimes ascribed to *Cyprian*, is entitled *Of the Praise of Martyrdom*. Though it is not *Cyprian's*, it is ancient, as are the other two, already rehearsed. Here are cited passages of divers books of the New Testament, particularly, of the four Gospels of *Matthew*, *Mark*, *Luke*, and *John*, and several of *St. Paul's* Epistles. It deserves to be considered likewise, whether he has not references to the epistle to the *Hebrews*, and the book of the Revelation.

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255.

5. *Against the Novatian Heretic*, another tract of an unknown writer. He abounds with quotations of Scripture. He has cited texts of all the Gospels, except *St. Mark's*: and likewise divers of *St. Paul's* epistles, and the first epistle of *St. John*, the epistle of *St. Jude*, and the Revelation. In a short compass he has given many proofs of a high respect for the books of the New Testament, and the doctrine contained therein.

256.

6. *Of the Baptism of Heretics*. The Work of a Bishop, contemporarie with *Cyprian*, and of a different opinion from him. Who
has

has largely quoted the Gospels, the Acts of the Apostles expressly, and divers of the epistles of the New Testament, and passed a sharp censure upon the book called the Preaching of *Peter*, or *Paul*, or both of them.

7. *A Computation of Easter*. Unquestionably ancient, though the name of the writer is not known. And it is valuable for the testimonies, which it contains to some facts, as well as to the books of the New Testament. The writer expressly says, there are *four Gospels*, or, as another copie has it, *Evangelists*, and *twelve Apostles*: and that the *Gospel* is one, divided into four parts. He has a remarkable quotation of the book of the Acts, shewing, that it was esteemed divine scripture, and was well known. He also quotes the Revelation, and says, "We are built upon the words of the Apostles."

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Ch. XLVI. *Cornelius*, and *Lucius*, Bishops of *Rome*.

Cornelius wrote several letters, of which there is an account in *Eusebe* and *Jerome*. Of which likewise we have taken notice in this, and the following chapter, concerning his rival,

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val, *Novatus*. It ought to be observed, that in a letter of *Cornelius* to *Fabius* Bishop of *Antioch*, he says: "There were in the church
" of *Rome* seven deacons, and seven sub-dea-
" cons." Which affords reason to think, that the church of *Rome* now received the book of the Acts: and that in this case they shewed a respect to the number of Deacons, first chosen in the church of *Jerusalem*. See Acts vi.

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Ch. XLVII. *Novatus*, Presbyter of *Rome*, rival of *Cornelius*, and author of a sect called after his name. In a letter of the Clergie of *Rome*, writ during the vacance of the See, after the death of *Fabian*, allowed to have been drawn up by *Novatus*, are these expressions. "Otherwise the Apostle had not so
" commended us, saying, *That your faith is*
" *spoken of throughout the whole world:*" Rom. i. 8. In the remaining works of this author there are many quotations of the books of the New Testament, and marks of a peculiar respect for the Scriptures. But it is probable, that the epistle to the *Hebrews* was not received by him, as *St. Paul's*.

In this chapter is likewise an account of divers men of note and eminence among the
No-

Novatians : And it is shewn, that this people had all along the same canon with the catholic Christians, in the several countreys, where they lived.

Ch. XLVIII. *Dionysius*, Bishop of Rome, succeeded *Xystus*, or *Sixtus*, the second, who suffered martyrdom under the Emperours *Valerian* and *Gallien*. He is spoken of by *Eusebe*, as a learned and admirable man. He wrote several letters upon occasion of *Sabelianism*, and other controversies. From his remaining fragments we perceive the concurrence of this Bishop of Rome with other Christians of that time in acknowledging the *divine Scriptures*, and the *divine oracles*, to be the rule of faith, by which all doctrines were to be tried. He likewise, as well as others, teaches us, where those oracles are to be found : namely, in the *Old and New Testament* : which contain all the Scriptures, that were esteemed, in the strictest sense, sacred and divine.

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Ch. XLIX. *Commodian*, a Latin, probably an *African*, a learned man, once a Heathen, afterwards a zealous Christian, though a layman only, has left us a book entitled *Instructions*, in a stile between verse and prose.

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Wherein

Wherein are quoted many books of the New Testament. He refers all men to the Law, that is, the Scriptures, in order to their understanding religion. It is pleasing to observe this high respect for Scripture running through the writings of all early Christians in general.

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Ch. L. *Malcbion*, some time, as it seems, a Heathen, who taught rhetoric at *Antioch*, afterwards Presbyter of the church in that city, under *Paul of Samosata*. There are in this chapter divers remarks, to which the reader is referred. I do not think it needful to transcribe them here:

Ch. LI. *Anatolius*, and three others, Bishops of *Laodicea* in *Syria*.

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Anatolius, a native of *Alexandria*, Bishop of *Laodicea*, was a man of uncommon learning, and in great repute with the people of *Alexandria*, so long as he lived there: having great skill in philosophie, and the Greek literature, and being a compleat master of arithmetic, geometrie, logic and rhetoric. He published a work concerning Easter, and also The Principles of Arithmetic in ten books, and likewise other works, monuments of his diligence in studying the divine scriptures,
and

and of his understanding therein. As we are assured by *Eusebe*.

The historie of the other three Bishops of *Laodicea*, in this chapter, is of use to represent the state of Christianity at that time.

Ch. LII. *Theognostus*, a learned *Alexandrian*, remarkable, as for other things deserving notice, so particularly, for affording us an early testimonie to the epistle to the *Hebrews*.

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Ch. LIII. *Theonas* was Bishop of *Alexandria* about nineteen years. After *Dionysius*, of whom before, was *Maximus*, next *Theonas*, about 282. who was succeeded by *Peter*, of whom hereafter. In a letter ascribed to *Theonas*, are mentioned *the Gospel and Apostle*, as divine oracles. The writer also recommends the daily reading the sacred scriptures, as the best means of improving the mind in every virtue.

282.

Ch. LIV. “ *Pierius*, says *Jerome*, Presbyter of the church of *Alexandria*, taught the people with great reputation in the time of the Emperours *Carus* and *Diocletian*, when *Theonas* was Bishop of that church. Such was the elegance of his discourses and treatises, that he was called the younger *Orogen*.—And *Eusebe* says, he was celebrated for his strict course of life, and philosophical

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“ phical learning. He was likewise admired
 “ for his diligence in the studie of the scrip-
 “ tures, and his expositions of them, and his
 “ public discourses to the people.” None of
 his works remain. But from what has been
 just now seen by us, we can conclude, that
 in his time he adorned the Christian Profes-
 sion by his piety, learning, and public la-
 bours. His canon of scripture may be sup-
 posed to have been the same as *Origen's*, or
 very little different.

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Ch. LV. “ *Dorotheus*, says *Eusebe*, Presby-
 ter of the church of *Antioch*, a learned man,
 whom we knew. He was very studious in
 the sacred scriptures, and acquainted himself
 so far with *Hebrew*, as to be able to read the
 ancient scriptures in their own language with
 understanding. He was a man of a liberal
 mind, [or of high birth,] and was not
 unskilled in Greek Literature.” Which
 shews that Christianity did not discourage
 any branch of useful knowledge: though
 we have here, and often elsewhere, occasion
 to observe, that the scriptures were their
 principal studie:

In this chapter is added an account of a
 late fabulous author, called *Dorotheus*, whose
 work

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work is entitled *A Synopsis of the life and death of the Prophets, and also of the Apostles and Disciples of Jesus Christ.*

Ch. LVI. *Victorin*, Bishop of *Pettaw* upon the *Drave*, in *Germanie*, had the honour to die a Martyr for Christ in the persecution of *Diocletian*, and, as is supposed, in the year 303. "He wrote, as *Jerome* says, "Commentaries upon *Genesis*, *Exodus*, *Leviticus*, *Ezekiel*, *Habakkuk*, *Ecclesiastes*, "the *Canticles*, and the *Revelation of John*, "against all heresies, and many other works. "At last he was crowned with martyrdom."

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In his remaining works and fragments are expressly quoted the four Evangelists, with the beginnings of their several Gospels. He likewise quotes expressly the Acts of the Apostles. He speaks of the seven churches, to which *Paul* wrote, the *Romans*, the *Corinthians*, the *Galatians*, the *Ephesians*, the *Philippians*, the *Colossians*, the *Thessalonians*. Afterwards, as he says, *Paul* wrote to particular persons, undoubtedly meaning, *Timothie*, *Titus*, and *Philemon*. So that he received thirteen epistles of the Apostle *Paul*. Whether also that to the *Hebrews*, is doubtful: though there are in him some expressions, in which he

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he may be thought to refer, or allude to that epistle. He has quoted the first epistle of *Peter*. He supposed, that *John* had his revelation in *Patmos*, where he had been condemned to the mines by the Emperour *Domitian*: and that his Gospel was writ still later. "Afterwards, says he, he wrote his Gospel. When *Valentin*, and *Cerintbus*, and *Ebion*, and others of the school of Satan, were spread over the world, many from the neighboring provinces came to him, and earnestly entreated him to put down his testimonie in writing." These are the books of the New Testament, of which we perceive express notice in him. There might be other books received by him, though not expressly mentioned in his few remaining works. Unquestionably, he received all those scriptures, which were generally received by Christians in all times, and over all the world.

In this chapter are also extracts from a Poem in five books against *Marcion*, sometimes ascribed to *Victorin*, though, probably, not his, usually joyned with *Tertullian's* works. This writer distinctly mentions the four Evangelists, *Matthew*, *Mark*, *Luke*, and *John*.
He

He expressly quotes several of *St. Paul's* epistles, and refers to others, among them, to the *Hebrews*, several times. He likewise frequently quotes the Revelation, as writ by *John*, the Disciple and Apostle of Christ.

Ch. LVII. "*Methodius*, says *Jerome*, Bishop of *Olympus* in *Lycia*, a man of a neat and correct stile, composed a work against *Porphyrie* in several books . . . He also wrote Commentaries upon *Genesis*, and the *Canticles*, and many other works. . . . He obtained the crown of martyrdom at the end of the last persecution." Meaning *Dio-letian's*.

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His testimonie to the books of the New Testament is to this purpose. He expressly says: "There have been four Gospels delivered to us." He refers to the Acts. He has quoted or alluded to many of *St. Paul's* epistles, particularly that to the *Hebrews*. In his remaining works there is little notice taken of the Catholic Epistles: though, unquestionably, he received the first of *Peter*, and the first of *John*. The Revelation is often quoted by him.

There are in him clear proofs, that the scriptures of the New Testament, generally
Vol. XII. G received

received by Christians, were well known, much used, and highly esteemed: being books of authority, and appealed to in all points of dispute and controversy. I have not observed in this Greek writer, of the third century, any quotations of Christian apocryphal writings. Nor do his works afford any the least ground to suppose, that there were any writings of ancient Christian authors, that were esteemed sacred and of authority, beside those, which are now generally received as such by us: namely, the writings of Apostles and Evangelists.

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Ch. LVIII. *Lucian*, Presbyter of *Antioch*, as *Eusebe* writes, “celebrated for his piety
 “and his knowledge of the Scriptures,
 “was carried from *Antioch* to *Nicomedia*,
 “where the Emperour [*Maximin*] then was.
 “And having made an apologie before the
 “Governour for the doctrine professed by
 “him, was sent to prison, and there put to
 “death.” He and *Hesychius*, probably of *Egypt*, published an edition of the Greek version of the Old Testament, called that of the Seventy, and likewise an edition of the New Testament. But their editions seem not to have been much esteemed.

Ch.



Ch. LIX. *Pamphilus*, Presbyter in the church of *Cesarea*, admirer of *Origen*, and friend of *Eusebe*, afterwards Bishop of that church, had the honour of martyrdom in the persecution, begun by *Diocletian*. He was put in prison in 307. and accomplished his testimonie in 309. "a man, who, as his
" friend, our Ecclesiastical Historian, says,
" throughout his whole life excelled in every
" virtue. But was especially eminent and
" remarkable for an unfeigned zeal for the
" holy scriptures, and for unwearied applica-
" tion in whatever he undertook." . . . " If
" he saw any in straits, he gave bountifully,
" as he was able. He not only lent out co-
" pies of the sacred scriptures to be read, but
" he chearfully gave them to be kept: and
" that not only to men, but to women like-
" wise, whom he found disposed to read. For
" which reason he took care to have by him
" many copies of the Scriptures, that when
" there should be occasion, he might furnish
" those who were willing to make use of
" them." His canon of Scripture may be
supposed to be the same with that of *Origen*
and *Eusebe*. *Pamphilus* erected a librarie at
Cesarea, which he furnished at great expense

with manuscript copies of the Scriptures, and of the works of *Origen*, and other ecclesiastical writers. Of which librarie great care was afterwards taken by the Bishops of *Cæsarea*. By which means it was kept up and subsisted in good order for a great while.

Beside *Pamphilus*, the historie of some others is related in this chapter, who were remarkable for their affection for the revealed will and word of God. “The second person, and next after *Pamphilus*, was *Valens* a Deacon of *Ælia*, [that is, *Jerusalem*,] an old man, says *Eusebe*, of gray hairs, and venerable aspect, exceedingly well skilled in the Divine Scriptures. And they were so fixed in his memorie, that there was no discernible difference between his reading and reciting them by heart, though it were whole pages together.” That person suffered with *Pamphilus*.

Afterwards, among divers other Martyrs in 310. was *John*, who had lost his sight, “who, as *Eusebe* goes on, in strength of memorie surpassed all men of our time. . . . He had whole books of the Divine Scriptures, not written in tables of stone, nor on parchments and papers, which are
“devoured

“ devoured by moths and time, but on the
 “ living tables of his heart, even his pure
 “ and enlightened mind. Infomuch that
 “ whenever he pleased, he brought out, as
 “ from a treasurie of knowledge, sometimes
 “ the books of *Moses*, at other times those
 “ of the Prophets, or some sacred historie,
 “ sometimes the Gospels, sometimes the E-
 “ pistles of the Apostles. I must own, says
 “ the historian, that I was much surprized
 “ the first time I saw him. He was in the
 “ midst of a large congregation, reciting a
 “ portion of Scripture. Whilst I only heard
 “ his voice, I thought he was reading, as is
 “ common in our assemblies. But when I
 “ came near, and saw this person, who had
 “ no other light but that of the mind, in-
 “ structing like a Prophet those whose bodily
 “ eyes were clear and perfect, I could not
 “ forbear to praise and glorify God.”

Ch. LX. *Pbileas*, Bishop of *Tbmuis* in
Egypt, was a man of a noble familie, and
 great estate. There is in *Eusebe* a part of a
 letter of his, quoting divers books of the
 New Testament, and shewing great regard
 for the Scriptures. He and *Philoromus*, who
 had been the Emperour's Receiver General,

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 296.

were beheaded at *Alexandria*, in the same persecution, in the year 311. or 312. by order of the Emperour *Maximin*.

A. D.

300.

Ch. LXI. In the year of Christ 300. *Peter* succeeded *Theonas* at *Alexandria*. *Eusebe* says, " he obtained great honour during his episcopate, which he held twelve years. He governed the church three years before the persecution. . . In the ninth year of the persecution he was beheaded, and obtained the crown of martyrdom." In another place the same historian says; " About the same time *Peter* also, an ornament of the episcopal character, both for the holiness of his life, and his laborious application in studying and explaining the Scriptures, . . was on a sudden apprehended, and beheaded." I forbear to transcribe any thing here from his writings.

Vol. VI.

Age uncertain.

Ch. LXII. A work ascribed to *Archelaus* Bishop in *Mesopotamia*, containing an account of a conference with *Mani*, and his principles. Which work, probably, was composed near the beginning of the fourth century. Herein are quoted the Gospels, the Acts of the

the Apostles, and divers of *St. Paul's* Epistles. And there are references to the epistle to the *Hebrews*.

Ch. LXIII. Here is a historie of *Mani* and his followers, who is supposed first to have appeared as author of a sect, near the end of the third centurie, and a large, though not compleat account, of their principles, and worship, and their doctrine concerning the Scriptures. In which last exactness has been aimed at. These people always rejected the Old Testament. They received the New Testament, and had a great deal of respect for it. They seem to have received all the books of the New Testament, generally received by other Christians at that time, excepting the book of the Acts, which may have been rejected by some, but not by all of them. See p. 338. 339. They said, that the books of the New Testament had been corrupted and interpolated. But they never produced any copies different from those in the hands of the Catholics. They likewise made use of apocryphal books. But it does not appear, that they forged any books. They only made use of such apocryphal books, as

*Near the
end of the
third cen-
turie.*

they found writ before by some others of like sentiments with themselves.

Here also is an account of the *Paulicians*, in the seventh centurie, a branch of the same sect. They likewise rejected the Old Testament, and used only the Gospels, and the Apostle. In particular, they are said to have received the four Gospels, and the fourteen epistles of *Paul*, and the epistle of *James*, and the three epistles of *John*, and the epistle of *Jude*, and the Acts of the Apostles, without making any alteration in them. But they admitted not the two epistles of the chief of the Apostles. What was their sentiment concerning the Revelation, we cannot say. One thing more should be observed of this people. They greatly respected the scriptures of the New Testament, and approved, that all, the laity, and even women, should read, study, and understand them.

In the inquiries that have been made concerning the Scriptures received by the *Manicheans*, and the respect they had for them, there are many observations concerning the genuinnesse and authority of the books of the New Testament, and concerning the apocryphal books made use of by the *Manicheans*,

cheans, and by some other sects of a more early original.

Moreover in this chapter is an account of two learned catholic Bishops, who wrote against the *Manicheans*. One of which is *Serapion*, Bishop of *Tbmuis* in *Egypt* about the year 347. He quotes the Gospels, the Acts, divers of St. *Paul's* epistles, particularly, that to the *Hebrews*. See. p. 42. . . . 45.

The other is *Titus*, Bishop of *Bostra*, about 362. He frequently quotes the Gospels, and the epistles of St. *Paul*, particularly that to the *Hebrews*. He likewise quotes the Acts of the Apostles. He has little or nothing out of the Catholic Epistles, or the Apocalypse. See p. 46. . . . 52. Some remarkable quotations of the Acts made by him may be seen p. 330. 331.

We have been likewise induced to give here an account of *Hierax*, about 302. a native of *Egypt*, falsely supposed to have been a *Manichean*. Though he had some errors, he received the Old and New Testament. He was in divers respects a very extraordinary person. He had the scriptures of the Old and New Testament by heart, and wrote Commentaries upon several parts of them: He received
the

the epistle to the *Hebrews* as *Paul's*. See p. 76.... 83.

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A. D.

306.

Ch. LXIV. *Arnobe*, or *Arnobius*, once a Heathen, who in the time of *Diocletian* taught rhetoric at *Sicca* in *Africa* with great reputation, and when converted, composed a work in seven books, Against the Gentils, or an Apologie for the Christian Religion. As *Arnobe's* work is very curious, the extracts out of him cannot but afford entertainment to intelligent readers. He seems not to have judged it proper, to quote the books of the New Testament in an argument with Gentils. Nevertheless he has enumerated our Saviour's miracles in such a manner, as shews him to have been well acquainted with our Gospels, and to have had a great regard for them. He seems likewise to refer to the Acts of the Apostles, and some of St. *Paul's* Epistles.

At the end of this chapter is also an account of another *Arnobe*, who about the year 460. wrote a Commentarie upon the book of Psalms. He quotes the commonly received books of the New Testament, particularly the Acts of the Apostles, and also the epistle to

to the *Hebrews*, the epistle of *James*, and the *Revelation*. And he recommends the frequent reading of the *Scriptures*.

Ch. LXV. *Lactantius*, the most learned Latin of his time, and as polite and elegant a writer as any among the Christians, and therefore sometimes called *the Christian Cicero*, expressly quotes St. *John's* Gospel, and the book of the *Revelation*. And has allusions to many other books of the New Testament. He plainly had a collection of *Scriptures*, consisting of the Old and the New Testament, which he esteemed sacred and divine, and of the highest authority. If he had not purposely restrained himself from quoting the Christian *Scriptures* in his arguments with Heathens, his testimonie would have been much more full and particular. For notwithstanding the reservedness, which he imposed upon himself in that respect, there are many allusions and references to them. Which seems to shew, that the Christians of that time were so habituated to the language of *Scripture*, that it was not easie for them to avoid the use of it, whenever they discoursed upon things of a religious nature. There are in him likewise quotations of the
Sibylline

A. D.
306.

Sibylline books, and some other writings. But it is evident, that he was far from esteeming them of canonical authority. Besides, there are in this chapter extracted many passages of *Lactantius* upon divers subjects. Which must be allowed to be an ornament to this work.

Ch. LXVI. Of Burning the Scriptures, and of Traitors in the time of *Diocletian's* Persecution.

A. D.
303.

Eusebe assures us, that in the Imperial edict in 303. it was expressly ordered, not only that the Christian churches should be demolished, but likewise, that their Scriptures should be burned. This was one of the affecting scenes of that persecution, that he had seen the sacred and divine Scriptures burned in market places. Notice is taken of the same thing by other writers. A farther account of it may be seen in that chapter.

312.

Ch. LXVII. The *Donatists*, a large body of men, who about the year 312. separated from the Catholics in *Africa*, under pretense, that *Cecilian*, Bishop of *Carthage*, had been ordained by Bishops, who in the time of the persecution had betrayed the Scriptures and other sacred things into the hands of the Heathens, received the same Scriptures, which
other

other Christians received, particularly the book of the Revelation, and had a like respect for them.

In this chapter may be seen a brief account of several *Donatist* authors, and their works. By which it appears, that the *Donatists* were not concerned for the interest of their own party only: but employed themselves likewise in the defense of the common cause of Christianity against its enemies.

Ch. LXVIII. *Alexander*, Bishop of *Alexandria*, in whose time arose the *Arian* controverſie, upon that occasion wrote several Epistles. He quotes expreſſly *St. John's* Gospel, and ſeveral of *St. Paul's* epistles, particularly that to the *Hebrews*, and the ſecond epistle of *St. John*.

A. D.

313.

Ch. LXIX. *Arius*, Preſbyter of *Alexandria*, well known in the world, about the year 316. He and his followers received the ſame Scriptures with other Christians, and ſhewed them a like regard.

316.

In this chapter is an account of ſeveral writers of the fourth and fifth centuries, who went under the denomination of *Arians*, eminent men, and remarkable for their learning, and their works, particularly their
Com-

Commentaries upon the Scriptures. But here I can do little more than mention their

names. 1. *Acacius*, who succeeded *Eusebius* in the See of *Cesarea* in 340. and died about the year 366. 2. *Aëtius*. 3. An Anonymous author of a Commentarie upon the book of *Job*. 4. An Author of a Discourse in *Augustin's* works. 5. *Asterius*. 6. *Basil* of *An-cyra*. 7. *Eunomius*, Bishop of *Cizicum* about 360. Concerning whom it may be here taken notice of to his honour, though omitted formerly: that (g) he opposed the extreme veneration, which was then begun to be shewn to the reliques of Martyrs. As we learn from *Jerome* in his book against *Vigilantius*. 8. *Eusebe*, Bishop of *Emesa*, about 340. 9. *Eusebe*, at first Bishop of *Berytus*, about 324, then of *Nicomedia*, the chief city of *Bitbynia*, afterwards of *Constantinople* in 338. or 339. died about 341. 10. *Euzoius*, Bishop of *Cesarea* in *Palestine*, about 366. 11. *George*, Bishop of *Laodicea*, about the year 340. 12. *Lucius*, Bishop of *Alex-*

(g) Rides de reliquiis Martyrum, & cum auctore hujus hæreseos Eunomio, ecclesiis Christi calumniam aruit: nec tali societate terroris, ut eadem contra nos loquaris, quæ ille contra Ecclesiam loquitur. *Adv. Vigilant. T. 4. p. 285. in.*

Alexandria, after *Atbanasius*, in 373. 13. *Maximin*, an *Arian* Bishop in *Africa*, with whom *Augustin* had a public conference, about 428. 14. *Philaserge*, about 425. well known for his Ecclesiastical Historie. 15. *Sabinus*, about 380. author of a Historie of Councils. 16. *Theodore*, Bishop of *Heraclea* in *Thrace*, about 334. author of Commentaries upon the Psalms, the Gospels of *Matthew* and *John*, and divers, if not all of *St. Paul's* Epistles. 17. *Ulphilas*, about 365. Bishop of the *Goths*, who translated into their language the Scriptures of the Old and New Testament, excepting only, as is said, the books of the kingdoms.

Ch. LXX. *Constantin*, the Great, the first Christian Emperour, son of *Flavius Valerius Constantius*, surnamed *Cblorus*, was born at *Naissus* in *Illyrisum*, in 273. or 274. and succeeded his father in 306. Having reigned above thirty years he died May 22. 337. About the year 312. he embraced the Christian Religion, of which he continued ever after to make an open profession, and educated his children in the same belief. I forbear to rehearse here his several edicts in favour of the Christians. Beside other marks of respect,

A. D.
306.

spect for the Scriptures, when he had enlarged the city of *Byzantium*, and consecrated it by the name of *Constantinople*, he wrote a letter to *Eusebe* Bishop of *Cesarea*, requiring him to send him fifty copies of the Scriptures for the use of the churches there, and to take care, that they should be writ upon fine parchment by such as were skilful in the art of fair writing, and that they should be portable, and fit for use.

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A. D.

325.



Ch. LXXI. In 325. was assembled the Council of *Nice*, of which a brief historie has been given, with divers free observations. There is not any catalogue of the books of Scripture in their canons.

315.

Ch. LXXII. *Eusebe* was born about the year 270. and probably at *Cesarea* in *Palestine*, of which place he was made Bishop in 315. and died in 339. or 340. From him it appears, that the number of the books of the New Testament was not then settled by any authority, that was universally allowed of. But the books following were universally received: the four Gospels, the Acts of the Apostles, thirteen Epistles of *Paul*, one Epistle of *Peter*, and one Epistle of *John*.

These

These were universally received by Christians in his time, and had been all along received by the Elders and Churches of former times. Beside these, we now generally receive also an Epistle to the *Hebrews*, an Epistle of *James*, a second Epistle of *Peter*, a second and third of *John*, an Epistle of *Jude*, and the Revelation. And we perceive from this learned writer, that these books or epistles were then well known, and next in esteem to those before mentioned, as universally acknowledged: and were more generally received as of authority, than any other controverted writings. Beside these, there was the Gospel according to the *Hebrews*, made use of by the *Jewish* believers: being, probably, a translation of St. *Matthew's* Gospel, with some additions: and, as it seems, containing little or nothing contrarie to the genuine doctrine of Christ and his Apostles. The book, called the Doctrine or Doctrines of the Apostles, (first mentioned by *Eusebe*, and by no other writer before him,) we have not now a distinct knowledge of. But, probably, it was a small book, containing the rudiments of the Christian Religion, and fitted for the use of young people, and new con-

verts, and never esteemed a part of sacred scripture. Some others there were, which were reckoned useful, as the epistle of *Barnabas*, the epistle of *Clement of Rome* to the *Corinthians*, and the *Shepherd of Hermas* : but they were not esteemed to be of authority, and a part of sacred and canonical scripture. Beside these he mentions also the Gospels of *Peter*, *Thomas*, and *Matthias*, Acts of *Peter*, Acts of *Paul*, Acts of *Andrew and John*, the *Preaching of Peter*, and *Revelation of Peter*, which, he says, p. 98. are the forgeries of heretics, and are to be rejected, as altogether spurious and impious. Nor have any of the ecclesiastical writers, as he adds, vouchsafed to make mention of them in their writings. He farther bears witness, that to the books of the Old and New Testament, universally received, the greatest respect was shewn. They were esteemed of authority, and decisive in all points of a religious nature. They were publicly read and explained in the assemblies of Christian people, and they were open to be freely read by all sorts of persons in private, for their instruction and improvement in religious knowledge, and their edification in virtue. They were now also translated

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lated into many languages. For he says, p. 201. that Greeks and Barbarians had the Scriptures concerning Jesus in their own letters and dialect. Finally, it may be observed, that this learned author makes little use in his works of apocryphal scriptures of the Old Testament: none at all of Christian writings, forged with the names of Christ's Apostles, or their companions.

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315.

Upon the whole, the chapter of this Bishop of *Cesarea*, with the select passages alleged from him, and his several passages concerning the books of the New Testament, and observations upon them, may be reckoned as important a chapter, as any in this work, if not the principal of all. As such, it is recommended to the consideration of those, who are desirous to form a right judgment concerning the evidences there are of the genuinnesse, antiquity, and authority of the books of the New Testament, now received by us.

Ch. LXXIII. *Marcellus*, a learned man, Bishop of *Ancyra* in *Galatia*, was present at the Council of *Nice* in 325. In 334. or 335. he published a book against *Asterius*, and other *Arians*: whereby he brought upon

A. D.

320.

H 2

himself

himself a charge of Sabellianism or Unitarianism. For which he was deposed by the *Arians* in a Council held at *Constantinople* in 336. and *Basil* was put in his room. He appears to have received the scriptures of the Old and New Testament, as other Christians did, and to have had the same respect for them.

A. D.

320.

Ch. LXXIV. *Eustathius*, Bishop of *Antioch*, and a principal part of the Council of *Nice*, author of divers works, some writ against the *Arian* doctrine, by the intrigues of *Eusebe* of *Nicomedia*, and those who adhered to him, was deposed by a synod at *Antioch* in the year 328. or soon after, as a *Sabellian*, and otherwise unworthie of the pastoral office. After which he was banished. As little of him remains, we can only say, that he received the same Scriptures, which other Christians did.

326.

Ch. LXXV. *Atbanasius* succeeded *Alexander* in the See of *Alexandria* in the year 326. and died in 373. when he had been Bishop 46 years compleat. From his Festal Epistle, and his other works, he appears to have received, as divine scripture, all the same books of the New Testament, which we do, and

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and no other : the four Gospels, the Acts of the Apostles, writ by *Luke*, the seven Catholic Epistles, fourteen Epistles of the Apostle *Paul*, and the Revelation. Beside these, there are others, of which he speaks, as being *without, not canonical*, but allowed to be read by those who are newly converted, and are desirous to be instructed in the doctrines of religion. He mentions but two only, the Doctrine of the Apostles, and the Shepherd, meaning *Hermas*. Afterwards at the end of his Festal Epistle he speaks of apocryphal books, which he censures in general, as the *inventions*, or forgeries, of *heretics*. But does not name any one of them. So at the end of the Festal Epistle. And at the beginning of it he cautions men *not to be seduced to make use of books called apocryphal, being (b) deceived by the similitude of their names, resembling the true, or genuine books*. By which expressions we are led to think, he intends books forged in the names of the Apostles of Christ, and their companions. Whose titles we find in *Eusebe*, and other ancient writers.

A. D.

326.

H 3

His

(b) ἀπαίσχυντοι τῇ ὁμοθυμίᾳ τῶν ἀληθινῶν βιβλίων. Quoted vol. viii. p. 225.

A. D.

326.

His general divisions of Scriptures, which were of authority, are such as these: *Gospels and Apostles: Gospel, Apostles, and Prophets.* The sufficiency of these Scriptures is strongly declared by him. Having enumerated the canonical books of the Old and New Testament, he adds, p. 227. 228. "These are "fountains of salvation, that he who thirsts "may be satisfied with the oracles contained "in them. In these alone the doctrine of "salvation is proclaimed. Let no man add "to them, or take any thing from them." Condemning the multitude of *Arian* synods of that age, he says: "The (i) Divine Scripture is fully sufficient. But if there be any occasion for a synod, let them observe the determinations of the Council of *Nice*." p. 239. It may be worth the while to observe, likewise, that he useth the word *canonical*. It occurs several times in his Festal Epistle. The books (k) delivered down to them, and believed to be Divine Scripture, he calls *canonical*.

(i) Ἐστὶ μὲν γὰρ ἰκανή τις πάντων ἡ θεῖα γραφή. κ. λ. citat. p. 239. vol. viii.

(k) . . τὰ παρατιθέμενα, καὶ παραδοθέντα, πιστευθέντα τε θεῖα εἶναι βιβλία. P. 225.

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nical books. Others (1) he speaks of as *with-*
out, or not in the canon, though allowed to be
read. The rest are apocryphal. And in an-
 other work, speaking of the Shepherd, or
Hermas, he says, “it (*m*) was not in the
 “canon.”

103

A. D.
 326.



This testimonie of *Atbanasius* to the Scrip-
 tures is very valuable. It appears from his
 Festal Epistle, and also from his other works,
 that he received all the books of the New
 Testament that we do, and no other, as of
 authority. And considering the time in
 which he lived, the acquaintance he had
 with the several parts of the Christian Church,
 and the Bishops of it, in *Egypt*, and it's
 neighborhood, in *Europe*, and *Asia*, and the
 knowledge he had of ancient Christian writ-
 ings; it must be of great use to satisfy us,
 that notwithstanding the frequent quotations
 of other books, in the writings of divers an-
 cient Christians, they did always make a dis-
 tinction, and did not design to allege as of
 authority, and a part of the rule of faith,

H 4

any

(1) . . . καὶ ἕτερα βιβλία τέτων ἔξωθεν· οὐ καυνοζόμενα μὲν
 . . . P. 228. . . . καὶ τέτων καυνοζόμενα, καὶ τέτων ἀναγι-
 γασκομένων. P. 229.

(m) Κάτιον μὴ ὃν ἐκ τοῦ κανόνος, Cit. p. 231.

any books, but those, which were in the highest sense sacred and divine.

In the same chapter is an account of the Synopsis of Sacred Scripture, sometimes ascribed to *Athanasius*, but probably not writ till above a centurie after his time. It is, in the main, agreeable to what we have just seen in *Athanasius*. But for particulars the reader is referred to the chapter itself.

A. D.

310.

Ch. LXXVI. A Dialogue against the *Marcionites*, ascribed to *Adamantius*, whoever he was. In this work are cited the four Gospels, the Acts of the Apostles, most of St. *Paul's* Epistles, particularly that to the *Hebrews*, and the second epistle of St. *Peter*. He computes St. *Mark* and St. *Luke* to have been two of our Saviour's seventy disciples.

330.

Ch. LXXVII. *G. Vettius Iuvencus*, a Spaniard, of a good familie, in the time of the Emperour *Constantin*, published a work in hexameter verse, in four books, containing the historie of our Lord, as recorded in the four Gospels.

345.

Ch. LXXVIII. *Julius Firmicus Maternus*, a convert from Gentilism, and a man of quality, and, probably, always a lay-man, in the reign of *Constantius*, published a work, entitled,

titled Of the Errour of Profane Religions. He quotes many books of the Old and New Testament, particularly the Gospels, and the Revelation, with marks of great respect.

Ch. LXXIX. *Cyrl*, Bishop of *Jerusalem*,
has a catalogue of the books of the Old and
New Testament. In the later part are the
four Gospels, the Acts of the Apostles, the
seven Catholic Epistles, and the fourteen E-
pistles of *Paul*, without any express notice
taken of the Revelation.

A. D.
348.

Ch. LXXX. The *Audians*, followers of
Audius, a pious and zealous Bishop of *Syria*,
in *Mesopotamia*. They are said by *Epipha-*
nus, to have used, beside the other Scrip-
tures, some apocryphal books. But he does
not mention their titles.

350.

Ch. LXXXI. *Hilarie*, of *Poitiers*, in
Gaul, wrote a Commentarie upon St. *Mat-*
thew's Gospel, and divers books of the Old
Testament. He quotes the epistle to the
Hebrews as St. *Paul's*, and the Revelation as
St. *John's*.

354.

Ch. LXXXII. The *Aerians*, were so called
from *Aerius*, of Lesser *Armenia*. They de-
nied the obligation of set fasts and feasts.
The keeping of Easter, they said, was un-
necessarie.

360.

necessarie. And they argued from Scripture in behalf of their peculiar sentiments. These people met with great difficulties. And may induce us to think, that in most times there have been some, who opposed growing superstition in the Church. But being generally opposed, and with much violence, they could not encrease to any great number, and in time were quite reduced.

A. D.

363.

Ch. LXXXIII. The Council of *Laodicea*, in one of it's canons, has a catalogue of the books of the Old and New Testament. That for the Old Testament is much the same with that of the *Jews*. That for the New Testament has the four Gospels, the Acts of the Apostles, the seven Catholic Epistles, and fourteen Epistles of the Apostle *Paul*: thus including all the books of the New Testament now received by us, except the book of the Revelation. Which perhaps is omitted for no other reason, but because it was the design of the Council to mention such books only, as should be publicly read.

368.

Ch. LXXXIV. *Epiphanius*, Bishop of *Salamis*, in *Cyprus*, has three catalogues of the Old, and one of the books of the New Testament, which he rehearseth in this order:
the

the four Gospels, fourteen Epistles of the Apostle *Paul*, the Acts of the Apostles, seven Catholic Epistles, and the Revelation, without any other books, as of authority. His canon therefore was the same as ours. He supposes St. *Mark* and St. *Luke* to have been of the number of Christ's seventy disciples. The Acts of the Apostles he ascribes to St. *Luke*, as the writer. It appears, that the book of the Revelation was not universally received in his time.

Ch. LXXXV. In this chapter is shewn from evidence internal and external, that the Apostolical Constitutions, in eight books, were not composed by the Apostles, nor by *Clement of Rome*, but are a work of the fourth, or fifth centurie. Though this work is an imposture, the writer's testimonie to the Scriptures ought not to be overlooked. For it appears that he received our four Gospels, the Acts, and the Epistles of St. *Paul*, particularly, that to the *Hebrews*, and the first Epistle of St. *Peter*. He might receive all the Catholic Epistles, though little notice is here taken of them. But, probably, he did not receive the book of the Revelation.

At

At the end of that chapter are remarks upon the Apostolical Canons.

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313.



Ch. LXXXVI. *Rheticius*, Bishop of *Autun*, a man of great note in *Gaul*, in the time of the Emperour *Constantin*, published a Commentarie upon the Canticles, and some other works, not now extant.

340.

Ch. LXXXVII. *Tryphillius*, Bishop of a city in *Cyprus*, a man of great repute for eloquence in the reign of *Constantius*, and well acquainted with the Roman laws, published, beside other works, a Commentarie upon the Canticles. He was once blamed for affecting to use a more elegant phrase in quoting *Mark* ii. 9. in one of his sermons, than that of the original.

340.

Ch. LXXXVIII. *Fortunatian*, born in *Africa*, Bishop of *Aquileia* in *Italie*, in the reign of *Constantius* wrote short Commentaries upon the Gospels in a plain Stile.

341.

Ch. LXXXIX. *Photinus*, Bishop of *Sirmium*, disciple of *Marcellus* of *Galatia*, and his follower in the principles of Sabellianism or Unitarianism, published divers books against the errours of Gentilism, and in favour of his own opinions. He died in 375.

or

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or 376. He received the scriptures of the Old and New Testament, as other Christians did.

Ch. XC. *Eusebe*, born in *Sardinia*, made Bishop of *Vercelli* in 354. died in 370. or soon after. He translated out of Greek into Latin the Commentarie of *Eusebe* of *Cesarea* upon the Psalms.

A. D.

354.

Ch. XCI. *Lucifer*, Bishop of *Cagliari*, in *Sardinia*, was author of divers works. Which consist very much of passages of the Old and New Testament, cited one after another, with marks of great respect. Particularly, he has largely quoted the book of the Acts, the epistle to the *Hebrews*, the second epistle of St. *John*, and the epistle of St. *Jude*. And there is reason to think, that he and his followers received the Revelation. Whence it may be argued, that his canon of the New Testament was the same with ours.

354.

Ch. XCII. *Gregorie*, Bishop of *Illiberis*, in the province of *Baetica* in *Spain*, was author of several works, of which very little now remains.

355.

Ch. XCIII. *Pbøebadius*, Bishop of *Agen*, in *Gaul*, published a book against the *Arians*, still extant, and some other small treatises,

359.

tises. In that book his respect for the scriptures of the Prophets, Evangelists, and Apostles, is very conspicuous.

A. D.
360.

Ch. XCIV. *C. Marius Victorinus*, an *African*, an illustrious convert to the Christian Religion, who for a good while had taught rhetoric at *Rome*, wrote some books against the *Arians*, and a Commentarie upon the Apostle *Paul's* Epistles. In his remaining works most of the books of the New Testament are frequently quoted, particularly, the Acts, the epistle to the *Hebrews*, and the Revelation.

361.

Ch. XCV. *Apollinarius*, Bishop of *Laodicea*, in *Syria*, a very learned man, beside his Confutation of *Porphyrus* in thirty books, and other works, by which he was very useful to the Christians in the time of the Emperour *Julian*, published also many volumes of Commentaries upon the Scriptures, monuments of his zeal and affection for them, and of his diligence in studying them.

366.

Ch. XCVI. *Damasus*, Bishop of *Rome*, had a great regard for *Jerome*, on account of his learning, and knowledge of the Scriptures. At his desire *Jerome* corrected the Latin version of the New Testament, then in use. In
a letter

a letter to *Jerome* he says: "There can be no higher entertainment, than to confer together upon the holy Scriptures."

Ch. XCVII. *Basil*, commonly called the Great, Bishop of *Cesarea* in *Cappadocia*, beside the Gospels, and the Acts, has quoted all *St. Paul's* Epistles, particularly that to the *Hebrews*. He does not much cite the Catholic Epistles. However, he has several times quoted the first epistle of *St. Peter*, and the first epistle of *St. John*. The epistle of *St. James* is very seldom quoted: the second of *St. Peter*, the epistle of *St. Jude*, the first and second of *St. John*, not at all, in any of his genuine works, that I remember. Though there is very little notice taken of the book of the Revelation, there is not sufficient reason to say, it was rejected by him. See p. 114. 115. For the scriptures of the Old and New Testament he had the greatest regard. He bears witness, that they were read in every assembly of Christians for public worship. And he recommends the reading them in private to all sorts of people.

A. D.
370.

Ch. XCVIII. *Gregorie Nazianzen*. Among his Poems is a catalogue of the books of the Old and New Testament. The former is agreeable

370.

greeable to that of the Jews. In the later are expressly mentioned the Gospels of the four Evangelists, the Acts, fourteen Epistles of *Paul*, seven Catholic Epistles, without any other. The Revelation is wanting. Nevertheless it may have been received by him, but not reckoned proper to be publicly read.

A. D.

370.

Ch. XCIX. *Amphilochius*, Bishop of *Iconium*, the chief city of *Lycaonia*, has an iambic poem, in which is a catalogue of the books of the Old and New Testament. The former is agreeable to the Jewish canon. The books of the New Testament are the four Gospels, the Acts of the Apostles, writ by *Luke*. Then fourteen Epistles of the Apostle *Paul*. "But some say, the epistle to the *Hebrews* is spurious, not speaking rightly: Then the Catholic Epistles. Of which some receive seven, others three only: one of *James*, one of *Peter*, one of *John*. Whilst others receive three of *John*, and two of *Peter*, and *Jude's* the seventh. The Revelation of *John* is approved by some. But many say it is spurious. Let this be the most certain canon of the divinely inspired scriptures." So *Amphilochius*.

Ch.

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371.



Ch. C. Gregorie, younger brother of St. Basil, Bishop of Nyssa in Cappadocia, quotes the Gospels, the Acts, which he ascribes to St. Luke, St. Paul's Epistles, particularly, that to the Hebrews. Concerning the Catholic Epistles it may be observed, that (n) the first epistle of St. Peter, and the (o) first epistle of St. John are quoted by him several times. The epistle of St. James may be thought to be quoted in a place, to which I refer (p) below. What respect he had for the other Catholic Epistles, does not clearly appear from his works, so far as I can now recollect. He has quoted the book of the Revelation: though but very seldom. In one of Gregorie Nyssen's books against Eunomius are these words, deserving notice. "Whence, (q) says he, did you learn those things,

Vol. XII. I "and

(n) In Cant. hom. 13. T. i. p. 669. A. hom. 14. p. 678. A. In diem. Nat. Cbr. T. 3. p. 348. D. et alibi.

(o) De Vit. Mos. T. i. p. 220. D. In Cant. hom. 7. T. i. 526. A. hom. 12. p. 657. De Scop. Christian. T. 3. p. 302. et alibi.

(p) In 1 Cor. xv. 28. Orat. T. i. p. 19. B.

(q) Πόθεν ταῦτα μαθὼν, καὶ παρὰ τίνος τὰ ῥήματα; Μωϋσῆς ἐκ εἰπῶν προφητῶν καὶ ἀποστόλων ἐκ ἡκούσεν· ἐυαγγελισαὶ τὰς τοιαύτας φωνὰς σέστυγkασιν. Οὐδεμιὰς ἐστὶ γραφῆς ταῦτα διδασκείας μαθεῖν. κ. λ. Contr. Eunom. Orat. 12. T. 2. p. 794. B.

“ and from whom had you those expressions ?
 “ They are not in Moses. You did not learn
 “ them from the Prophets, or Apostles. The
 “ Evangelists likewise are silent here. We
 “ discern them not in any part of Scripture.
 “ They must therefore be your own inven-
 “ tion.” Certainly, this shews, that the scrip-
 tures of the Old and New Testament were
 then esteemed by Christians to be the rule
 of their faith. This passage, now alleged,
 is additional to another to the like purpose,
 formerly quoted from another work of this
 writer. See vol. IX. p. 159.

A. D.

370.

Ch. CI. *Didymus*, master of the Cateche-
 tical school at *Alexandria*, wrote Commenta-
 ries upon divers books of the Old Testa-
 ment, and upon the Gospels of *Matthew* and
John, and brief notes upon the seven Catho-
 lic Epistles. He received the epistle to the
Hebrews, and, probably, the book of the Re-
 velation.

370.

Ch. CII. *Ephraim*, called the Syrian, Dea-
 con in the church of *Edeffa*, wrote Com-
 mentaries in *Syriac* upon many books of the
 Old Testament. He has frequently quoted
 the four Gospels, the Acts, and St. *Paul's*
 Epistles, particularly that to the *Hebrews*. He
 has

has quoted likewise the first epistle of St. *Peter*, and the first of St. *John*. Whether he received any of the five Catholic Epistles, which were sometimes doubted of, does not appear from his *Syriac* works: which are more to be relied upon, than the *Greek* and *Latin* translations. Whether he received the book of the Revelation, may be determined by those who are pleased to observe what is said, vol. IX. p. 196. . . 198. His respect for the Scriptures is manifest.

Ch. CIII. *Ebedjesu*, a learned *Syrian* writer, of the sect of the *Nestorians*, Bishop of *Nisibis*, called also *Soba*, in the thirteenth centurie, flourished about the year 1285. He has a catalogue of the books of the Old and New Testament. That of the New has the four Gospels, the Acts writ by *Luke*, three Catholic Epistles, and fourteen Epistles of St. *Paul*, without any notice of the Revelation. They who are desirous to know more of the canon of the *Syrian* Christians may do well to observe also the chapter of St. *Chrysostom*, a native of *Antioch*, and for a good while Presbyter in that church: and the chapter of *Severian* Bishop of *Gabala* in

A. D.
1285.

Syria, and likewise the chapter of *Cosmas* of *Alexandria*.

A. D.

370.

Ch. CIV. *Pacian*, Bishop of *Barcelona*, has quoted in his remaining works, the commonly received books of the New Testament, particularly, the Acts of the Apostles, and likewise the book of the Revelation. But I have not observed in him any quotation of the epistle to the *Hebrews*, nor any plain reference to it.

370.

Ch. CV. *Optatus*, a convert from Gentilism, and Bishop of *Milevi*, in *Africa*, beside the Gospels, has quoted the book of the Acts, and several of St. *Paul's* epistles, and the first and second epistle of St. *John*. Whether he received the epistle to the *Hebrews*, is not certain.

374.

Ch. CVI. *Ambrose*, Bishop of *Milan*, expressly rejects the Gospel according to the Twelve, the Gospels according to *Bafilides*, *Thomas*, and *Matthias*. And says, that the Church has one Gospel in four books, spread all over the world, and writ by *Matthew*, *Mark*, *Luke*, and *John*. He often quotes the Acts, as writ by St. *Luke*. He likewise received all St. *Paul's* fourteen Epistles, and the seven Catholic Epistles, and the Revelation.

tion. Consequently his canon of the New Testament was the same, as ours. For there appears not in his works any particular regard to the writings of *Barnabas*, or *Clement*, or *Ignatius*, or to the *Recognitions*, or *Constitutions*. From whence it may be reasonably concluded, that these writings were not esteemed of authority by himself, or other Christians at that time. His respect for the sacred scriptures is very manifest. He wrote Commentaries upon divers of the Psalms, and upon St. *Luke's* Gospel. He speaks of it as the practise of the Christians in ancient times, as well as in his own, to form their belief by the Holy Scriptures.

Ch. CVII. The *Priscillianists*, followers of *Priscillian*, Bishop of *Abila*, prevailed chiefly in *Spain*. They received all the canonical books of the Old and New Testament, making use likewise of some apocryphal books. Herein they differed from the *Manicheans*, who rejected the scriptures of the Old Testament. It is generally supposed, likewise, that some of the *Manicheans* rejected the Acts of the Apostles. If they did, here is another thing, in which the *Priscillianists* differed from the *Manicheans*, whom
I 3 they

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378.

they are said to have resembled very much. For we know from *Augustin*, that (r) the *Priscillianists* received that book.

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378.

Ch. CVIII. *Diadore*, native of *Antioch*, and Bishop of *Tarsus* in *Cilicia*, wrote many books, most of which are now lost. He is said to have writ Commentaries upon divers books of the Old Testament, and upon the four Gospels, the Acts of the Apostles, and St. *John*'s first Epistle.

380.

Ch. CLIX. A Commentarie upon thirteen of St. *Paul*'s Epistles, by many ascribed to *Hilarie* Deacon of *Rome*. In this work are quoted the four Gospels, the Acts of the Apostles writ by *Luke*, the first and second epistle of St. *Peter*: the first and the third epistle of St. *John*, and the Revelation. Whether the writer received the epistle to the *Hebrews*, may be justly questioned, as he did not write any commentarie upon it.

380.

Ch. CX. *Philaster*, Bishop of *Brescia*, author of a work concerning Heresies, received

(r) Nec illud moveat, quod Priscillianistae, Manichaeorum simillimi, ad jejunandum die Dominico solent testimonium de Apostolorum Actibus adhibere, cum esset Apostolus Paulus in Troade. Sic enim scriptum est, . . . Act. xx. 7. *Ad Casulan.* ep. 36. cap. xii. n. 28. T. 2.

ceived the same books of the New Testament that we do. But we learn from him, that there were then some, who did not receive the epistle to the *Hebrews*, nor the Revelation.

Ch. CXI. *Gaudentius*, successor of *Philaster* in the bishoprick of *Brescia*, appears to have had the same canon of Scripture as his predecessor.

A. D.
387.

Ch. CXII. *Sapronius*, a learned man, friend of *St. Jerome*, who translated several of his works into the Greek language, and was himself likewise an author.

399.

Ch. CXIII. *Theodore*, native of *Antioch*, Bishop of *Mopsuestia*, in *Cilicia*, wrote Commentaries upon divers books of the Old Testament, and upon the Gospels of *St. Matthew*, *St. Luke*, and *St. John*, and *St. Paul's* fourteen Epistles. Which of the Catholic Epistles were received by him: and whether he received the book of the Revelation, are things not certainly known. There is a fragment of one of his works, containing a noble testimonie to the four Gospels. Where he supposeth, the first three Gospels not to have been writ, till after *St. Paul* had openly preached the doctrine of the gospel to Gen-

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tils,

tils, nor till after the other Apostles had left *Judea*, to go upon the same service.

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392.

C. CXIV. St. *Jerome's* canon of the Old Testament was that of the Jews. And he received all the books of the New Testament, which are now received by us, and no other. However, he lets us know, that in his time many Latins did not receive the epistle to the *Hebrews*, as St. *Paul's*, and that many Greek churches rejected the book of the Revelation. In him are histories of the several writers of the books of the New Testament, and many observations upon the Scriptures, with testimonies of high respect for them, and exhortations to read and study them, and, indeed, many other things, deserving notice: to which the reader is referred. For they cannot be repeated here.

That chapter concludes with a passage, wherein *Jerome* triumphs on account of the remarkable progresse of the gospel. I here add another passage, to the like purpose, from a letter, writ (s) in 396. in which he
says:

(v) *Vid Pag. ann. 396. n. iii. iv.*

says : " Until (t) the resurrection of Christ,
 " in Judah only was God known, and his
 " name was great in Israel. Ps. lxxvi. 1. The
 " men of all the earth, from India to Bri-
 " tain, and from the cold regions of the
 " North to the warm climates of the *Atlan-*
 " *tic Ocean*, with the numberless people
 " dwelling in that large tract, were no bet-
 " ter than beasts, being ignorant of their
 " Creator. But now the passion and resur-
 " rection of Christ are celebrated in the dis-
 " courses and writings of all nations. I need
 " not mention *Jews*, *Greeks*, and *Latins*.
 " The *Indians*, *Persians*, *Goths*, and *Egypti-*
ans,

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 392.

(t) Adde, quod ante resurrectionem Christi, notus tantum in
 Judaea erat Deus, in Israel magnum nomen ejus. . . . Ubi tunc
 totius orbis homines, ab India usque ad Britanniam, a rigida
 septentrionis plaga usque ad fervores Atlantici Oceani, tam in-
 numerabiles populi, et tantarum gentium multitudines? Quam
 variae linguis, habitu tam vestis, et armis: piscium ritu et lo-
 cultarum, et velut muscae et culices conterebantur. Absque
 notitia etenim Creatoris sui omnis homo pecus est. Nunc pas-
 sionem Christi, et resurrectionem ejus cunctorum gentium et
 voces et literae sonant. Taceo de Hebraeis, Graecis, et Latinis:
 quas nationes fidei suae in crucis titulo Dominus dedicavit. Im-
 mortalem animam, et post dissolutionem corporis subsistentem,
 quod Pythagoras somniavit, Democritus non credidit, in con-
 solationem damnationis suae Socrates disputavit in carcere, In-
 dus, Persa, Gottus, Aegyptius, Philosophantur. Bessorum fe-
 ritas,

“ans, philosophise, and firmly believe the
 “immortality of the soul, and future recom-
 “penses: which before the greatest Philo-
 “sophers had denied, or doubted of, or per-
 “plexed with their disputes. The fiercenesse
 “of *Tbracians* and *Scythians* is now softened
 “by the gentle sound of the gospel, And
 “every where Christ is all in all.”

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397.

Ch. CXV. *Rufin* has a catalouge of the books of the Old and New Testament. His canon of the ancient scriptures likewise is the same, as that of the Jews. And his catalogue of the books of the New Testament contains all those, which are now received by us, and no other, as of authority. Having recited them, he adds: “These are the volumes, which the fathers have included in the canon, and out of which they would have us prove the doctrines of our faith.”

397.

Ch. CXVI. In one of the canons of the third Council of *Carthage* is a catalogue of the books of the Old and New Testament.

The

ritas, et Peccatorum turba popularum, qui mortuorum quondam inferis homines immolabant, Aridorem suum in dulce crucia fregerunt melior, et totius mundi una vox Christus est. Ep. 35. al. 3. ad *Heliador*. *Epitaph*. *Nepotian*. T. p. 267. 268.

The later part of it contains all the books of the New Testament, which are now received by us, without any other as sacred and canonical. But the manner, in which the epistle to the *Hebrews* is mentioned, affords reason to think, that it was not so generally received in that country, as the other thirteen epistles of *St. Paul*.

Ch. CXVII. In *Augustin* likewise is a catalogue of the books of the Old and New Testament. And his canon is the same, as ours. However, sometimes he quotes the epistle to the *Hebrews*, as if he was not fully satisfied that it was *St. Paul's*. We perceive from him, that with some Latins it was of doubtful authority, whilst it was readily received by the churches in the East. Whose opinion he was inclined to follow. We can perceive from him also, that the book of the Revelation was not universally received in his time. He strongly asserts, in almost innumerable places, the high authority of the canonical scriptures of the Old and New Testament above all the determinations of Bishops and Councils. We are assured by him, that the Scriptures were read in all the assemblies of Christians. He has many just obser-

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395.

observations concerning the genuineness and authority of the books of the New Testament, the credibility of the evangelical history, the truth of the Christian Religion, and it's wonderful progress.

At p. 285. . . 288. is an account of a conjecture of Dr. Bentley, for amending a suspected passage in *Augustin*, with remarks. Since the publication of that volume, I have had the honour to receive from the Bishop of Oxford another conjecture. "For *Itala*
"his Lordship would read *usitata*. So *Augustin*
"himself elsewhere (*u*) calls the old Latin version, and also (*x*) *vulgata*, as does (*y*)
"Jerom. The first syllable, *us*, might easily
"be swallowed up by the end of the word
"immediately preceding, which is *interpretationibus*,

(*u*) Non autem ita se habet, vel quod Joannes interponit, vel codices ecclesiastici interpretationis usitatae. *Aug. de Consens. Evang. cap. 66. T. 3. P. 2. edit. Bened.*

(*x*) Fiunt itaque anni a diluvio usque ad Abraham mille septuaginta duo, secundum vulgatam editionem, hoc est, interpretum Septuaginta, *De Civ. Dei. l. 16. cap. x. Tom. 7.*

(*y*) Legi in nonnullis codicibus, et studiosus lector forte reperiet id ipsum in eo loco, ubi nos posuimus, et vulgata habet editio: ut impletur quod dictum est per prophetam dicentem, ibi scriptum, per Isaiam prophetam dicentem. *Hier. in Matt. cap. xiii. 35. T. 4. P. i. p. 58. ed. Bened.*

“*tationibus*. And the remaining difference is
 “only that between a t and an l. And thus
 “there is no need of changing *nam* into
 “*quae*. Which having no manuscript to
 “favor it, may be reckoned a somewhat
 “bold alteration.” If this conjecture be ap-
 proved of, some observations of mine at p.
 287. are superseded: as I am very willing
 they should be, for the sake of better.

Ch. CXVIII. The books of the New Test-
 tament, received by St. *Cbrysoftom*, are the
 four Gospels, the Acts of the Apostles, writ
 by St. *Luke*, St. *Paul*'s fourteen Epistles, the
 Epistle of St. *James*, one Epistle of St. *Pe-*
ter, and one Epistle of St. *John*. Without
 any the least appearance of an especial re-
 spect for any Christian writings after the
 times of the Apostles. For the scriptures of
 the Old and New Testament he has the
 greatest regard. They were read in the
 public assemblies of Christian worship, and
 he recommends the reading them to all in
 private, as likely to answer the most valuable
 ends and purposes. In his works are many
 agreeable observations concerning the credi-
 bility of the evangelical historie, and the
 swift and wonderful progresse of the gospel.

I add

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I add here only one testimonie of respect for the Scriptures. “ You (z) see, says he, “ into how great absurdity they fall, who “ will not follow the rule of the Divine “ Scripture, but trust entirely to their own “ reasonings.”

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Ch. CXIX. *Severian*, Bishop of *Gabala*, in *Syria*, received the four Gospels, the Acts of the Apostles, fourteen epistles of the Apostle *Paul*, and three of the Catholic Epistles. And for the scriptures of the Old and the New Testament he shews the highest regard.

401.

Ch. CXX. *Sulpicius Severus*, of *Aquitain*, in *Gaul*, an enemy to all persecution, quotes the four Gospels, the Acts, writ by *Luke*, and other books of the New Testament, particularly, the epistle of St. *James*, and the Revelation, which he ascribes to the Apostle *John*. But he says, it was either foolishly, or wickedly rejected by many. His general divisions of the books of Scripture are such as these: *The Law, the Prophets, the Gospels,*

(z) Ὅπως εἰς ὅσον ἀπορίαν ἐκπίπτουσιν οἱ μὴ βαλόμενοι τῇ τῆς
θείας γραφῆς καὶ ἀκολουθεῖν κανόνι, ἀλλὰ τοῖς οἰκείοις λογισμοῖς
ἐπιτρέποντες. In *Gen. cap. 33. hom. 58. T. 4. p. 566. B.*

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Gospels, and Apostles: the Law and the Apostles: the Old and New Testament.

Ch. CXXI. *Eusebius*, Bishop of *Aquileia*, a learned man, and a patron of learning, wrote but little. In what remains of him we see quoted most of the generally received books of the New Testament, in particular, the Acts of the Apostles, the epistle to the *Hebrews*, and the Revelation. He has also expressly quoted the epistle of *James*, the first epistle of *Peter*, and the first epistle of *John*: and, probably he received the rest of the Catholic Epistles. He compares the Scripture to a lamp. He says, "it ought not to be hid, " but set up in the church: that thereby all " may be enlightened, and guided in the way " of Salvation."

A. D.

401.

Ch. CXXII. *Victor*, of *Antioch*, wrote a commentarie upon St. *Mark's* Gospel, collected out of the works of *Origen*, and other ancient writers. He supposes *Mark* to be son of *Marie*, mentioned Acts xii. For a while he accompanied his uncle *Barnabas*, and *Paul*. When he came to *Rome*, he joyned *Peter*, and followed him. For which reason he is particularly mentioned by that Apostle. 1 ep. v. 13. His Gospel, he says, was writ at
Rome,

401.

Rome, at the request of the believers there. At the begining of his work he says, that many had writ commentaries upon the Gospels of *Matthew* and *John*, a few only upon *Luke's*, none at all upon *Mark's*. Which determined him to attempt it. Thus he bears testimonie to the four Gospels. He has also quotations of the Acts, several of *St. Paul's* epistles, particularly that to the *Hebrews*, the epistle of *James*, and the first of *Peter*.

A. D.

402.

Ch. CXXIII. *Innocent*, Bishop of *Rome*, has a catalogue of the books of the Old and New Testament, which were in the canon, and is exactly the same as ours.

403.

Ch. CXXIV. *Paulinus* was Bishop of *Nola*, in *Italie*. His works abound with quotations or allusions to texts of Scripture. He says, *John* wrote the last of the four Evangelists. And he extols the begining of his Gospel, as confuting all heretics. He celebrates *St. Luke*, as a Physician for soul and body. And ascribes to him two books, unquestionably meaning his Gospel and the Acts. He has quoted all *St. Paul's* epistles, particularly, that to the *Hebrews*. He likewise frequently quotes the epistle of *St. James*,

James, the first of *St. Peter*, the first of *St. John*, and the *Revelation*.

Ch. CXXV. *Pelagius* wrote a commentarie upon all *St. Paul's* epistles, excepting that to the *Hebrews*. He quotes also the *Acts*, the epistle of *James*, both the epistles of *Peter*, and the *Revelation*. He expresses the greatest regard for the authority of the *Scriptures*, and recommends the reading them to all.

A. D.
405.

Ch. CXXVI. *Prudentius*, an elegant Latin Poet, of an honorable familie in *Spain*, refers to the *Gospels*, the *Acts*, and other books of the *New Testament*, particularly, the *Revelation* of *John*, the *Apostle* and *Evangelist*.

405.

Ch. CXXVII. *Palladius*, friend of *Chrysostom*, and author of a dialogue concerning his life, freely quotes the *Gospels*, the *Acts*, and *St. Paul's* epistles. He seems to have received all the *Catholic Epistles*. But whether he received the *Revelation*, does not appear.

408.

Ch. CXXVIII. *Nonnus*, of *Panopolis*, in *Egypt*, wrote in *Greek verse* a *Paraphrase* of *St. John's Gospel*, still exstant.

410.

A. D.

412.

Ch. CXXIX. *Ifidore*, of *Pelufum*, in *Egypt*, a man of good judgement, and exemplaric virtue, and a polite and agreeable writer, often quotes with great respect the four Gospels, the book of the Acts, which he ascribes to St. *Luke*, all St. *Paul's* epistles, divers of the Catholic Epistles. And seems to have had the same canon of the New Testament with us. He justifies the plain and familiar stile of the Scriptures, as most conducive to the edification and salvation of men of all conditions.

412.

Ch. CXXX, *Cyril*, Bishop of *Alexandria*, his native city, received all the books of the New Testament, which we do, and no other, as of authority. He commends all the Evangelists: but speaks of *John*, as superior to the rest. He recommends the studying of the Scriptures. And says, "that
"from the Holy Prophets, Apostles, and
"Evangelists, we may learn how to attain
"to piety, and secure to ourselves true peace
"of mind."

423.

Ch. CXXXI. *Theodoret*, native of *Antioch*, Bishop of *Cyrus*, in *Syria*, a man of extensive learning, and a fine writer, author of commentaries upon most of the books of
the

the Old Testament, and divers other works, received the four Gospels, the Acts, which he ascribes to St. Luke, St. Paul's fourteen epistles, upon which he wrote commentaries, the epistle of James, the first of Peter, and the first of John. But there is no clear proof, that he received the other Catholic Epistles, or the Revelation. Insomuch that there is reason to think, that his canon of the New Testament was that of the Syrian Christians. He has digested St. Paul's epistles, according to the order of time, in which they were writ. The general titles and divisions of Scripture used by him are these: *Gospels, Prophets, and Apostles: the books of the sacred Gospels, the writings of the holy Apostles, and the oracles of the thrice blessed Prophets: Evangelists and Apostles, the Prophets, and Moses the chief of the Prophets.* He recommends the reading and studying them. And shews the benefit of so doing. This learned author vindicates the popular stile of the Scriptures, and admirably represents, and expatiates upon, the swift progress and wonderful success of the gospel, in converting men in great numbers, in almost every part of the world, from idolatry and

vice : Which had been effected, not by arms, and legions of soldiers, but by the preaching of Christ's Apostles, destitute of worldly supports, and undergoing many difficulties and discouragements.

A. D.

424.

Ch. CXXXII. *John Cassian* quotes not only the four Gospels, the Acts of the Apostles, and other books of the New Testament, universally received by catholic Christians : but likewise the epistle to the *Hebrews*, as *Paul's*, the epistle of *James*, the second of *Peter*, the epistle of *Jude*, and the Revelation. Whence we may conclude, that he received all the books of the New Testament, which we receive. Which is worthie of observation. *Cassian*, who had been in *Egypt*, and *Palestine*, and at *Constantinople*, as well as in the western part of the Roman Empire, did not follow the peculiar opinion of any of those places : but received all those books of the New Testament, which appeared to have been received upon good ground by Christians. These he quotes, as of authority, and with tokens of great respect.

431.

Ch. CXXXIII. *Eutberius*, was Bishop of *Tyana*, in *Cappadocia*. In the little that remains of him the books of the New Testament

ment are often quoted, particularly the beginning of St. *John's* Gospel, the Acts, and the epistle to the *Hebrews*, as St. *Paul's*. He has two remarkable arguments, or discourses: one against such, as judged of principles by the multitude of those who embraced them: the other against some, who discouraged the reading the Scriptures.

Ch. CXXXIV. *Prosper*, of *Aquitain*, by some said to have been a Bishop, by others reckoned, more probably, a layman, quotes not only the Gospels, and the Acts, and other books of the New Testament, universally received, but likewise the epistle to the *Hebrews*, the epistle of *James*, the second of *Peter*, and the Revelation. He expressly rejects the book of *Hermas*, as of no authority.

A. D.

434.

Ch. CXXXV. Works ascribed to *Prosper*.

434.

All the books of the New Testament seem to have been received by the authors of these several works. In one of them, entitled *Of the Calling of the Gentils*, the epistles of St. *Peter* are quoted as writ to Gentil Christians. And in another, entitled *Of the Divine Promises and predictions*, writ by an *African*,

K 3

the

the second epistle of the same Apostle is quoted as writ to Gentils.

A. D.

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Ch. CXXXVI. *Vincentius Lirinensis*, or *Vincent*, Monk and Presbyter of the monasterie of *Lerins*, an island on the south coast of *France*, wrote a Memoir, or Communion for the catholic faith against the novelties of all heretics. He says, that he who would avoid the errours of heretics, and be preserved in the right faith, *should secure himself by this twofold method: first by the authority of the Divine Law, and then by the tradition of the Catholic Church.* Upon which doctrine divers remarks have been made by us. And it appears from himself, to have been a general opinion, that *the Scripture is perfect, and abundantly sufficient, for all the purposes of a rule.* He seems to have received all the books of the New Testament that we do, except the epistle to the *Hebrews*. Which may be questioned. He lets us know, that heretics received the same Scriptures with the Catholics: and that they quoted them much in their discourses and writings, even *the Law, the Prophets, the Gospels, and the Apostles.*

Ch.

Ch. CXXXVII. *Eucherius*, Bishop of *Lions*, in *Gaul*. It appears from the quotations of Scripture, in his remaining works, that he received all the books of the New Testament, which are now received by us.

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Ch. CXXXVIII. *Caecilius Sedulius*, Prefbyter, a man of great ingenuity, published two works, one in verse, the other in prose, both having the same design: and each exhibiting, in the former part, the most remarkable things of the Old Testament, and in the later, the historie of our Saviour, taken from the four Gospels.

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Ch. CXXXIX. In a later age, another *Sedulius*, of *Ireland*, as it seems, a man well skilled in the Greek language, published, in Latin, a commentarie upon St. *Paul's* fourteen epistles, collected out of *Origen*, *Jerome*, and other ancient writers. That commentarie affords many useful observations, divers of which have been selected by us. The author received all the books of the New Testament, the Revelation in particular.

412

Ch. CXL. *Leo*, Bishop of *Rome*, received all the books of the New Testament, which are now received by us. He says: "This is the cause of errors and heresies, that

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"men

“men follow their own fanfies, and attend
 “not, as they ought, to the doctrine of the
 “Prophets, Apostles, and Evangelists.” A-
 gain: “The Holy Ghost instructs us in the
 “Law, the Prophets, the Gospels, and the
 “Apostles.” Once more: “What reason
 “can there be, why we should receive what
 “is not taught by the Law or the Prophets,
 “the Evangelists or Apostles?” Here we
 see, it was then the prevailing sentiment of
 Christians in general, that the scriptures of
 the Old and New Testament are the only
 rule of faith. For other things I refer to
 the chapter itself,

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 440.

Ch. CXLI. *Salvian*, Presbyter of *Mar-*
seilles, a very agreeable writer, seems to have
 received all the books of the New Testa-
 ment. For beside the Gospels, and the book
 of the Acts, often and largely quoted by
 him, he quotes the epistle to the *Hebrews*,
 the epistle of *James*, the second of *Peter*,
 and the Revelation. His general divisions of
 the sacred scriptures are such as these. *First*,
the Law, then the Prophets, thirdly the Gos-
pel, fourthly the Apostles: the Old and New
Testament: the Prophets, the Apostles, the
Gospels, and the like. And he bears witness,
 that

that they, who were called heretics, received the same scriptures that other Christians did: the same Prophets, the same Apostles, and Evangelists.

Ch. CXLII. *Euthalius*, at first Deacon at *Alexandria*, afterwards Bishop of *Sulca* in *Egypt*, published an edition of *St. Paul's Epistles*, and afterwards an edition of the *Acts of the Apostles*, and the seven Catholic Epistles, having first compared them with the exact copies in the librarie of *Cesarea* in *Palestine*. All the books of the New Testament were at first writ by the Apostles and Evangelists in one continued tenour, without any sections or chapters. In the year 396. some learned Christian, whose name is not known, divided *St. Paul's Epistles* into chapters or lessons. These *Euthalius* made use of in his own edition of the same Epistles, adding some other lesser sections or subdivisions. This he is supposed to have done about the year 458. Afterwards in the year 490. he published an edition of the *Acts of the Apostles*, and the seven Catholic Epistles: now dividing these also into lessons, chapters and verses, which had never been done before. And to the several parts of this work he

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458.

he prefixed a prologue. As *Euthalius* confined his labours to those parts of the New Testament, it may be argued, that the Revelation was not publicly read in the churches at *Alexandria*: though it might be received, as sacred scripture. There are divers other things observable in that chapter. But they cannot be repeated here.

A. D.
490.

Ch. CXLIII. *Dionysius*, falsely called the *Arcopagite*, author of divers works, has a catalogue of the books of the Old and New Testament, very agreeable to what is the present canon. He received the Revelation. And it is probable, that he thought St. *John's* Gospel to be the last written book of the New Testament: it being mentioned last, and next after the Revelation.

494.

Ch. CXLIV. *Gennadius*, Presbyter of *Marseilles*, beside the other Scriptures, received the Revelation as a writing of *John*, the Apostle and Evangelist.

496.

Ch. CXLV. *Gelasius*, Bishop of *Rome*, has a catalogue of the books of the Old and New Testament. That of the New is exactly the same, as ours. Having recited these catalogues, it is added, "that upon the prophetic, evangelical, and apostolical scriptures,
" the

“the catholic church is built by the grace
“of God.” Afterwards follows an enumeration of many ecclesiastical writings, which are allowed to be read, as conducive to edification: and then a long catalogue of apocryphal books, which are rejected. All which is of use to shew, that the books, now received by us as canonical, are of a superior character to all others: and that none beside them ever were esteemed to be of authority, or decisive in things of religion.

Ch. CXLVI. *Andrew*, Bishop of *Cesarea*, in *Cappadocia*, wrote a commentarie upon the Revelation. He plainly received all the books of the New Testament, which are now received by us.

A. D.

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Ch. CXLVII. In this chapter is an account of the *Alexandrian* Manuscript, and divers Stichometries.

The *Alexandrian* Manuscript, writ, as is supposed, before the end of the fifth centurie, consists of four volumes in folio, or large quarto. Three of which contain the Scriptures of the Old Testament in the Greek version of the Seventy, and the fourth the Scriptures of the New Testament, but not quite

500.

quite compleat. For more particulars I must refer to the chapter itself.

A. D.
806.

Afterwards follows the Stichometrie of *Nicephorus*, Patriarch of *Constantinople*. A Stichometrie is a catalogue of books of Scripture, to which is added the number of verses in each book. In the Stichometrie of *Nicephorus* is a catalogue of the books of the Old Testament, very agreeable to the Jewish canon: and then a catalogue of the books of the New Testament, exactly the same with our present canon, except that the Revelation is wanting, at least in some copies. Afterwards follow catalogues of contradicted and apocryphal books. Which afford evidence, that there never were any Christian writings, which were esteemed to be of authority, beside those, which are now reckoned by us sacred and canonical. The same observation is confirmed by the Stichometries from *Cotelerius*, which are subjoyned in the same chapter.

535.

Ch. CXLVIII. *Cosmas* of *Alexandria*, called *Indicopleustes*, on account of a voyage, which he made to the *Indies*, was at first a Merchant, afterwards Monk, and Author. *Matthew*, he says, is the first Evangelist.
And

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535.

And he supposeth him to have writ his Gospel in *Judea*, soon after the martyrdom of *St. Stephen*. *Mark*, the second Evangelist, wrote his Gospel at *Rome*, by the direction of *Peter*. *Luke* is the third Evangelist, who likewise wrote the Acts. *John*, the fourth, and chief of the Evangelists, as he is here called, wrote his Gospel at *Ephesus*, after that the faithful writings of the other Evangelists had been brought to him. The books of the New Testament, received by *Cosmas*, are the four Gospels, the Acts, *St. Paul's* fourteen Epistles, and three of the Catholic Epistles, as it seems, that of *James*, the first of *Peter*, and the first of *John*, agreeably to the sentiment of the *Syrian* Christians. And he says, "that no perfect, or well instructed Christian, should endeavor to prove any thing, but by the canonical books of scripture, acknowledged by all. Which books have sufficiently declared, what is needful to be known concerning the doctrines of religion."

Ch. CXLIX. *Facundus*, a learned *African* Bishop, appears to have received all the books of the New Testament, which we receive; and no other. His general division of the scrip-

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scriptures of the New Testament is that of *Gospels and Apostles*. For which he has the greatest regard.

A. D.

540.

Ch. CL. *Aretbas*, generally supposed to have been Bishop of *Cesarea* in *Cappadocia*, wrote a commentarie upon the book of the Revelation, extracted out of the commentarie of his predecessor, *Andrew*, and the works of *Irenaeus*, *Hippolytus*, *Gregorie Nazianzen*, *Cyril of Alexandria*, and others. It appears by his quotations, that he received the same books of the New Testament, that we do.

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Ch. CLI. *Arator*, Sub-Deacon in the church of *Rome*, published a work, entitled the Apostolical Historie, in verse, in two books, composed out of the Acts of the Apostles, which he ascribes to St. *Luke*.

550

Ch. CLII. *Junilius* was an *African* Bishop: but of what place, is uncertain. He is very particular in his manner of dividing the books of Scripture. "Some, he says, "are of perfect, others of middle authority, "others of none at all. And some are historical, some prophetic, some proverbial, "and some teach simply. The historical "books of the New Testament, of perfect "and

" and canonical authority, are the four Gos-
 " pels of *Matthew, Mark, Luke, John*, and
 " the Acts of the Apostles. The books that
 " teach simply, or plainly, are the epistles
 " of the Apostle *Paul* to the *Romans*, the
 " *Corinthians*, the *Galatians*, the *Ephesians*,
 " the *Philippians*, the *Colossians*, the *Thessa-*
 " *lonians*, to *Timothie*, *Titus*, *Philemon*, the
 " *Hebrews*: one of the blessed *Peter* to the
 " Gentils, and the first epistle of the blessed
 " *John*. To these many add five more, one
 " epistle of *James*, a second of *Peter*, one
 " of *Jude*, and two of *John*." He likewise
 says, that the Revelation of *John* was doubted
 of, generally, by the Christians in the East.
 Which may imply, that it was generally re-
 ceived in *Africa*, as indeed it was. The
 books, last mentioned, which were not re-
 ceived by all, seem to be reckoned by him,
 of *middle authority* only: the rest were of
 perfect and canonical authority. And it is
 observable, that he says, *St. Peter's* first e-
 pistle was writ to Gentils. It will follow,
 that the second also was writ to Gentils.
 For, very probably, they were both writ to
 the same people.

Ch.

A. D.

556.

Ch. CLIII. *M. A. Cassiodorius*, in his Institutions, has three catalogues of the Old and New Testament: one called by him *Jerome's*, the second *Augustin's*, the third that of the ancient translation. And it is very observable, that in none of these catalogues mention is made of any books of the New Testament, as canonical, which are not received as such by us. There are not inserted, in any of these catalogues, *Barnabas*, or *Clement*, or *Ignatius*, or any other Christian writers whatever. Which affords a cogent argument, that there never were any other Christian writings, which were placed by the churches upon a level with those, now received by us as canonical.

Cassiodorius published likewise a work, called *Complexions*, or short commentaries upon the Epistles, the Acts of the Apostles, and the Revelation. They are upon *St. Paul's* fourteen Epistles, the seven Catholic Epistles, the Acts, and the Revelation. By which it is manifest, that he received all the books of the New Testament, which are now received by us, and no other.

560.

Ch. CLIV. The author of the Imperfect work, upon *St. Matthew*, was a Bishop, and
an

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an *Arian*, who wrote in Latin, in the sixth centurie. From his quotations it appears, that he received all the books of the New Testament, that we do. He has likewise quoted divers apocryphal books: but, as it seems, not as books of authority. He has some remarkable passages, concerning the time and occasion of writing the Gospels of *St. Matthew* and *St. John*.

Ch. CLV. *Victor Tununensis*, an *African* Bishop, who wrote a Chronicle, ending at the year 566. says, "that when *Messala* was Consul, that is, in the year of Christ 506. "at *Constantinople*, by order of the Emperor *Anastasius*, the holy Gospels, being "written by illiterate Evangelists, are censured, and corrected."

A. D.
566.

Some have hence argued, that the copies of the New Testament, of the Gospels at least, have not come down to us pure and uncorrupted, as they were originally written, but were altered at the time above mentioned.

In answer to which it has been observed by us, agreeably to what had been already said by divers learned men, *first*, that it was impossible, in the sixth centurie, to effect an alteration in the sense or words of the Gos-

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pels,

A. D.
566.

pels, or any other books of the New Testament: forasmuch as there were at that time in every part of the known world, in *Europe*, *Asia*, and *Africa*, numerous copies of the books of the New Testament, in the original *Greek*, and in the *Syriac*, *Latin*, and other languages, into which they had been translated. *Secondly*, that no alteration was made in the Gospels, or other sacred books, is hence apparent: that our present copies agree with the quotations of ancient *Greek* and *Latin* authors, and with the translations made before the time of *Anastasi*. *Thirdly*, the storie of *Victor* deserves no regard, because he is singular. No other writer has mentioned it, beside *Isidore of Seville*, who transcribed him. Whereas, if such an attempt had been made by *Anastasi*, and any books had been published with alterations; it would have made a great noise in the world, and would have occasioned a general outcry. The Emperour *Anastasi* was far from being popular in his government. There are extant writings of contemporaries, as well as of others, in which he is freely and grievously reproached. Nevertheless there is no notice taken of this affair, which would have given

given greater and more general offense to Christians, than any other.

Ch. CLVI. *Gregorie*, the first, Bishop of *Rome*, received all the books of the New Testament, as of authority, which we do, and no other. Some in his time doubted of the genuinenesse of the second epistle of *St. Peter*. But he shews, their doubts to be unreasonable. His general titles and divisions of the sacred scriptures are these: *the Old and New Testament, consisting of the Law and the Prophets, the Gospels, and Acts, and Words of Apostles: the Law and the Prophets, Gospel and Apostles*. He says: *Whoever was writer of the scriptures, the Holy Ghost was the Author*. . And: *the doctrine of the Scripture surpasseth beyond comparison all other learning and instruction whatever*. In the Scriptures, he says, *there are obscure and difficult things, to exercise the more knowing, plain things to nourish weak minds*. And he assures his hearers, that *the more the Scriptures are read, and meditated upon, the more easie and delightful they will be*.

A. D.
590.

Ch. CLVII. *Isidore*, Bishop of *Seville*, in *Spain*, has several catalogues of the books of the Old and New Testament. He says, that *Matthew* wrote his Gospel, the first, in

596.

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Judea:

Judea: then *Mark*, in *Italie*: *Luke*, the third Evangelist, in *Achaia*: and *John*, the last, in *Ephesus*. The first and last relate what they had heard Christ speak, or seen him perform. The other two, placed between them, relate what they had heard from Apostles. The Acts of the Apostles contains the historie of the infance of the Church. The writer is the Evangelist *Luke*. Which, he says, is well known. Divers other things, deserving notice, may be seen in his chapter.

A. D.
610.

Ch. CLVIII. *Leontius*, who for some time was an Advocate at *Constantinople*, afterwards retired, and lived a Monk in *Palestine*. He has a catalogue of the Scriptures, wherein the books of the Old and New Testament are recited distinctly and agreeably. His catalogue of the books of the Old Testament is much the same with that of the Jews. His catalogue of the books of the New Testament contains all which are now received by us, and no other. Here is no notice taken of the Constitutions, or Recognitions, or Clementins, or any other Christian writings, as of authority. The scriptures of the New Testament are divided by him into six books. The first book contains *Matthew* and *Mark*,
the

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the second *Luke* and *John*. The third is the Acts of the Apostles: the fourth the Catholic Epistles, being seven in number. The fifth book is the fourteen Epistles of the Apostle *Paul*. The sixth is the Revelation of *John*. "These, says he, are the ancient and the new books, which are received in the Church as canonical." And soon after he says, "the period, next after Christ's ascension, is treated of in the Acts of the Apostles. The following period reaches from the death of the Apostles to the reign of *Constantin*: the affairs of which have been related by several ecclesiastical historians, as *Eusebius*, and *Theodoret*, whom we are not obliged to receive. For beside the Acts of the Apostles, no such writings are appointed to be received by us."

A. D.

610



Ch. CLIX. Venerable *Bede*, beside many other works, wrote commentaries upon all the books of the New Testament, now received. His prologue to the seven Catholic Epistles may be seen at large in his chapter.

701.

Ch. CLX. *John Damascen*, Monk and Presbyter, though a native of *Damascus*, wrote in Greek, and is supposed to represent

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the sentiment of the Greek Christians of his time. He has catalogues of the Old and New Testament, which are recited by us in his chapter, with remarks. His general titles and divisions of the books of Scripture, and his respect for them, appear in such expressions as these: *All things, which are delivered to us by the Law and the Prophets, the Apostles and Evangelists, we receive, acknowledge, and venerate, seeking not any thing, beyond what has been taught by them. Again: We cannot think, or say any thing of God, beside what is divinely taught and revealed to us by the divine oracles of the Old and New Testament.*

258.

Ch. CLXI. *Photius*, Patriarch of *Constantinople*, received the same scriptures of the Old and New Testament, which are now generally received by us. Beside other works, he wrote commentaries upon the Psalms, the Prophets, and *St. Paul's* epistles. This great critic, and fine writer, was a great admirer of the Apostle *Paul*, and has celebrated his manly and unaffected eloquence.

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Ch. CLXII. *Oecumenius*, Bishop of *Tricca*, in *Thessalie*, received the same books of the New Testament, that we do. He wrote
com-

commentaries upon the Acts, St. Paul's fourteen Epistles, and the seven Catholic Epistles. Upon Acts xiii. 13. he says: "this *John*, " who is also called *Mark*, nephew to Bar- " *nabas*, wrote the Gospel according to him, " and was also disciple of *Peter*, of whom " he says in his epistle: *Mark, my son, sa-* " *luteth you.*" And upon Acts xv. 13. he says: " This *James*, appointed Bishop of Je- " *rusalem* by the Lord, was son of *Joseph*, " [meaning by a former wife] and brother of " our Lord Jesus Christ, according to the " flesh." For other things the reader is re- ferred to the chapter itself.

Ch. CLXIII. *Theophylact*, Arch-Bishop of the chief city in *Bulgaria*, received all the books of the New Testament, that we do, excepting the book of the Revelation: concerning which his judgement does not now appear to us. He wrote commentaries upon the four Gospels, the Acts, and St. Paul's fourteen Epistles. He says, " There are four E- " vangeliſts, two of whom, *Matthew* and " *John*, were Apostles of Christ: the other " two, *Mark* and *Luke*, were of the number " of Christ's seventy disciples. *Mark* was a " companion and disciple of *Peter*, *Luke* of " *Paul*.

A. D.
1070.

A. D.

1070.

“ *Paul*. *Matthew* first wrote a Gospel in the
 “ *Hebrew* language, for the use of the *He-*
 “ *brew* believers, eight years after Christ’s
 “ ascension. *Mark* wrote ten years after our
 “ Lord’s ascension, having been instructed by
 “ *Peter*. *Luke* fifteen, and *John* two and
 “ thirty years after our Saviour’s ascension.”
 Afterwards: “ *Mark* wrote at *Rome*, ten
 “ years after Christ’s ascension; at the request
 “ of the believers there, being the disciple of
 “ *Peter*, whom he calls his son spiritually:
 “ His name was *John*. He was nephew to
 “ *Barnabas*, and for a while was also compa-
 “ nion of *Paul*.” He likewise says, that
Mark’s Gospel was said to be *Peter*’s. He
 says, that *Luke*, who wrote the Gospel, and
 the Acts, was a native of *Antioch*, and by
 profession a Physician. In his preface to St.
Matthew’s Gospel he writes to this purpose:
 “ And was not one Evangelist sufficient?
 “ Yes. Nevertheless, for making the truth
 “ more manifest, four were permitted to
 “ write. For when you see these four, not
 “ conferring together, nor meeting in the
 “ same place, but separate from each other
 “ writing the same things, as with one mouth:
 “ are you not led to admire the truth of the
 gospel,

“gospel, and to say, that they spake by the
 “Holy Ghost? Do not say to me, that they
 “do not agree in every thing... For they
 “agree in the necessarie and principal things.
 “And if they agree in such things, why
 “should you wonder, that they vary in lesser
 “matters? They are the more credible, for
 “not agreeing in all things. For then it
 “would have been thought, that they had
 “met, and consulted together. But now one
 “has writ, what another has omitted. And
 “therefore they seem to differ in some
 “things.”

Ch. CLXIV. *Euthymius*, a Monk at *Constantinople*, beside other works, wrote commentaries upon the Psalms, and the four Gospels: collected chiefly out of *Cbryostom*, and other ancient writers. According to him, *Matthew* wrote eight, *Mark* ten, *Luke* fifteen years, after Christ's ascension. But the Evangelist *John* did not write his Gospel, till many years after the destruction of *Jerusalem*.

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1110.



Here ends this part of my design. For my intention was to write at large the historie of all, or almost all the Christian writers of the first four centuries, with their testimonie
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to the books of the New Testament. Forasmuch as it is universally allowed, that witnesses near the time of any events are the most credible, and material. That has filled ten volumes. Afterwards I intended to write, briefly, the historie of the principal writers from the end of the fourth centurie, as low as *Theophylact*, and *Euthymius*, to the end of the eleventh, or the begining of the twelfth centurie, with their testimonie likewise to the scriptures of the New Testament. Which has been performed in the eleventh volume alone.

A. D.

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Ch. CLXV. The chapter of *Nicephorus Callisti*, who lived not before the fourteenth centurie, more than two hundred years after the writers last mentioned, (without taking notice of any of the authors in that space,) was added only by way of conclusion, as containing the sum of our argument, and of what was to be proved by us. For that learned Monk, in his Ecclesiastical Historie, referring to what had been said by *Eusebius* concerning the books of the New Testament, and having mentioned those, which had been all along universally acknowledged, and then the

the epistle to the *Hebrews*, and those of the Catholic Epistles, which had been doubted of by some, and the Revelation, adds: "But though there were for a while doubts about these, we know, that at length they have been received by all the churches under heaven with a firm assent." And he says, that all other were rejected from being a part of sacred scripture. By which we are assured, that all the books of the New Testament, which are now received by us, were generally received in those times; and that there were not then, nor ever had been, any books of authority among Christians, beside them.

And now I hope, that there needs not any long harangue to shew the force of our argument. In the first Part of this work it was shewn, that there is not any thing in the books of the New Testament, however strictly canvassed, inconsistent with their supposed time and authors. Which alone (as was formerly shewn at large,) affords good reason to believe, that they were writ by persons, who lived before the destruction of *Jerusalem*, which happened in the seventieth Year

Year of our Lord's nativity, according to the common computation.

In this second Part we have had express and positive evidence, that these books were writ by those, whose names they bear, even the Apostles of Jesus Christ, who was crucified at *Jerusalem*, in the reign of *Tiberius Cesar*, when *Pontius Pilate* was Governour in *Judea*, and their well known companions and fellow-laborers. It is the concurring testimonie of early and later ages, and of writers of all countreys in the several parts of the known world, *Europe*, *Asia*, and *Africa*, and of men of different sentiments, in divers respects. For we have had before us the testimonie of those called heretics, especially in the third and fourth centuries, as well as catholics. These books were received from the begining with the greatest respect, and have been publicly and solemnly read in the assemblies of Christians throughout the world, in every age, from that time to this. They were early translated into the languages of divers countreys and people. They were quoted by way of proof in all arguments of a religious nature: and were appealed to, on both
sides,

fides, in all points of controverſie, that aroſe among Chriſtians themſelves. They were likewise recommended to the peruſal of others, as containing the authentic account of the Chriſtian doctrine. And many commentaries have been writ upon them, to explain and illuſtrate them. All which affords full aſſurance of their genuinneſſe and integrity. If theſe books had not been writ by thoſe, to whom they are aſcribed : and if the things related in them had not been true, they could not have been received from the begining. If they contain a true account of things, the Chriſtian Religion is from God, and cannot but be embraced by ſerious and attentive men, who impartially examine, and are willing to be determined by evidence.

Much has been ſaid by ſome in late times about ſpurious and apocryphal books, compoſed in the early days of Chriſtianity. I hope, that all objections of that ſort have been answered, or obviated in (a) the preceding volumes. Nevertheless I ſhall put together ſome obſet-

(a) See, particularly, beſide other places, the hiſtorie of the Manicheans, vol. vi. p. 388. . . 404. and the chapter of Eusebius of Cefarea. vol. viii. p. 166. . . 176.

observations, concerning them, in this conclusion.

1. Those books were not much used by the primitive Christians.

There are no quotations of any of them in the apostolical fathers. By whom I mean *Barnabas*, *Clement of Rome*, *Hermas*, *Ignatius*, and *Polycarp*. Whose writings reach from about the year of our Lord 70. to the year 108. I say this confidently, because I think, it has been (b) proved.

Irenaeus quotes not any of these books. He (c) mentions some of them, but he never quotes them. The same may be said of *Tertullian*. He has mentioned (d) a book, called *Acts of Paul and Thecla*, but it is only to condemn it. *Clement of Alexandria* (e) and *Origen* (f) have mentioned and quoted several such books: but never as of authority, and sometimes with express marks of dislike, as may be seen at large in their chapters. *Eusebius* quotes no such books in any of his works.

(b) See here p. 33. and Vol. i. near the end of ch. ii. p. 102, 103. and ch. iii. p. 107. 108. and ch. v. p. 181. . . 185.

(c) Vid. Iren. lib. i. cap. 31. al. 35. lib. iii. cap. xi. p. 192.

(d) See Vol. ii. p. 641.

(e) Vol. ii. p. 526. . . 543.

(f) Vol. iii. p. 315. . . 361.

works. He has mentioned them indeed. But how? Not by way of approbation: but to shew, that they were of little or no value, and that they never were received by the sounder part of Christians. *Atbanasius* (g) mentions not any of them by name. He only passeth a severe censure upon them in general. Nor do these books ever come in the way of *Jerome*, but he shews signs of his displeasure. I may not allow myself to go any lower. Nor can it be expected.

I only farther add here, that these books were always obscure, and little known. That (b) the Gospel according to the *Egyptians* was very obscure, appears from *Clement's* manner of quoting it. And we saw manifest proof of the obscurity of the Gospel of *Peter* in (i) *Serapion's* censure of it. *Eusebius* having given an account of the two epistles of *St. Peter*, proceeds: "But (k) the book entitled his Acts, "and that called the Gospel according to "him, and that stiled his Preaching, and "the Revelation under his name, we know "that they have not been delivered down to "us in the number of catholic writings: foras-

(g) See here p. 101. and Vol. viii. p. 299.

(b) Vol. ii. p. 528. 530.

(i) Vol. ii. p. 561.

(k) Cited Vol. viii. p. 99. from H. E. l. 3. cap. 3. p. 72. A.

“ forasmuch as no ecclesiastical writer of the
 “ ancients, or of our time, has made use of
 “ testimonies out of them.” In another place
 he says, “ he (*l*) had given a catalogue of
 “ such books of Scripture, as according to
 “ the ecclesiastical tradition are true, genuine,
 “ and universally acknowledged, and of o-
 “ thers that are controverted, and yet ap-
 “ pear to have been known to many: that by
 “ this means we may know these from such
 “ as have been published by heretics under
 “ the names of Apostles: as containing the
 “ Gospels of *Peter*, and *Thomas*, and *Mat-*
 “ *thias*, and some others: and the Acts of
 “ *Andrew* and *John*, and other Apostles.
 “ Which books none of the ecclesiastical
 “ writers in the succession of the Apostles
 “ have vouchsafed to mention.” Our au-
 thor’s expressions are very strong. But we
 may hence conclude, that little notice had
 been taken of these books by ancient writers.

2. These books do not overthrow the e-
 vangelical historie, but confirm it.

As formerly (*m*) said: “ These apocryphal
 “ books confirm the historie of the genuine
 “ and

(*l*) Cited Vol. viii. p. 98. from Euseb. H. E. l. 3. cap. 23.
 p: 97. (m) See Vol. vi. p. 403. 404.

“and authentic scriptures of the New Testament. . . . They are writ in the names of such, as our authentic scriptures say, were Apostles, or companions of Apostles. They all suppose the dignity of our Lord’s person, and a power of working miracles, together with a high degree of authority, to have been conveyed by him to his Apostles.”

Every one who observes, that these books are called Gospels, or Preachings of *Peter*, *Paul*, *Thomas*, *Matthias*, *Bartbolomew*, or Acts of *Paul*, *Andrew*, *John*, and other Apostles, must suppose, that the composers did not intend to disparage them, whatever they might do in the event. No, they had a great respect for them, and knew, that other Christians had the like. Therefore by recording traditions, which they pretended to have received, concerning the discourses and miracles of Christ and his Apostles, they endeavored to recommend some particular opinions, which they had embraced. The Presbyter, who was convicted of having composed the Acts of *Paul* and *Thecla*, as we are assured by (n) *Tertullian*, alleged, that he had done it out

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of

(n) See Vol. ii. p. 641.

of love to *Paul*. *Serapion*, Bishop of *Antioch*, about the year 200. in his censure of the Gospel of *Peter* says: "Having (o) read " it over, we have found, that the main part " of the book is agreeable to the right doctrine of our Saviour. But there are some " other things, which we have noted." In the Recognitions, which, probably, are the same (p) as the *Acts, Travels, Circuits* of *Peter*, are references to the Gospels, the Acts, and some of the epistles of the New Testament. And the truth of the principal facts of it is supposed. As may be seen in our extracts out of that (q) work. It is now generally supposed upon the ground of some things said by (r) *Irenaeus*, and (s) the author of the additions to *Tertullian's* book of *Prescriptions*, that the *Valentinians* had a book called *the Gospel of Truth*, or *the Gospel of Valentinus*. Nevertheless the *Valentinians* received all the books of the New Testament: as we are assured both by (t) *Tertullian*, and
(u) *Ire-*

(o) . . P. 559.

(r) *Iren. l. 3. cap. xi. p. 192.*

(p) P. 769... 775.

(s) *Praescr. Haer. cap. 49. p. 253.*

(q) P. 781... 796.

.. (t) Neque enim, si Valentinus integro instrumento uti videtur, non callidiore ingenio, quam Marcion, manus intulit veritati. *Praescr. . Haer. cap. 38. p. 246.*

(u) *Irenaeus*. *Mill* thinks, that (x) *Valentin* was singular in this. I rather think, it was the common method. *Jerome* (y) mentions a book entitled the *Gospel of Apelles*. And yet it cannot be questioned, that *Apelles* received the scriptures of the New Testament: though, perhaps, after the manner of his master *Marcion*, with rasures and mutilations. The *Anabaticon*, or *Revelation of Paul*, was founded upon what the Apostle says: 2 Cor. xii. 1.. 2. as *Ephraim* (z) supposeth. I make no question, but that the composers of these writings received the books of the New Testament, and allowed the truth of the things contained in them: though they understood them differently from other Christians. Some of the authors of these works might reject the scriptures of the Old Testament. But it is likely, that most of them received the same books of the New

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Testa-

(*) Καὶ ὁ μόνον ἐκ τῶν εὐαγγελικῶν καὶ ἀποστολικῶν περιέλαβε
 τὰς ἀποδείξεις ποιῆσαι.... ἀλλὰ καὶ ἐκ νόμων καὶ προφητῶν.
Iren. l. i. cap. 3. p. 17.

(y) *Pecullare autem Valentino id erat, quod una cum Evangelio proprio, integro instrumento uteretur, teste Tertulliano, Prol. num. 266.*

(y) *Praef. in Comm. sup. Matth. T. 4. p. 1.*

(z) *Haer. 38. num. ii. p. 177. C.*

Testament, which were received by the Catholic Christians of their times, and allowed them a like authority. Accordingly, the *Manicheans*, and *Priscillianists*, who made use of apocryphal books, received all the books of the New Testament, which other Christians did. At least, this is allowed of the *Priscillianists*. They therefore, who out of a regard to these books, or the great number of them, attempt to set aside, or diminish the authority of the books of the New Testament, now commonly received, are not countenanced by those, who in ancient times made the most use of them, and shewed them the greatest respect, and go beyond the intention even of the authors themselves.

3. Few or none of these books were composed before the beginning of the second century.

There should be an exception made for the Gospel according to the *Hebrews*. Which, probably, was either St. *Matthew's* Gospel in his original *Hebrew*, with some additions of no bad tence: or, as I rather think, a *Hebrew* translation of St. *Matthew's* *Greek* original, with the additions before mentioned.

Un-

Undoubtedly that Gospel appeared in the first centurie.

The Acts of *Paul* and *Thecla* likewise must have been composed before the end of the first centurie, or in the very begining of the second: if the Presbyter, who composed them, was censured for so doing by St. *John*, as (a) *Jerome* says. But that particular is not mentioned by *Tertullian*,

St. *Luke* speaks of *many*, who before him had *undertaken* to write histories of our Saviour. But those histories being slight and defective, presently disappeared, as I imagine, after the publication of St. *Luke's* Gospel, and those of the other two Evangelists, who wrote about the same time with him. I do not think, that those histories, or narrations, are quoted by any remaining author.

The Gospel according to the *Egyptians* is first quoted by (b) *Clement* of *Alexandria*, near the end of the second centurie. The same Gospel is supposed to be quoted, or referred to, in the (c) fragment of an epistle ascribed to *Clement* of *Rome*. But I think it

M-3

mani-

(a) See Vol. ii. p. 642.

(b) See Vol. ii. p. 527... 530.

(c) See Vol. i. p. 107.

manifestly not his, and not writ before the third centurie.

It is not needful for me to enlarge any farther now. But if there were occasion, I suppose it might be shewn to be probable, that none of the other apocryphal books, of which we are now speaking, were composed untill after the beginning of the second centurie.

As they were not composed before that time, they might well refer to the commonly received books of the New Testament. As most of them certainly do: and particularly, the Acts of *Paul* and *Tibels*, though so early a work, as was (d) formerly shewn. So that these writings, which some have supposed to weaken the credit of our books of the New Testament, do really bear testimonie to them.

I might add here, (what the readers of this work may easily recollect,) that Christian writings of all sorts, about this time, the second centurie, pay tribute to the received books of the New Testament, and bear witness, that they were the only authentic records of Jesus Christ, and his doctrine.

The *Sibylline Oracles*, (whatever were the particular views of the composer,) owe (e) all their

(d) See Vol. ii. p. 699: . . . 703. (e) See Vol. ii. p. 714 . . . 724.

their pretended prophecies concerning our Saviour's nativity, baptism, miracles, sufferings, death, resurrection, and ascension, to our Evangelists.

The unknown Author of the *Testaments of the Twelve Patriarchs* bears (f) a large testimony to the facts, principles, and books of the New Testament. And, so far as was consistent with his assumed character, he declares the canonical authority of the Acts of the Apostles, and St. *Paul's* epistles.

4. All these books are not, properly, spurious: though they are fitly called apocryphal.

A *spurious* work is, that which is ascribed to any man as author, who did not compose it. In this sense the Recognitions are spurious, because they are ascribed to *Clement of Rome*, who did not write them. The like may be said of many other books. But I do not think, that the *Gospels*, and *Acts*, above mentioned, are spurious in this sense. One of our universally acknowledged books of the New Testament is entitled *the Acts of the Apostles*. But none thereby understand,

M 4

that

(f) See Vol. ii. p. 767. 768.

that they were composed by the Apostles. We are assured, that they were writ by the Evangelist *Luke*. But supposing, that no name were affixed to that book, we should not ascribe it to the Apostles as authors. Though there were no account in antiquity of the author of the Acts of *Paul* and *Thecla*, we should not have imagined, that they were writ either by St. *Paul*, or *Thecla*. It is not easie to think, that the book, called *the Traditions of Matthias*, (the (g) same, as his Gospel,) was composed by *Matthias* himself, or pretended to be so. Nor were the Acts of *Peter*, *Andrew*, and other Apostles, ascribed to them as authors. *Acts*, in ancient writers, is sometimes equivalent to *Travels*, or *Circuits*. The Acts of *Paul* and *Thecla* are called their *Travels* by (b) *Jerome*. And the Acts of *Peter* are sometimes called his *Travels* or *Circuits*. That (i) book was so called from the subject matter of it, as containing an account of his travels, discourses, and miracles in several places. And it would be absurd to suppose him to have writ that account himself, Nor is there any reason to think,
it

(g) *Vid. Grabe Spicileg. T. 2. p. 117. 118.*

(b) *Vol. ii. p. 641. 642.*

(i) *Ib. p. 774. 775.*

it was at first ascribed to him as author. The same, as I apprehend, ought to be supposed likewise of those books, called Gospels and Preachings of *Peter* and *Paul*.

These books bear, in their titles, the names of Apostles. We often say, that they are writ *in the names of Apostles*, and we call them *pseudepigraphal*. But it is said chiefly for the sake of brevity, and for avoiding long circumlocutions. For preventing mistakes, that way of speaking might sometimes be declined. In a sense, these books are *pseudepigraphal*. Many things in them are imputed to the Apostles, which they neither said, nor did. The histories of them, related in those Gospels, and Acts, are false, fictitious, romantic. But the works themselves were not composed by Apostles. Nor were they at first ascribed to them, as I apprehend.

But they are fitly called *apocryphal*. For they have in their titles, the names of Apostles, and they make a specious pretense of delivering a true historie of their doctrine, discourses, miracles, and travels: though that historie is not true and authentic, and was not writ by any Apostle, or apostolical man.

5. The

5. The publication of these apocryphal, or pseudepigraphal books may be accounted for. It was very much owing to the fame of Christ and his Apostles.

The many *narrations*, or short histories, referred to by St. Luke in the introduction to his Gospel, were owing, probably, to an honest zeal for Christ and his honour. And the composers supposed, that their histories would be acceptable to many, who had heard of Jesus, and believed in him. But being defective, they were soon laid aside. And the Gospels of the four Evangelists, when published, were universally received by the faithful, as the authentic histories of Jesus Christ.

The apocryphal Gospels and Acts, published afterwards, were also owing to the fame of Christ and his Apostles, and the great success of their ministric. By the end of the first, or the beginning of the second centurie, there were in the Church many learned men, converts from the several sects of philosophie, especially in the Eastern part of the Empire. These read the scriptures of the New Testament, but they did not rightly interpret them. Bringing with them their philosophical principles, and having been used to schemes of phi-

loſophie, they formed to themſelves a ſcheme of religion, different from that commonly received among Chriſtians. Theſe peculiar opinions they endeavored to ſupport by philoſophical reasonings. And in order to recommend them, they alſo laid hold of ſuch traditions concerning Chriſt and his Apoſtles, though groundleſs, as were at all favorable to them. Theſe, with fictitious diſcourſes and hiſtories of their own invention, they, or ſome of their admirers, inserted into a volume: which they published with the title of the Goſpel, Acts, or Travels of ſome Apoſtle. To this it is owing, that (*b*) in ſo many of this ſort of books may be obſerved the doctrine of two principles, the evil nature of matter, a wrong notion concerning the perſon of Chriſt, as man in appearance only, a diſadvantageous opinion of marriage, and the like.

6. The caſe of the Apoſtles of Chriſt is not ſingular.

Many men of diſtinguiſhed characters have had diſcourſes made for them, which themſelves knew nothing of: and actions imputed to

(*b*) See Vol. vi. 395. . . 398. and likewise V. iii. p. 559.

to them, which they never performed. And eminent writers have often had works ascribed to them, of which they were not the authors. Nevertheless very few impostures of this kind have prevailed in the world, all men being unwilling to be deceived, and many being upon their guard, and readily exerting themselves to detect and expose such things. Says *Augustin*, in his argument with the *Manicheans*: “No (*l*) writings ever had a better testimonie afforded them, than those of the Apostles and Evangelists. Nor does it weaken the credit and authority of books received by the Church from the beginning, that some other writings have been without ground and falsely ascribed to the Apostles. For the like has happened, for instance, to *Hippocrates*. But yet his genuine works have been distinguished from others, which have been published under his name.” Many other such instances might be alleged. Divers orations were falsely ascribed to (*m*) *Demosthenes*, and (*n*) *Lyfias*: as is observed by *Dionysius of Halicarnassus*. The same

(*l*) *Vol. vi. p. 378. 379.* (*m*) *Dionys. de admiranda vi dicendi in Dem. § lviii. Tom. 2. p. 320. et alibi. Ed. Huds.* (*n*) *De Lyfia Judic. § xii; p. 135. Ibid.*

same critic and historian has (o) catalogues of the genuine and spurious orations of *Dinarcbus*. Many things (p) were published in the name of *Plautus*, which were not his. The Greek and Roman critics distinguished the genuine and spurious works of those famous writers. The primitive Christians acted in the like manner. They did not presently receive every thing proposed to them. They admitted nothing, which was not well recommended. Says *Serapion*, Bishop of *Antioch*, in his examination of the Gospel of *Peter*: “We (q) receive *Peter*, and the other Apostles, as Christ: but as skilful men “we reject those writings, which are falsely “ascribed to them.” We have seen many proofs of the caution and circumspection of Christians in former times. For a good while the epistle to the *Hebrews*, some of the Catholic Epistles, and the Revelation, were doubted of by many: when other books of the New Testament were universally acknowledged. The titles of the numerous *Gospels* and *Acts* abovementioned, and the remains of them, whether entire, or fragments only, are.

(o) *De Dinarch. Jud.* § ix. x. xi. T. 2. p. 184. : 186.
 (p) *Anal. Gall. Noët. Att.* l. 3. cap. 3. (q) *Vol. ii. p. 558.*

are monuments of the care, skill, and good judgement, of the primitive Christians, and the Presidents of the churches, and their other learned guides and conductors. And we have all the satisfaction, which can be reasonably desired, that the books, received by them, were received upon good ground, and that others were as justly rejected.

If these observations are right, (as I hope they are,) they may be sufficient to shew, that the books, now, and for a long time called *apocryphal*, or *pseudepigraphal*, afford no valid argument against either the genuinenesse, or the authority of the books of the New Testament, generally received, as writ by Apostles and Evangelists.

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*Remarkable Quotations of Chapters,
or Texts, in the first Book of the
second Part of the Credibility of
the Gospel-Historie. -*

Matth. Ch. i. Quoted by Justin Vol. i. 264. by Irenaeus. 356. 384. by Clement of A. li. 475. 489. 496. by Hegesippus. 587. See also v. 83. 87. 215. vi. 406. viii. 144. 271. xi. 4. 72. 92. 267. See likewise *Genealogies* in the alphabetical table of matters. Matth. Ch. i. referred to in the Sibylline Oracles. ii. 714.

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... Ch. ii. referred to by Ignatius. i. 158. Hegesippus. 317. 318. in the Sibylline Oracles. ii. 715. 716. 721. in the Testaments of the xii Patriarchs. 749. 753.

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.... Ch. xxviii. 20. v. 88. x. 355.

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A
DISSERTATION

UPON THE
Two EPISTLES

Ascribed to
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Lately published
By Mr. WESTEIN.

With large
EXTRACTS out of them, and an Argument
shewing them not to be genuine.

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The C O N T E N T S.

S E C T. I.

EXTRACTS out of these Epistles, for shewing the Author's Testimonie to the Scriptures of the Old and New Testament. } Page 1.

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To

To be corrected.

AT p. 7. l. 10. after snare, should be inserted these words.

And in another place: "We * do not sing
" psalms, nor read the Scriptures to Gentils."

* Propterea non psallimus Gentibus, neque legimus illis
Scripturas. *Ep. ii. c. 7.*

P. 27. l. 4. r. Centurie.

In the Notes.

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A DIS-



A
DISSERTATION
UPON THE

Two Epistles ascribed to CLEMENT
of ROME, lately published by
Mr. WETSTEIN.

I. *Extracts out of these Epistles, for shewing the Author's Testimonie to the Scriptures of the Old and New Testament.* II. *External Evidence against the genuinnesse of these Epistles.* III. *Internal Evidence to the same Purpose, and their Time.* IV. *The Author anonymous.* V. *The Importance and Use of these Epistles.* VI. *The Conclusion.*

I. **MY** extracts from these two epistles *Extracts,* will relate chiefly to the books of Scripture quoted therein.

1. In these epistles several books of the Old Testament are quoted: the book of Ge-

B

nesis

A Dissertation upon two new Epistles

nesis several times: *Exodus*: the Judges, and several of the following historical books: the book of the Proverbs, often: the book of Ecclesiastes once: *Isaiab* once, and also the storie of *Susanna*.

2. Out of the New Testament are taken several passages of *Matthew*, one (*a*) of *Luke*, several of *John's* Gospel. The Acts of the Apostles may be supposed (*b*) to be referred to. I cannot tell, whether (*c*) there be a reference to Acts xxvi. 25. in some words, which I place below, that others may judge. There are also passages out of the Apostle *Paul's* epistle to the *Romans*, both the epistles to the *Corinthians*, the epistles to the *Galatians*, the *Ephefians*, the *Philippians*, the *Colossians*, the first and second to the *Thessalonians*, the first and second to *Timothie*, the epistle to the *Hebrews*, two or three quotations, which will be taken notice of presently, and many passages out of the epistle of *James*.

But

(*a*) Domino Jesu Christo ministrarunt mulieres e possessionibus suis. *Ep. 2. n. 15. Vid. Luc. viii. 3.*

(*b*) Porro Paulus, et Barnabas, et Timotheus, cum ceteris, quorum nomina scripta sunt in libro vitae. *Ep. i. c. 6. Conf. Philipp. iv. 3.*

(*c*) . . et loquimur cum illis verba exhortationis et honestatis. *Ep. 2. cap. 1.*

But I have not clearly discerned any passages out of the epistle of *Paul* to *Titus*, or *Philemon*: nor out of the epistles of *Peter*, or *John*, or *Jude*, or the book of the Revelation.

3. I say, there are passages out of the several books of Scripture before mentioned. But there occurs not the name of any one book, or writer, either of the Old, or the New Testament: except in general, *in the Gospel*, *the Apostle*, meaning *Paul*, and the like.

4. The passages of the epistle to the *Hebrews* are these: "But (*d*) brethren, we are persuaded of you, that you will think of these things, which are necessarie to your salvation. But we thus speak of them, because," and what follows. Where the author must have had an eye to *Hebr.* vi. 9.

5. I suppose likewise, that there may be a reference to *Hebr.* vi. 15. . . 19. as well as to *Isaiah* lvi. in a passage, which (*e*) I transcribe below.

B 2

6. Again:

(*d*) Confidimus autem de vobis, fratres, vos cogituros ea, quae necessaria sunt salutis vestrae. Sed ita loquimur de iis, quae loquimur, propter famam et rumorem malum. &c. *Ep.* i. c. 10.

(*e*) . . sed desiderat spem promissam et praeparatam et positam

A Dissertation upon two new Epistles

6. Again: "For (*f*) he said: *Honor your Elders, and when you see their conversations, and their manners, imitate their faith.*" Which must be allowed to be a reference to, or quotation of Hebr. xiii. 7.

7. The forms of quotation are such as these: "For he said." In the place just quoted. "They (*g*) who are truly virgins, for God's sake, hear him, who said." Where he quotes divers passages from the book of the Proverbs. "Such (*b*) virginity the Lord calls *foolish*, as he says in the Gospel." See Matth. xxv. "Therefore (*i*) he said rightly to that generation." "And (*k*) of such servants it is said." "As (*l*) it is written." "And (*m*) they hear
" not

fitam in coelis Deo, qui promissit ore, et non mentitur: qui major est filiis et filiabus, et dabit virginibus locum celebrem in domo Dei *Ep. i. c. 4.*

(*f*) Dixit enim: Seniores vestros honorate, et quando videtis conversationes eorum, et mores eorum, imitamini eorum fidem. *Ep. i. c. 7.*

(*g*) Qui autem vere sunt virgines propter Deum, audiunt eum qui dixit. *Ep. i. c. 2.*

(*b*) Dominus enim virginitatem talem stultam vocat, sicut ait in Evangelio. *Ep. i. c. 3.*

(*i*) Propterea recte dicit generationi tali. *Ep. i. 8.*

(*k*) Et dictum est de talibus servis. *i. 9.*

(*l*) Sicut scriptum est. *i. 10.*

(*m*) Et non audiunt dicentem. *i. 11.*

“ not him, who says.” Quoting the epistle of *James*. “ And (n) again he says.” “ Have (o) you not read of *Amnon* and *Thamar*, “ children of *David*?” In the next chapter. “ Have (p) you not read of the familie of “ *Solomon*?” “ They (q) did not remember “ that saying.” “ Behold (r) we find what “ is written of *Moses* and *Aaron*.” “ For “ (s) so the holy Scriptures speak in these “ very words.” “ As (t) the Apostle said.” See 2 Cor. xi. 12. “ Whom (u) the divine “ Apostle rejects.” “ Widows (x) whom “ the divine Apostle refuseth.” “ Let (y) “ us be mindful of the word, which says.” See *Ecclef.* vii. 26. “ As (z) we have learned “ from the Law, the Prophets, and the “ Lord

(n) Et iterum dicit. i. 11.

(o) Nonne legisti de Amnone et Thamare, liberis Davidis?
ii. c. 11.

(p) Nonne legisti de familia Salomonis, &c? ii. 12.

(q) Non enim recordati sunt dicti illius. &c. ii. 13.

(r) Ecce reperimus quod scriptum est de Mose et Aarone.
ii. 14.

(s) Sic enim Scripturae sacrae testantur ad verbum. ii. 14.

(t) Sicut dixit Apostolus. i. 12.

(u) Quos averfatur Apostolus divinus. i. 10.

(x) . . aut cum viduis, quas fugit divinus Apostolus. ii. 14.

(y) . . sed sumus memores verbi dicentis de muliere, ii. 10.

(z) Sicut didicimus de Lege, et Prophetis, et Domino Jesu Christo. i. 12.

A Dissertation upon two new Epistles

“ Lord Jesus Christ.” “ Let (a) us inquire
“ and search from the Law to the New
“ Testament.”

8. Farther he seems in several places to refer to a practise then in use of reading the Scriptures in private houses, and at visits.

For (b) he blames some, whom he calls idle, “ who went about to the houses of brethren, and sisters, virgins, under a pretense of visiting them, or reading the Scriptures to them, or exorcising them, or teaching them.” Representing his own and other good people’s way of traveling, whose conduct is set forth to be an example, he says :
“ When (c) we come to a place, where
“ there is no man, but all are faithful women and virgins, when we have gathered
“ them

(a) *Inquiramus et scrutemur a Lege ad Novum Testamentum. ii. 7.*

(b) *Alii autem circumeuntes per domos virginum fratrum et fororum, praetextu visitandi eos, aut legendi Scripturas, aut exorcizandi eos, aut docendi eos, quia sunt otiosi. i. 10.*

(c) *Si autem contingat, ut nos recipiamus in locum, ubi vir non est : sed omnes sunt mulieres et virgines, cogantque nos pernoctare in illo loco : vocamus omnes illos in unum locum, ad latus dextrum. . . . et quando congregatae veniunt omnes, et videmus, quomodo in pace sunt, loquimur cum illis verba castitatis in timore Dei, et legimus illis Scripturas in veracundia. &c. ii. 4.*

“ them all together, and find they live
 “ in peace, we speak to them in all
 “ purity, and read to them the Scrip-
 “ tures.” Afterwards in the next chapter :
 “ If (*d*) we come to a place, and there be
 “ one faithful woman only alone, and no
 “ body else ; we do not stay there, nor pray
 “ there, nor read the Scriptures there, but
 “ we flee away as from the face of a serpent,
 “ and from a dangerous snare.”

U. D. 222 a. 12.

II. Having made these extracts, it will be ^{External Evidence.} proper to consider the age and authority of the epistles, from whence they are taken. When it was first reported among us, that Mr. *Wetstein* of *Amsterdam* had received out of the East a *Syriac* translation of two new epistles of *Clement* Bishop of *Rome*, I said, it was a mistake. It was more probable, that he had received a *Syriac* translation of the epistle of *Clement* to the *Corinthians*, and of the other epistle often ascribed to him. And
 if

(*d*) Si autem recipiamus nos in locum, et inveniamus ibi unicam mulierem fidelem solam, nec quisquam alius ibi sit, nisi illa sola, non stamus ibi, neque oramus ibi, neque legimus ibi Scripturas, sed fugimus sicut coram facie serpentis, et tanquam coram laqueo peccati. *ii. 5.*

if that was the case, the translation might be very valuable, and of great use, because we have not the epistle to the *Corinthians* entire, and of the other epistle a fragment only. And undoubtedly those two epistles, if entire, though in a translation only, would have been an acceptable present to the learned world. But I was mistaken in my conjecture. The report first made has been confirmed by the event. The two epistles received by Mr. *Wetstein*, and published by him, have been hitherto (e) unknown. It must therefore be very fit, that we examine their title to this high original, before we receive them as genuine. In the first place I will consider the external, then the internal evidence.

In examining these epistles by external evidence we are led to recollect what ancient writers have said of *Clement*, and his works.

1. Says *Irenaeus*, Bishop of *Lyons* in *Gaul*, who flourished about the year 178. in his books

(e) Praecipuum vero, ut tandem ad rem ipsam veniam, manuscripti hujus ornamentum sunt duae Clementis Romani Epistolae, haecenus non ineditae solum, verum nostri temporis eruditis plane incognitae. *Wetst. Proleg. p. v.*

books against heresies: “ When (f) the blessed Apostles *Peter* and *Paul* had founded and established the church, [at *Rome*] they delivered the office of the bishoprick in it to *Linus*. . . . to him succeeded *Anencletus*. Next to whom, in the third place after the Apostles, *Clement* obtained the bishoprick, who had seen the blessed Apostles, and conversed with them. . . In the time therefore of this *Clement*, when there was no small dissension among the brethren at *Corinth*, the church of *Rome* sent a most excellent letter to the *Corinthians*, exhorting them to peace among themselves, and reminding them of the doctrine lately received from the Apostles, which declares, that there is one God Almighty, maker of the heavens and the earth, who brought in the flood, and called *Abraham*, who brought the people out of *Egypt*, who spake with *Moses*, who ordained the law, and sent the Prophets.”

This is the only writing of *Clement*, which is taken notice of by *Irenaeus*. If he had known of any other, why should he not have

C

quoted

(f) *Iren. contr. Haer. l. 3. c. 3. p. 176. ed. Massuet. Et Conf. Euseb. H. E. l. 3. c. 15. et 16. et l. 5. c. 6.*

quoted it, the more effectually to confute and silence the unreasonable men, against whom he was arguing †

2. *Dionysius*, Bishop of *Corinth*, flourished about the year 170. *Eusebe* mentions an epistle of his to *Soter* then Bishop of *Rome*, “ In (g) which letter, says the ecclesiastical historian, he makes mention also of the epistle of *Clement* to the *Corinthians*, testifying, that it had been wont to be read in the church from ancient time, saying: To-day we have kept the holy Lord’s day in which we read your epistle. Which we shall also read frequently for our instruction, as (b) well as the former, writ to us by *Clement*.”

This, as seems to me, affords an irrefragable argument, that there was but one epistle of the church of *Rome*, writ by *Clement*, to the *Corinthians*.

3. We are also assured by *Eusebe*, that *Hegeſippus*, who flourished about the year 173. made (i) mention of the epistle of *Clement* to the *Corinthians*.

4. *Cle-*

(g) *Euseb. H. E. l. 4. c. 3. p. 145. B. C.*

(b) . . ὡς καὶ τὴν προτέραν ἡμῖν διὰ κλήμενις γραφεῖσαν.
Ibid.

(i) Αὐτῶν γένοι πάρεσι μετὰ τινα περὶ τῆς κλήμενις πρὸς κορινθίους

4. *Clement of Rome* is several times quoted by his name-sake of *Alexandria*, about the year 194. But he quotes only the epistle of (k) *Clement*, or (l) of the *Romans*, to the *Corinthians*.

5. *Origen*, about 230. has some passages out of *Clement's* epistle to the *Corinthians* in (m) his books of *Principles*, and in (n) his *Commentarie* upon *St. John's Gospel*. He elsewhere (o) quotes a work called *Circuits*, ascribed to *Clement*.

6. We come now to *Eusebe of Cesarea* about the year 315. who having mentioned the order of the succession of the first Bishops of *Rome* to *Clement*, whom he reckons the third after the Apostles, adds: "Of (p) this "*Clement* there is one epistle acknowledged
" by all, a great and admirable epistle, which

C 2

" as

κορινθίους ἐπιστολῆς αὐτοῦ εἰρημένα. *H. E. l. 4. c. 22. in. Vid. et l. 3. c. 16.*

(k) Αὐτίκα ὁ κλήμης ἐν τῇ πρὸς κορινθίους ἐπιστολῇ κατὰ λέξιν φησί. *Str. l. i. p. 289. A. Paris. 1629. Vid. et Str. 4. p. 516. A. Str. 6. p. 647. A. B.*

(l) Ἀλλὰ καὶ τῇ πρὸς κορινθίους ῥωμαίων ἐπιστολῇ. *Str. l. 5. p. 586. B.*

(m) *De Princip. l. 2. p. 82. et 83. Edit. Bened. T. i.*

(n) *Comm. in Jo. c. i. §. 29. T. 2. p. 143. Hust.*

(o) *Philoc. cap. 23. p. 81. Cant.*

(p) *H. E. l. 3. c. 15. et 16.*

“ as from the church of *Rome* he wrote to
 “ the church of the *Corinthians*, upon occa-
 “ sion of a dissension, which there was then
 “ at *Corinth*. And we know, that this
 “ epistle has been formerly, and is still pub-
 “ licly read in many churches.”

In another place (*q*) he speaks of “ the
 “ epistle of *Clement* acknowledged by all, which
 “ he wrote to the *Corinthians*, in the name
 “ of the church of *Rome*.” Afterwards, in
 the same chapter: “ It ought to be ob-
 “ served, that there is another epistle said to
 “ be *Clement*’s. But this is not so generally
 “ received as the former. Nor do we know
 “ the ancients to have quoted it. There
 “ have been published also not long since
 “ other large and prolix writings in his name,
 “ containing Dialogues of *Peter* and *Appion*, of
 “ which there is not the least mention made
 “ by the ancients. Nor have they the pure
 “ apostolical doctrine.”

So writes *Eusebe*, who had so good oppor-
 tunities for acquainting himself with the writ-
 ings of Christians before his time: and, so
 far as we are able to judge, diligently em-
 proved those opportunities.

7. *Cyril*

(*q*) *L. 3. c. 3. p. 110.*

7. Cyril of Jerusalem, about the year 348. quotes (r), or refers to a passage of Clement, which is in his epistle to the Corinthians.

8. Jerome in his Catalogue, writ in 392. in the article of Clement of Rome expresseth himself in this manner: " He (s) wrote in
" the name of the church of Rome to the
" church of Corinth a very useful epistle,
" which also is publicly read in some places.
" . . There is likewise a second epistle, which
" goes under his name, but it is rejected by
" the ancients. And a prolix Disputation of
" Peter and Appion, which is censured by
" Eusebe in the third book of his Ecclesiastical Historie."

Upon this chapter we are led to make some remarks. 1. There was but one epistle of Clement universally acknowledged. Which also was publicly read in some churches. 2. There was another epistle received as Clement's

(r) Catech. 18. n. viii. p. 288. edit. Bened.

(s) Clemens, de quo Apostolus ad Philippenfes, . . . scripsit ex persona Romanae ecclesiae ad ecclesiam Corinthiorum valde utilem epistolam, quae et in nonnullis locis publice legitur . . . Fertur et secunda ejus nomine epistola, quae a veteribus reprobat. Et disputatio Petri et Apionis longo sermone conscripta, quam Eusebius in tertio Historiae Ecclesiasticae volumine coarguit. De V. I. cap. 15.

ment's by some in *Jerome's* time. But he says, it was *rejected by the ancients*, that is, was not quoted by them as *Clement's*. 3. *Jerome* does not expressly say, that this second epistle was supposed by any to have been writ to the *Corinthians*. But, possibly, some of those who received it, reckoned it to have been sent to the same church, to which the former epistle was sent. 4. *Jerome* was quite ignorant of any other epistles ascribed to *Clement*. Having mentioned those two epistles, he proceeds to the long Disputation, which *Eusebe* had censured. And doubtless ought to be understood to confirm that censure with his own approbation.

Clement is mentioned in some other works of *Jerome*: particularly, in (t) his Commentarie upon the Prophecie of *Isaiab*. Where he expressly quotes the epistle of *Clement Bishop of Rome* to the *Corinthians*. And much after the same manner twice (u) in his Commentarie

(t) De quo et Clemens, vir apostolicus, qui post Petrum Romanam rexit ecclesiam, mittit ad Corinthios. In *Is. cap.* 52. T. 3. p. 382.

(u) De quibus et Clemens in epistola sua scribit. In *ep. ad Eph. cap. ii.* §. 2. T. 4. P. i. p. 338.

Cujus rei et Clemens ad Corinthios testis est. In *Eph. cap. iv.* §. 1. ib. p. 359.

mentarie upon the epistle to the *Ephefians*. *Clement* is also mentioned by *Jerome* in the fifth chapter of the book of *Illustrious Men*, where is the article of *St. Paul*, in speaking of the epistle to the *Hebrews*. He is also mentioned (x) elsewhere.

There is yet one passage more of *Jerome*, of which particular notice must be taken. It is in his first book against *Jovinian*: who, as *Jerome* assures us, beside other things, said, “ that (y) virgins have no more merit than “ widows and married women, unless their “ works distinguish them in other respects : “ and likewise, that there is no difference of “ merit between abstaining from some meats “ and using them with thanksgiving.” Our author having quoted *Matth. xix. 12.* says : “ To (z) such [eunuchs] *Clement* also succefs- “ for

(x) Et si Clemens, aut ille Apostolorum discipulus, aut ille Alexandrinae ecclesiae, et ipsius magister Origenis, tale aliquid dixerunt. *Adv. Rufin. l. 2. p. 406. T. 4. P. 2.*

(y) Dicit, virgines, viduas, et maritatas, quae semel in Christo lotae sunt, si non discrepent ceteris operibus ejusdem esse meriti . . . Tertium proponit, inter abstinentiam ciborum, et cum gratiarum actione perceptionem eorum, nullam esse distantiam. *Adv. Jovin. l. 1. T. 4. p. 146.*

(z) Ad hos [eunuchos] et Clemens successor Apostoli Petri, cujus Paulus Apostolus meminit, scribit epistolas, omnemque pene

“ for of the Apostle *Peter*, of whom the
 “ Apostle *Paul* makes mention, [Philip. iv.
 “ 3.] writes epistles, and almost throughout
 “ discourseth of the purity of virginity. And
 “ in like manner, [or and afterwards] many
 “ apostolical men, and martyrs, and others,
 “ illustrious for their piety and eloquence, as
 “ may be easily seen in their own writings.”

Mr. *Wetstein*, whose (a) words I transcribe
 below,

pene sermonem suum de virginitatis puritate contextuit: et deinceps multi Apostolici, et Martyres, et illustres tam sanctitate quam eloquentia viri, quos ex propriis scriptis nosse perfacile est. *Id. ibid. p. 156. m.*

(a) . . . quarum γνησιότης et utilitatem nunc indicare atque demonstrare conabor. Proferam primo duo externa testimonia Hieronymi atque Epiphani, quorum ille c. Jovinianum l. 1. *Hi, inquit, sunt eunuchi, quos castravit non necessitas, sed voluntas propter regnum coelorum. . . . Ad hos et Clemens successor Apostoli Petri, cujus Paulus Apostolus meminit* [Philip. iv. 3] *scribit epistolas, omnemque pene sermonem suum de virginitatis puritate contextuit: et deinceps multi apostolici et martyres, et illustres tam sanctitate quam eloquentia viri, quos ex propriis scriptis nosse perfacile est.* Hic vero Haer. xxx. Ebinitarum n. 15. *Αὐτὸς κλήμης. . . .* Haec tamen testimonia de nostris epistolis, quae nemo non videt esse clarissima, et a Petavio et Martianaeo, Epiphani et Hieronymi editoribus, et ab omnibus, quotquot illa epistolis Clementis ad Corinthios praefixa legerunt, et a scriptoribus ecclesiasticae historiae, qui de Clemente egerunt, neglecta, id est, non intellecta, aut perperam de duabus istis ad Corinthios epistolis, in quibus tamen nec Sampsonis, nec prolixus de virginate sermo reperitur, intellecta fuere. *Wetst. Prolegom. p. v.*

below, says, that here *Jerome* refers to the two epistles published by him. But 1. *Jerome* must be understood to mean the two well known epistles of *Clement*, of which he had spoken in his Catalogue: which are plainly the same, and no other than those spoken of by *Eusebe* of *Cesarea* in his Ecclesiastical Historie, to which he refers, and indeed transcribes. It is the more reasonable, and even expedient, so to understand him, because the books against *Jovinian* were writ about the same time with the Catalogue: from which it appears, that he had then no knowledge of any other epistles of *Clement*. If he had, he would not have omitted there to take notice of them. And in his other works, as we have seen, he quotes no epistle of *Clement*, but his well known, and universally received epistle to the *Corinthians*. Here he speaks of two, it having been then not uncommon to ascribe to *Clement* another epistle, beside that, which was universally received by the ancients, as we saw him acknowledge in the Catalogue. 2. *Jerome* here speaks hyperbolically, a stile very frequent with him, as all know, and especially in his books against *Jovinian*: where he so exalted virginity, and

D

depre-

depreciated marriage, as to give general offense, though at that time virginity was in great esteem. In those epistles, says *Jerome*, *Clement discourseth almost throughout of the purity of virginity*. The meaning of which, really, is no more, than that there are in his epistles some things favorable to virginity. *Jerome* may be supposed to refer to some things in ch. 21. 29. 30. 35. 38. 48. and 58. of the epistle to the *Corinthians*: particularly, to such places as these, where *Clement* says: “ Let (b) our [or your] children partake of
 “ the discipline of Christ. . . . Let them
 “ know, how much a chaste love avails
 “ with God, how great and excellent his
 “ fear is, saving all who serve him in holiness with a pure mind.” “ We (c) being
 “ the portion of the holy one, let us do all
 “ things that pertain unto holiness, shunning impure and unchaste embraces.” Among the blessed and wonderful gifts of God *Clement* reckons (d) “ continence, [or
 “ chastity] in holiness.” Again: “ Let
 “ there-

(b) . . . τὴ ἀγάπῃ ἀγνὴ παρὰ τῷ θεῷ δύναται. . . κ. κ.
Ep. ad Corinth. cap. 21.

(c) *Ibid. cap. 30.*

(d) . . . ἐγκράτεια ἐν ἁγιασμῷ. c. 35.

“(e) therefore our whole body be saved in
 “ Jesus Christ.” Afterwards, in the same
 chapter: “ Let (f) not him that is chaste [or
 “ pure] in the flesh, grow proud, knowing
 “ that it is from another he received the gift
 “ of continence.” And near the end he
 prays, “ That (g) God may give them patience,
 “ long-suffering, continence, chastity, and
 “ sobriety.” To these and other things in
 the epistle to the *Corinthians* *Jerome* (b) may
 be supposed to refer. And he may intend a
 large part of that which is called *Clement's* se-
 cond epistle: in which are recommended
 chastity, self-denial, and mortification to the
 delights of this world. *Jerome* might have
 a regard to that epistle from chapter 4. to
 chapter 12. that is, the end, so far as we
 have it. Where are such expressions as these:

D 2

“ keep-

(e) Σωζέτω τὸ ἡμῶν ὅλον σῶμα ἐν χριστῷ ἰησοῦ. c. 38.

(f) Ὁ ἀγνὸς ἐν τῇ σαρκὶ μὴ ἀλαζονεύεσθαι, γινώσκων, ὅτι
 ἕτερός ἐστιν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν. *Ibid.*

(g) . . . μακροθυμίαν, ἐγκράτειαν, ἀγνείαν, καὶ σωφροσύνην.
cap. 58.

(b) Et posteriora quidem loca de continentia virginali aperte
 loquuntur, priora vero licet castitatem in genere, ipsamque
 conjugalem, concernant, ab Hieronymo tamen in disputa-
 tionis fervore aliorsum trahi potuerunt. *Grabe Spic. T. i.*
p. 263.

A Dissertation upon two new Epistles

“ keeping (*i*) the flesh chaste.” “ We (*k*)
 “ ought therefore to keep our flesh as the
 “ temple of God.” “ Serving (*l*) God with
 “ a pure heart.” And the like. That such
 expressions as these may be the foundation of
 what he says, is manifest from what imme-
 diately precedes the passage, which we are
 considering. “ It (*m*) is, says he, an act of
 “ eminent faith, and eminent virtue, to be
 “ a holy temple of God, to *offer ourselves a*
 “ *whole burnt-offering to the Lord.* [Rom.
 “ xii. 1.] and, according to the same Apostle,
 “ to be *holy both in body and spirit.* [1 Cor.
 “ vii. 34.] These are eunuchs, who in *Isaiab*
 “ call themselves a dry tree. . . To these
 “ eunuchs *Clement* writes.” . . . The hyper-
 bolical stile appears likewise in what follows:
In like manner many apostolical men, and Mar-
tyrs, and others illustrious for their piety and
eloquence,

(*i*) . . καὶ τὴν σάρκα ἀγνὴν τηρήσαιτες. *Ep. 2. cap. 8.*

(*k*) Δὲ ἢ ἢν ἡμᾶς ὡς ναὸν θεῷ φυλάσσωμεν τὴν σάρκα. *cap. 9.*

(*l*) Ἡμεῖς ἐν ἐν καθαρᾷ καρδίᾳ δουλεύσωμεν τῷ θεῷ. *Ib.*
c. xi.

(*m*) Grandis fidei est, grandisque virtutis, Dei templum
 esse purissimum, totum se holocaustum offerre Domino, et
 juxta eundem Apostolum, esse sanctum et corpore et spiritu.
 Hi sunt eunuchi, qui se lignum aridum ob sterilitatem putan-
 tes, audiunt per *Isaiam* &c.

eloquence, as may be easily seen in their own writings. It is true, that many, beside Clement, have discoursed of chastity, and of purity in soul and body. But who are they, of whom it can be said, without an hyperbole, that they had writ books, *discourfing almost througout of the purity of virginity?* And where are their writings to be found? Dr. Cave (n) understood Jerome exactly after this manner. As did (o) Grabe likewise. Whose remarks upon this passage of Jerome are so clear, and full, and, as seems to me, satisfactorie; that I think it great pity, Mr. Wetstein

(n) Ceterum haud satis constat, quid sibi velit Hieronymus, cum de epistolis a Clemente ad Corinthios scriptis verba faciens, *omnem pene sermonem suum de virginitatis puritate Clementem contexuisse*, scribat. Neque enim alias ab hisce quae nunc exstant epistolas ad Corinthios dedisse Clementem credi potest, nec in his utramque faciunt paginam virginitatis laudes. Sed potius dicendum videtur, Hieronymum nimio virginitatis studio abreptum hyperbolica dictione usum esse, cumque Clemens pauculos periodos animi corporisque puritati docendae impendat, totum sermonem virginatis encomio dicatum esse voluisse. *H. L. T. i. p. 20. De Clemente.*

(o) Hieronymus vero acriter disputans contra errorem Joviniani, eandem conjugii ac virginitatis dignitatem coram Deo statuentis, hyperbolice ait, *Clementem omnem pene sermonem suum de virginitatis puritate contexuisse*. Quales hyperbolicae locutiones in ipsius scriptis, inque ipso illo contra Jovinianum, haud infrequentes occurrunt. *Spic. T. i. p. 264.*

Wetstein did not observe and well consider them. If he had so done, it might have prevented those scornful reflexions upon Dr. *Cave*, and Bishop *Beveridge*, and the two learned editors of *Epiphanius* and *Jerome*, which are at p. v. of the *Prolegomena*. *Godfrey Wendelin*, as cited by Mr. *Wetstein* *Prolegom.* p. vi. supposed, that *Jerome* had an eye to the later part of the second epistle, which is now wanting. And to the like purpose *Cotelerius* (*p*) in his note at the end of that fragment. And indeed it has seemed to me not improbable, that *Jerome* reckoned, he had an advantage to his cause from the second epistle ascribed to *Clement*. And therefore here writing against *Jovinian*, when his mind was heated with his argument, he speaks of two epistles of *Clement*: though in his Catalogue, where he writes as a critic, and an historian, he speaks as if he thought one only to be genuine. Nor has he quoted any other in his Commentaries. Nevertheless I am of opinion, that we have enough remain-

(*p*) Verisimile fit ex Epiphanio H. 30. cap. 15. et Hieronymo i. adversus Jovinianum 7. Apostolicum nostrum in iis quae desiderantur istius epistolae, de virginitate differuisse non paucis. *Cot. ap. Patr. Ap.* p. 188.

remaining of these two epistles, and particularly of that last mentioned, to justify our interpretation of *Jerome*: especially with that qualifying expression *almost*. Which no man can think to be a mere expletive. 3. I observe farther. If *Jerome* had intended the two epistles published by Mr. *Wetstein*, he would have said: *to these eunuchs Clement wrote two whole epistles in praise of virginity, and teaching how it may be kept pure and incorrupt*. And the remaining part of the sentence, relating to other apostolical men, and other eminent writers, would likewise have been different. 4. If *Jerome* had had these two epistles before him, and had supposed them to be writ by *Clement of Rome*, he would not have failed to make great use of them in his books against *Jovinian*, and in his Apologie for them. Moreover they would also have been often quoted in his other writings, where he recommends virginity, and gives directions about preserving it.

9. *Epiphanius*, who flourished about A.D. 368. and afterwards, in his article of the heresie of the *Carpocratians*, speaking of the first Bishops of *Rome*, quotes *Clement* thus.

“ For

“ For (*q*) he says in one of his epistles.” The passage there quoted is in the 54. chapter of the epistle to the *Corinthians*, which we have. Hereby we perceive, that *Epiphanius* acknowledged more than one epistle of *Clement*. And we have learned from *Jerome*, that about that time it was not uncommon to speak of two epistles, as writ by *Clement*.

In another place, the heresie of the *Ebionites*, says *Epiphanius*: “ There are other “ books used by them, as the circuits of *Peter*, writ by *Clement*: [probably meaning “ the Recognitions] in which they have “ made many interpolations. But (*r*) *Clement* himself confutes them in the circular “ letters writ by him, which are read in the “ holy churches. . . He teaches virginity, “ which they reject. He commends *Elias*, “ and *David*, and *Sampson*, and all the Prophets, whom they abuse.”

Mr.

(*q*) Λέγει γάρ ἐν μιᾷ τῶν ἐπιστολῶν αὐτοῦ. κ. λ. H. 27. π. 6. p. 107.

(*r*) . . ὡς αὐτὸς κλήμης αὐτὸς κατὰ πάντα ἐλέγχει, ὅθ' ὅσον ἔγραψεν ἐπιστολῶν ἐγκυκλίων τῶν ἐν ταῖς ἀγίαις ἐκκλησίαις ἀναγινωσκομένων . . . Αὐτὸς γὰρ παρθενίαν διδάσκει, καὶ αὐτοὶ εἰ δέχονται. Αὐτὸς γὰρ ἐγκωμιάζει ἡλίαν καὶ δαβὶδ καὶ σαμψὼν, καὶ πάντας τοὺς προφῆτας, ὡς ἔστι βεβηλὺ τῶν αἰώνων. H. 30. π. xv. p. 139.

Mr. *Wetstein* (s) thinks, that *Epiphanius* here intends the epistles published by him. But to me it appears plain, that *Epiphanius* intends the two epistles spoken of by *Eusebe* in his *Ecclesiastical Historie*, and by *Jerome* in his *Catalogue*, and which we have had published now above a centurie by *Patrick Young*, from whence several other editions have been since made. For the epistles here spoken of by *Epiphanius* were circular, and read in the churches. So were ours. Indeed *Eusebe* and *Jerome* speak of but one only publicly read in Christian assemblies. But the other might be so read likewise. There is reason to think, that both were read in some churches. For the 85. apostolical canon, as it is called, reckons two epistles of *Clement* among the books of the New (t) Testament. And our two epistles were at the end of the *Alexandrian* manuscript, after the books of Scripture generally received. Which affords an argument, that both these epistles were publicly read in the place, where it was writ. And it should be taken notice of by us, that here we have two new witnesses to the num-

E

ber

(s) See before note (a). p. 16.

(t) Κλήμεντος ἐπιστολαὶ δύο.

ber of *Clement's* epistles, as two only. If *Jerome* could say of our epistles, (as we have seen he might) that *Clement almost throughout discourseth of the purity of virginity, Epiphanius might say, he teacheth it.* He also says, that *Clement commends Elias, David, Sampson, and all the Prophets.* Which is the proper character of *Clement's* epistle to the *Corinthians*, though not the whole of it, and particularly insisted on by that early writer *Irenaeus*: in which, says he, *Clement exhorts the Corinthians to peace among themselves, and reminds them of the doctrine lately received from the Apostles: which declares, that there is one God Almighty, maker of the heavens and the earth, who called Abraham, who spake to Moses, and sent the Prophets.* All which perfectly suits the epistle to the *Corinthians*, which we still have in our hands, and in the name of *Clement*, as may appear to any upon consulting ch. 17. 18. 19. 20. 43. and other places. Mr. *Wetstein* objects, that *Sampson* is not named in the epistle just mentioned, whereas he is in *bis*. But though we do not now find *Sampson's* name in what remains of that epistle, he may have been there. And as we have it not entire, I think, it would be

10. *Photius*, Patriarch of *Constantinople* in the ninth ceniurie, has two articles for *Clement* Bishop of *Rome*. In the first he says, " that (*u*) *Clement* wrote a valuable epistle to " the *Corinthians*; which is so esteemed by " many, as to be read publicly. But that " which is called the second to the same is " rejected as spurious."

11. *Nicephorus Callisti*, in the 14. centurie, so agrees with *Eusebe* of *Cesarea*, that I need not to take any particular notice of him.

E 2 that

(x) Αναγνώστη βιβλιδόριον, ἐν ᾧ κλήμενται ἐπιφολαι πρὸς κορινθίους δύο ἀναφύοντο. Cod. 126. p. 305.

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that *Dionysius Barsalibi*, Bishop of *Amida* near the end of the twelfth centurie, of whom there is an account in Dr. *Affeman's Bibliotheca Orientalis*, speaks of another letter of *Clement* writ against those who rejected marriage. “*Barsalibi*, says (x) *Affeman*, beside “*Ephrem*, *Chrysostom*, and other authors, “cites an epistle of *Clement* against those “who rejected marriage.” Upon which I observe, 1. It does not certainly appear, what *Clement* is here spoken of. 2. If *Clement* of *Rome* be intended, *Barsalibi* must mean one of the two epistles spoken of by *Eusebe*, *Jerome*, *Epiphanius*, and *Photius*, provided he deserves any regard. For there never were any other epistles ascribed to him by learned Christians in former times. And it may be reckoned very likely, that *Barsalibi* cited the first epistle of *Clement* to the *Corinthians*, particularly ch. i. or xxi. So, on account of some things in that epistle *Epiphanius* might say, that *Clement* teaches virginity, and *Jerome*, that almost throughout he discourseth of
the

(x) Praeter Ephraemum vero, Chrysostomum, . . quibus Barsalibaeum usum fuisse, supra dixi, auctores hi ab ipso citantur. videlicet: Dionysius epist. ad Timotheum: Clemens adversus eos qui matrimonium rejiciunt. *Affiman. Bib. Or.* T. 2. p. 158.

the purity of virginity. And with regard to some other passages *Barsalibi* might say, that *he wrote against those who rejected marriage.* In like manner a learned writer might say, that *St. Paul* in his epistles recommends virginity, and another, suitably to the argument, of which he is treating, may say, he vindicates marriage. And both those authors would be understood to mean the same epistles. Yea they might both cite, or refer to one and the same epistle, for their several ends and purposes, particularly, the first epistle to the *Corinthians*. Not now to instance in any other.

13. Mr. *Wetstein* says farther, “ that (a)
“ probably these two epistles were suppressed,
“ or laid aside, because of the strictness
“ of the rules of piety contained therein.” Which to me appears a false and injurious reflexion upon the Christians of the early ages. There always were, especially in the first five centuries, Pastors, and other eminent men, who approved of, and were themselves able

(a) *Tantum vero abest ut mirer, austeram Clementis disciplinam in epistolis istis traditam non placere, ut potius propter hanc ipsam causam eas et dudum sepositas esse, et per tot secula in tenebris latuisse existimem. Proleg. p. vii. fin.*

able to give right instructions for a good life; Nor can it be denied, that they were sufficiently zealous for virginity. They have preserved and handed down to us the Scriptures of the New Testament, than which no writings whatever have delivered better directions for the practise of strict virtue. And why should any man think, that the primitive Christians would designedly suppress any writings of *Clement of Rome*, who was highly esteemed by all catholics in general, and by some others likewise? Insomuch that there were works forged in his name, and ascribed to him, which had not the apostolical doctrine. We are well assured, that his epistle to the *Corinthians* was read in many churches, and the other likewise in some. If there had been any other epistles of *Clement*, they would have been esteemed, and often quoted, and not suppressed, or laid aside in obscurity. And how comes Mr. *Wetstein* now to speak of *his* epistles as obscure, when before he supposed them to be the same that had been quoted by *Jerome* in his books against *Jovinian*, and the same, which *Epiphanius* said were read in the holy churches? Are these things consistent?

14. Upon

14. Upon the whole it appears to me very clear, that there never were more than two epistles of *Clement Bishop of Rome*, received by Christians in former times. Those two I suppose to be the same, which are at the end of the *Alexandrian* Manuscript, and now are, and for more than a centurie have been well known to the learned. Suppose a man should say, that he had found two epistles of the Apostle *Paul*, or the Apostle *Peter*, which for many ages past have been unknown: would he deserve to be credited? It is almost as strange and surprizing, for any man to say the like of *Clement of Rome*, a man so highly esteemed in all antiquity, and so much taken notice of by *Irenaeus*, *Clement of Alexandria*, *Eusebe*, *Jerome*, *Photius*, and others. The epistles therefore, which have been published by Mr. *Wetstein*, are not *Clement's*. They cannot be his. There is no need to open the packet. Thus much may be certainly known, without looking into it.

III. However, as we have already taken a *Internal Evidence* view of these epistles, and have made some extracts out of them, we will now examine them more distinctly. And however good and

and pious they may be, it is likely, there will still offer more reasons for confirming the persuasion, that they were not writ by *Clement*.

1. And in the first place I observe, that the quotations of Scripture, and forms of quoting the Scriptures, in these epistles, are different from those in the universally acknowledged epistle to the *Corinthians*. For that is the epistle, to which I shall have an eye: it being, in my opinion (A) the only genuine

(A) I am not singular in that opinion, which is much confirmed, as any may perceive, by the testimonies of ancient writers largely alleged here in the article of external evidence. *H. Grotius* declared himself to the like purpose in the year 1634. in his judgement upon these epistles, the year after their publication by *P. Young*. Alteram epistolam, cujus fragmentum additum est, quamquam Clementis et ipsa in libris nonnullis nomen prætulit, non esse tamen ei tribuendam, etiam veteres judicarunt. Quorum auctoritati accedit characteris diversitas. *H. Gr. ep. 347*. *Grabe*, who has since carefully examined the early writings of Christianity, is clearly of the same opinion, induced thereto chiefly by the letter of *Dionysius* Bishop of *Corinth*, and the silence of ancient writers before *Eusebe* concerning any second epistle of *Clement*. . . . pluraque sunt, quæ pene demonstrare mihi videntur, epistolam secundam Clementis ad Corinthios supposititiam esse. Et primo quidem maxime considerandum est testimonium Dionysii, Episcopi Corinthiorum, proxime post Clementem seculo florentis . . . *Spic. p. 265*. Secundum argumentum contra secundam Clementi adscriptam epistolam suppeditat silentium omnium antiquorum

F . **epistle**

(B) What Books of the New Testament are quoted or alluded to by *Clement*, may be seen in his epistle, and in the large extracts made out of it in the first volume of this work ch. ii. And at the conclusion of ch. iii. where are extracts out of the fragment of the second epistle ascribed to *Clement*, it was observed, that therein the Gospels are several times quoted more expressly, than in *Clement's* epistle to the *Corinthians*. This was there taken notice of as an internal character, confirming the supposition, that it had not the same author with the epistle to the *Corinthians*, and that it is of a later date.

epistle to the *Corinthians* the forms of quotation are such as these. "The (b) ministers
 " of the grace of God have spoken of re-
 " pentance by the Holy Spirit. And himself
 " the Lord of all has spoken of repentance
 " with an oath." See Ezek. xxxiii. "And
 " (c) let us do that which is written. For
 " the Holy Spirit says." And in the same
 chapter or section. "For (d) the holy word
 " says." And in another chapter. "For
 " (e) himself bespeaketh us by the Holy
 " Spirit." "Look (f) into the holy Scrip-
 " tures, which are the true sayings of the
 " Holy Spirit." Which forms of citation
 do not occur in the epistles published by Mr.
Wetstein. I omit those common forms, in
 the same epistle to the *Corinthians*, "It (g)
 " is writ, and (b) the Scripture says, and
 " the like." 4.) *Clement's* quotations of
 texts of Scripture, especially of the Old Te-
 stament, which are large and numerous, are
 neat and distinct. But the writer of these
 two epistles jumbles texts and books together,
 and

(b) *Ep. ad Corinth. c. 8.*

(c) *Ib. cap. 13.*

(d) *Ibid.*

(e) *Cap. 22.*

(f) *Cap. 45.*

(g) *Γέγραπται γάρ. cap. iv.*

(b) *Λέγει γάρ ἡ γραφή. cap. xxxi. et passim.*

and quotes in a very confused manner. How *Clement* quotes may be seen by any, who look into his epistle. Having quoted a passage of Scripture, when he proceeds to take another passage out of another book, or out of the same book, he usually says: "And (i) in another place," or the like. I do not deny, that (k) the writer of these epistles does also sometimes make use of like forms of transition. But oftentimes his quotations are exceedingly jumbled and confused. For instance: "Therefore (l) he rightly said " to such a generation: *My Spirit shall not always dwell with man, because they are flesh. Every one therefore in whom is not the Spirit of Christ, he is not his.* As it is written: *The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.*" See Gen. vi. 3. Rom. viii. 9. 1. Sam. xvi. 14.

2. Mr. *Wetstein* as an instance of agreement between the epistle of *Clement*, and the epistles published by him, says, that there is

F 2

a doxo-

(i) Καὶ ἐν ἑτέρῳ τόπῳ λέγει. cap. viii. Καὶ πάλιν ἐν ἑτέρῳ τόπῳ λέγει. cap. 46. et passim.

(k) Ep. i. cap. 11.

(l) Ep. i. cap. 8.

a doxologie (*m*) in the middle of one of them, I suppose, that Mr. *W*—— may refer to the sixth chapter of his second epistle, at the end of which there is an Amen. But I see not there, nor any where else in these epistles, neither in the middle, nor at the endings of them, one doxologie. Which therefore leads me to observe another difference between these epistles, and the generally received epistle of *Clement* to the *Corinthians*. For in that epistle, as has been often observed by learned men, there are at least seven or eight doxologies.

*The Time
of these
Epistles.*

3. There are several things in these epistles, which will directly lead us to the time and occasion of writing them, and assure us of their late age.

A passage above cited shews, that when these epistles were writ, Gentilism was not extinct in the Roman Empire. For I allow, that they were not first writ in *Syriac*, but in *Greek*, as Mr. *Wetstein* well argues. When therefore this author said, as above: *we do not read the Scriptures to Gentils*: I reckon it a proof, that Gentilism still subsisted in the countrey, where he lived. Which indeed I imagine

(*m*) Stylus, *δοξολογία* in media epistola. *Proleg. p. vi. med.*

imagine to have been somewhere in the Eastern part of the Roman Empire.

Farther, these epistles were not writ, untill after some ecclesiastics had begun to have with them what were called subintroduced women: nor till after it had been taken notice of, and censured. Upon this subject the late learned Mr. *Henry Dodwell* (n) has a curious dissertation. *Bingham* (o) likewise may be consulted. And some notice has been already taken of it in this work (p) particularly in the historie of *Paul of Samosata*.

There were some unmarried clergimen, who, for the sake of domestic affairs, had women to live with them. *Dodwell* (q) says, they were virgins consecrated to God. *Bingham* says, " They (r) were commonly some of the virgins belonging to the church, whom they that entertained pretended only to love as sisters with a chaste love." It appears from St. *Cyprian*,
that

(n) *Diff. Cypr. iii. De flagitio mulierum cum Clericis concumbentium. &c.*

(o) *Antiquities of the Church. B. 6. Ch. 2. §. 13. Vol. 2, p. 329. . . 332.*

(p) *Vol. 4. ch. 43. p. 616. . . 618.*

(q) *Ubi supr. n. i. ii.*

(r) *As before p. 331.*

that (*s*) they dwelled together in the same house, and sometimes lodged in the same room, and in the same bed. To the like purpose (*t*) speaks *Jerome*. Nevertheless they made solemn declarations of their innocence, and gave such assurances of being unpolluted by carnal commerce, as were satisfactory. So says *Mr. Dodwell* (*u*) upon the
author-

(*s*) Legimus literas tuas, frater carissime, . . . postulans et desiderans, ut tibi rescriberemus, quid nobis de iis virginibus videatur, quae cum in statu suo esse, et continentiam firmiter tenere decreverant, detectae sint postea in eodem lecto pariter mansisse cum masculis: ex quibus unum esse Diaconum dici: plane easdem quae se cum viris dormisse confessae sint, asseverare se integras esse. . . . Primo igitur in loco, . . . elaborandum est. . . . nec pati virgines cum masculis habitare, non dico simul dormire, sed nec simul vivere. *Cyprian. ep. 4. al. 62.*

(*t*) Unde in ecclesias Agapetarum peltis introiit! Unde sine nuptiis aliud nomen uxorum! . . . Eadem domo, uno cubiculo, saepe uno tenentur et lectulo, et suspiciosos nos vocant, si aliquid existimamus. *Ad. Eusob. ep. 18. al. 22. T. 4. p. 33.*

(*u*) Quid deinde illud . . . quod cum summo animi nostri gemitu et dolore cognovimus, non deesse qui Dei templa et post confessionem sanctificata et illustrata membra turpi et infami concubitu suo plus maculent, cubilia sua cum feminis promiscua jungentes, quando etsi stuprum conscientiae eorum desit, hoc ipso grande crimen est, quod illorum scandalo in aliorum ruinas exempla nascuntur. [*Cyprian. ep. 6. al. 7. al. 13.*] Constat itaque, qui ita cum mulieribus concumberent, carnis tamen integritatem servasse illibatam. *Dodwell ubi supra. n. i.*

authority of a passage of St. *Cyprian* : which however still declares the practise to be unreputable, and offensive. *Leontius* the *Arian* Bishop of *Antioch* is censured by *Athanasius* (x) for cohabiting with a virgin. And he may be reckoned to be one of those, who gave proof of his freedom from carnal commerce.

We cannot dispute the truth of what St. *Cyprian* says, that in *Africa* some of these ecclesiastics and their virgins lay in the same room, and in the same bed. Nevertheless perhaps there were very few instances of this sort. St. *Cbrysoftom* has two homilies or orations upon this subject. One is “ against those who had “ with them subintroduced virgins.” The other, “ that canonical women ought not “ to dwell [or cohabit] with men.” It may be allowed, that he treats those whom he reproves with a good deal of politeness and tenderness. Nevertheless his argument is very cogent. Nor can any imagine, that *John Chrysoftom* would extenuate the guilt of those

(x) Ὁ μὲν γὰρ λεόντιος διαβαλλόμενος, μετὰ γυναικὸς τινὸς νεωτέρας, λεγομένης εὐστολίου, καὶ κωλυόμενος συνοικεῖν αὐτῇ, δὲ αὐτὴν ἑαυτὸν ἀπέκλειεν, ἐν ἑπ’ ἀδείας ἔχῃ διατρέχειν μετ’ αὐτῆς. *Apol. de fuga sua.* p. 335. E. *Vid. et Hist. Arian. ad Monach.* p. 360. B.

those whom he blamed, or dissemble any part of their fault. And yet I do not perceive, that he had received any intelligence of those last mentioned aggravating circumstances. He speaks of their dwelling (y) under the same roof, of (z) their cohabiting together, eating at the same table, sitting together, and discoursing freely and pleasantly in the day-time. But they did not lye (a) together. He plainly supposeth, that (b) they had different apartments, and that there were others, particularly women-servants, in the house with them. In that way of acting it may be reckoned, that their virtue would not be in any immediate danger. However, undoubtedly, notwithstanding such precautions, some would be suspicious. Which was enough to render this practise offensive. And therefore the Fathers of the Council of *Nice* ordained

(y) . . . τῆς ὁμοσυνίας ταύτης. *Contr. eccl. Esc. T. i. p. 229. B. . . ὁμοσυνίας ταύτης. Ib. p. 233. B. . . τῆς συνοικήσεως ταύτης. Ib. D.*

(z) . . . νέος . . . κόρη συνοικῶν παρθένω, καὶ συγκαθήμενῃ, καὶ συνδύπνων καὶ συνδιαλεγόμενῃ δι' ἡμέρας· τῶν γὰρ ἄλλων εἶδεν προσιθίμῃ . . . *Ib. p. 231. B. . . ἀλλ' ὅτι τὴν αὐτὴν ἐχὼν οἰκίαν, καὶ τραπέζην, καὶ λόγων κοινωνῶν, καὶ μετὰ παρόρσεως πολλῆς. Ib. C.*

(a) *Ubi supra. p. 241. D. E. p. 254. fin.*

(b) *P. 264.*

dained in one of their canons, “ that no
 “ Bishop, Presbyter, or Deacon, or any
 “ other of the clergie, should have an intro-
 “ duced woman, unless she be a mother, or
 “ sister; or aunt, or however a person liable
 “ to no suspicion.” But I need not enlarge
 farther by way of introduction to my argu-
 ment.

That this practise is referred to, and cen-
 sured in these epistles, is manifest from some
 passages to be now produced. “ We (c) are
 “ persuaded, says the writer, that you will
 “ mind these things, which are necessarie to
 “ your salvation. But we speak as we do,
 “ because of the evil fame and report con-
 “ cerning impudent men, who dwell with
 “ virgins under a pretense of piety; and put
 “ their souls in danger. . . It is altogether
 “ unfit, that they who are Christians, and
 “ fear God, should act thus.”

Setting forth his own conduct; and that of
 others, whom he represents as exemplarie,

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he

(c) . . . sed ita loquimur de iis quae loquimur, propter fa-
 mam et rumore[m] malam de hominibus impudentibus, qui ha-
 bitant cum virginibus praetextu pietatis, et conjiciunt animam
 suam in periculum. . . Prorsus non decet Christianos et ti-
 mentes Deum ita conversari. Alii autem edunt et bibunt cum
 virginibus. &c. *Ep. i. c. 10. Westen.*

he says: " We (*d*) do not dwell with virgins, nor have we any concern with them. We do not eat and drink, where a virgin is. Nor do we lye [sleep] where a virgin lyes. Nor do women wash our feet, or anoint us. We never lye, [or sleep,] where a virgin is, who is unmarried, and fit for marriage. Though she be alone, and in another place, [or part of the house,] we do not spend the night there."

In another chapter. " We (*e*) that are holy, do not eat and drink with women. Nor do women, or virgins, minister to us, or wash our feet, or anoint us. Nor do we lye, [sleep,] where women lye, that we may be in all things without offense."

After-

(*d*) Cum virginibus non habitamus, et inter illas nihil habemus negotii. Et cum virginibus nec edimus, nec bibimus. Nec lavant mulieres pedes nostros, nec ungunt nos. Et prorsus ubi dormit virgo, quae viri non est, aut filia nubilis, non dormimus: etiam si sit in alio loco sola, non pernoctamus ibi. *Ep. 2. c. 1. W.*

(*e*) Nos sancti cum mulieribus, nec edimus, nec bibimus, nec ministrant nobis mulieres vel virgines. Et mulieres non lavant nobis pedes, nec ungunt nos, et non conveniunt nobis mulieres, neque dormimus, ubi dormiunt mulieres, ut simus sine reprehensione. &c. *Ep. 2. c. 3. W.*

Afterwards, in another chapter, " Even
 " (f) after the Lord was risen from the
 " dead, when *Marie* came running to the
 " sepulchre, and falling down at his feet,
 " and worshipping him, sought to touch him,
 " he said unto her: *Touch me not. For I*
 " *am not yet ascended to my Father.* [John
 " xx. 17.] Is it not then wonderful, that
 " the Lord permitted not that blessed wo-
 " man *Marie* to touch his feet! And you
 " dwell with them, and women and virgins
 " minister to you, and you lye, where they
 " lye. And women wash your feet, and anoint
 " you. . . Many holy women have ministred
 " to the saints out of their substance, as the

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" *Sbu-*

(f) Nec hoc solum, sed etiam postquam surrexit Dominus
 a mortuis, et veniret Maria ad sepulchrum currens, et sedens
 ad pedes Domini, et adorans eum, et quaerens eum apprehen-
 dere, ipse dixit ei: *Noli me tangere. Nondum enim ascendi*
ad Patrem meum. Nonne igitur mirabile est de Domino,
 quod non permittit Mariae mulieri beatæ, ut tangeret pedes
 ejus: tu autem habitas cum illis, et tibi ministrant mulieres et
 virgines: et dormis, ubi illae dormiunt: et lavant tibi pedes,
 et ungunt te mulieres? . . . Mulieres autem multæ sanctæ
 ministrarunt sanctis e possessionibus suis, sicut ministravit sula-
 mitis Elisæ, sed cum eo non habitavit, et ipse Propheta in
 domo seorsim habitavit . . . Domino Jesu Christo ministrarunt
 mulieres e possessionibus suis, sed cum illo non habitârunt.
 Etiam Apostolis, etiam Paulo reperimus ministrasse mulieres,
 sed cum illis non habitarunt. *Ep. 2. c. 15. W.*

“ *Shunamite* woman ministred to *Elisha*. But
 “ she did not dwell with him. For the
 “ Prophet dwelled in a house by himself.
 “ [2 K. iv. 8. . 10.] Women ministred to
 “ the Lord Jesus Christ out of their sub-
 “ stance. [Luke viii. 3.] But they did not
 “ dwell with him. We also find that wo-
 “ men ministred to the other Apostles, and
 “ to *Paul*. But they did not dwell with
 “ them.”

I need not to transcribe any more. Here is enough, to shew the occasion and design of these epistles. However, there is still one thing more to be taken notice of, which will fully determine the point. The people complained of by St. *Cyprian*, and others, were ecclesiastics, and women, who made profession of virginity. So it is here. Both these letters are addressed to *virgins*. And it is implied, that they were pure in body, or free from carnal pollutions. “ Whoever, “ says (g) the author, professeth before the
 “ Lord,

(g) *Quicumque enim profitetur coram Domino, se servaturum castitatem, debet cingi omni virtute sancta Dei, et si vere in timore crucifixit corpus suum propter pietatem, deprecatur verbum, dicens, Crescite et multiplicamini, et totam mentem et cogitationem, et concupiscentiam mundi hujus, et deli-*

“ Lord, that he will keep his chastity, ought
 “ to be clothed with every virtue, and if he
 “ has truly crucified his body for the sake of
 “ piety, he deprecates that saying, *encrease*
 “ *and multiply*, and all concupiscence, and
 “ all the delights of this world, and shuns
 “ all those snares, by which he might be
 “ endangered.”

And presently afterwards, in the next chapter. “ For (*b*) this cause he separates
 “ himself from the desires of the body, and
 “ not only deprecates that, *encrease and*
 “ *multiply*, but desires the promised hope,
 “ prepared and laid up in heaven, even a
 “ better place, [or recompense,] than that of
 “ those who have been holy in the state of
 “ marriage.”

Nor does this author any where charge
 those to whom he writes with any acts of un-
 cleanness:

delicias, et ebrietatem, et omnem amorem ejus, et otium ejus.
 . . et exinanitus est ab omni conversatione mundi hujus, et ex
 laqueis et retibus et impedimentis ejus. *Ep. i. c. 3. W.*

(*b*) Propterea separat se ab omnibus concupiscentiis corpo-
 ris, et non solum deprecatur illud, *fructificate et multiplicare*,
 sed desiderat spem promissam et praeparatam et positam in
 coelis Deo, qui promisit ore, et non mentitur . . . locum ce-
 lebrem in domo Dei, excellentiorem filiis et filiabus, et excel-
 lentiorem illis, qui conjuges fuerunt in sanctitate. *Ibid. c. 4.*

cleanness: but he adviseth them to (i) keep more out of the way of temptation, and (k) also to shew a greater regard for the opinion of men, and avoid whatever might be an occasion of offense and scandal.

This being the case, we now see the reason of some things, which otherwise would not be easily accounted for. *First*, We see the reason of the addresse of these epistles, which at first seems odd and whimsical. They are addressed (l) to *virgins, and virgins*. So in the first chapter, and twice in second, and frequently throughout the epistles.

Which

(i) . . . et exinanitus est ab omni conversatione mundi hujus, et ex laqueis et retibus et impedimentis ejus. *Ep. i. cap. 3. f.*

. . . et conjiciunt animam suam in periculum, et eunt cum illis in semita et in deserto soli viam plenam periculis, et plenam offendiculis et laqueis et foveis. *Ibid. c. 10.*

(k) . . . ut simus sine reprehensione in omnibus, ne quis in nobis offendatur. &c. *Ep. ii. c. 3.*

. . et ne demus occasionem illis, qui volunt, ut teneant occasionem post nos, et loquantur de nobis mala, et ut nemini simus offendiculo. &c. *Ib. cap. 5.*

(l) *Virginibus (fratribus) beatis, qui constituerunt servare virginitatem propter regnum coelorum, et virginibus (sororibus) sanctis in Deo, salutem. cap. 1. Unicuique virginum (fratrum) et virginum (sororum) . . . Qui autem vere sunt virgines (fratres) et virgines (sorores) audiunt eum qui dixit. . . cap. 2.*

Which Mr. *Wetstein*, and rightly, as I suppose, renders *virgins*, brethren, and *virgins*, sisters. *Chrysostom* pronounced two orations for the sake of these people: one "against those who had with them subintroduced virgins:" the other, "that canonical women ought not to dwell with men." But this writer applies to both together, and calls them *virgins*. Secondly, we now also see the reason, why the (m) good conduct of the preachers of the gospel is so much insisted upon in these epistles. They were clergymen, who offended in this point, and therefore needed to be admonished to take more care both of their virtue, and their reputation, and not to give offense to other people. Thirdly, that expression, relating to this matter, which we saw just now, *men, who dwell with virgins under a pretense of piety*, appears remarkable, and leads to the following observation. The ecclesiastics, now complained of, were generally, or for the most part, men of religion and virtue. Being desirous to have the attendance and assistance of a woman in their domestic affairs, they pitched upon such as were virgins by profession, whom

(m) *Vid. ep. i. c. 11. 12. et ep. ii. passim.*

whom they judged to be the most unexceptionable of any, and lest liable to suspicion: Determined to keep themselves pure, they supposed, that if notwithstanding all their care an evil thought or desire should arise in them, such persons would not encourage, but check and controul it. So *they dwelled with virgins under a pretense of piety*, as this writer says. It has often seemed strange to me, that these *subintroduced women*, mentioned by ancient writers, were continually spoken of as *virgins*, and *devoted to Christ*, and the like. We here see the reason, why such were chosen and preferred to others. This observation first came into my mind upon reading these epistles. And it is referred to the consideration of the learned.

The time therefore of these epistles is to be collected from that of this practise. When it was first introduced, and when it ceased, may not be easily decided. It was taken notice of and censured by *Cyprian* about the middle of the third century. And not long after that time *Paul of Samosata*, Bishop of *Antioch*, and divers of the Clergie of that diocese were charged with it. And if *Chrysostom's* orations upon occasion of it, were not

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composed till after the commencement of his episcopate, as the (n) *Benedictin* editors think, it subsisted to the end of the fourth centurie. And doubtless there were instances of it in the following centurie. *Chrysostom* speaks of it (o) as a new thing, that had arisen in that age. But the expressions of orators may be understood with latitude. However, it is very probable, that it did not appear in the early days of Christianity, nor till after the death of all the Apostles, and their disciples, called apostolical men : consequently, not in the time of *Clement*, Bishop of *Rome*. And if the writer of these epistles refers to it, as I think he plainly does, he is not *Clement* disciple of the Apostle *Paul*.

4. I observe, in the fourth place, that this writer exceeds in his praises of virginity, and in his recommendations of it. Mr. *Wetstein* is sensible, that (p) what he says is not agree-

H able

(n) *Vide Monitum. T. i. p. 227.*

(o) . . . ἐπὶ τῇ γενεᾷ ἡμετέρᾳ καὶ τρίτῃ ἐκινήθη τὸ πάλαι καὶ νέον καὶ παρὰ δόξαν. *T. i. p. 228. A. B.*

(p) Erunt fortasse, quibus harum epistolarum scriptor videbitur et matrimonii esse iniquior, coelibatum vero nimium extollere . . . Aliterq; fateor, de coelibatu et matrimonio sensit Clemens, quam M. Lutherus. At nondum probatum est, illum male sensisse. *Wetst. Prolegom. p. vii.*

able to the Protestant doctrine. Nevertheless he thinks it is not unreasonable, nor unscriptural. If I am not mistaken, I could easily shew, that a great deal said upon this head by the writer of these epistles is destitute of support and countenance from the doctrine of the New Testament. But instead of doing that at present, I would observe, that he differs from *Clement*, who in the first chapter of his epistle to the *Corinthians* says: "You
 " were subject to your rulers, giving becom-
 " ing respect to elders. Young men you
 " taught to be modest. The women you
 " exhorted to do all things unblamably
 " loving their husbands, as is fit, . . and ma-
 " naging the affairs of the house with pro-
 " priety and modestie." And in the 21. chapter: "Let us respect our rulers, and ho-
 " nor the elders: young men let us instruct
 " in the discipline and fear of God: our
 " wives let us direct to that which is good,
 " that they may shew forth the agreeable be-
 " haviour of chastity. . . . And let our chil-
 " dren be bred up in the discipline of Christ." So *Clement*. Whether he was married, or single, I know not. But this apostolical man, to render his exhortations more forcible, joyns him-

himself with men in the marriage-state. Nothing of this kind is to be found in the writer of these two epistles. He scorns to touch upon these points. The virtues of the marriage-state are below his regard.

He differs likewise from St. *Cyprian*, who (q) in treating on this subject, adviseth rather that these virgins should marry, if they are not able to persevere in the purpose of purity.

He differs also from St. *Chrysostom*, who in the second of his orations before-mentioned says to those virgins: " If (r) you desire
" to have men to cohabit with you, you
" should not have chosen virginity, but
" should have married. For it would be
" better to marry, than to act thus in a state
" of virginity. God does not condemn marriage, nor do men disparage it. For it is

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honor-

(q) Quodsi ex fide se Christo dicaverunt, pudicae et castae sine ulla fabula perseverent, et ita fortes et stabiles praemium virginitatis exspectent. Si autem perseverare nolunt, vel non possunt, melius est ut nubant, quam in ignem delictis suis cadant. Certe nullum fratribus et sororibus scandalum faciant. *Cypr. ad Pompon. ep. 4. al. 62.*

(r) Εἰ γὰρ ἄνδρας ἐπιθυμεῖς ἔχειν συνοικῶντας, καὶ ἔδει παρθενίαν ἐλέσθαι, ἀλλ' ἐπὶ τὸν γάμον ἐλθεῖν· πολλῶ γὰρ βέλτιον γαμεῖν ἐκείνως, ἢ παρθενεύειν ἕτως· κ. λ. *Ubi supra. p. 253. E. 254. A.*

“ honorable, offending none, injuring none,
 “ But virginity, in the company of men,
 “ is worse and more offensive to all, than
 “ fornication itself.” Afterwards in the
 same oration he says, “ it (*s*) would be
 “ better for these virgins to marry twice,
 “ than to act as they did, and be the occa-
 “ sion of so much scandal.” I refer (*t*) to
 some other like places in these homilies of
Cbrysoſtom. But nothing of this kind appears
 in these epistles.

He who should read what this (*u*) writer
 says, in praise of virginity : how glorious, and
 how arduous it is, the great examples, by
 which it is encouraged, and what peculiar
 rewards it is entitled to : must, I apprehend,
 think it strange, that for preventing ill con-
 sequences, and that men might not be led in-
 to a snare, he did not reckon himself obliged
 to add something concerning the lawfulness
 and purity of marriage, and the expedience
 of it for most men : which are so often in-
 timated, and expressly asserted in the New
 Testa-

(*s*) Πολλῶ γὰρ βέλτιον ἐνὶ, καὶ δευτέρῳ συνάπτειν γάμον,
 ἢ τοιαῦτα ἀρχιμανεῖν. κ. λ. *Ib.* p. 265. *D.*

(*t*) *Vid.* p. 234. *D.* 236. *D.* *E.*

(*u*) *Vid.* ep. i. cap. 3. 4. 5. 6. 7. 8.

Testament, and may be easily discerned by the reason, and observation and experience of mankind.

It is very likely, that before this practise obtained, the marriage of the Clergie lay under some restraints. They who doubt of it, may read the notes of *Gothofred* upon a law of *Honorius* and *Theodosius* the younger, relating to this very matter. I transcribe from him a few lines only (x) below. The marriage of the Clergie was not forbid by any canon of the church, or law of the state. But it lay under discouragements, and was restrained by the prevailing opinion of men. Celibacie was more reputable. And many Clergimen coveted the honour of it, who found it burdensome. And virginity likewise being much applauded, many women were induced to make a profession of it: who afterwards knew not how to perform their engagements, nor to get rid of them.

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(x) Extraneas, inquam, mulieres vetantur clerici sibi adsciscere. Nempe ex quo coelibatus clericalis mos paulatim inolescere coepit, atque hâc etiam ratione clerici probabilem seculo disciplinam agere, seque seculo de coelibatus seu continentiae voto commendare instituerunt, clam tamen atque alia ratione voluptates suas explere alicubi rerum experimentis visi sunt, *κρυφαῖν ὁμοιωοῦντες*. &c. *In Cod. Theod. lib. 16. cap. 2. l. 44.*

Gradually the celibacie of the Clergie and virginity of women grew more and more in vogue. And the high notions, which the writer of these epistles has of virginity, without saying any thing in favour of marriage, make me think, that he did not write soon, but rather not till a good while after the rise of the practise, of which we have been speaking.

*The Au-
thor ano-
nymous.*

IV. Who the author was, cannot be determined. Probably, he was a Bishop. It was most becoming a man in that high station, to write letters with exhortations to Christian people, especially to such as made profession of celibacie and virginity. Moreover it may be argued from the authoritative manner, in which the second epistle concludes.

I do by no means charge the writer with imposture. I do not believe, he had the least thought of such a thing. It should be observed, that there is not at the beginnings or endings of these epistles any distinguishing inscription. There is no name of the writer, nor any hint of his character and station. Nor is there any intimation of the city or
coun-

countrey, where they lived, to whom the epistles are addressed. There is only a title prefixed to these epistles, to this purpose : *The (y) first, or the second epistle of the blessed Clement disciple of the Apostle Peter.* And at the end is that common phrase. *Here (z) ends the first, or the second epistle of Clement disciple of Peter.* These titles, or inscriptions, as I imagine, were placed there by some late editor, who did not know who was writer of the epistles. It might be done by him ignorantly, or designedly. Which of the two, we cannot determine. He might, I say, herein act honestly. Possibly he really supposed them to be the epistles of *Clement* : though, if he did, he was much mistaken. Or he might do it designedly, with a view to procure the more regard for the epistles, which he was publishing.

As there is nothing in the epistles to distinguish the author, or the people, to whom he wrote, I have suspected, that he was anonymous, and that he designed to be so. When he formed the intention to write upon this sub-

(y) Porro Epistola prior beati Clementis discipuli Petri Apostoli.

(z) Explicit Epistola secunda Clementis discipuli Petri.

subject, he determined to conceal himself. He hoped, that his exhortations might in that way have the greater effect. Having thus fixed his resolution, he wrote, in the form of epistles, upon the subject, which at that time was much discoursed of, and addressed himself to those who were chiefly concerned, sending them admonitions and directions according to the best of his judgment. However, this is only conjecture. For when these epistles were first published, the writer might be well known, though afterwards his name and character were forgotten.

*Import-
ance of
these Epi-
stles.*

V. From the extracts, placed at the beginning of this Dissertation, we learn, that the epistle to the *Hebrews* was received by the writer of these epistles. And from the numerous quotations out of the Old and the New Testament, we perceive the great regard, which Christians had for the sacred Scriptures. Of which we have seen many proofs in the collections that have been made from the ancient writers of the church.

We

We likewise discern, that at the time of writing these epistles virginity was in great esteem.

But if a true account has been now given of the time and occasion of these epistles, we cannot from them learn the date of any of the books of the New Testament. Mr. *Wetstein*, supposing, that these epistles were writ by *Clement of Rome*, thinks, that (a) from the quotations here made of St. *John's* Gospel, it may be proved, that St. *John* wrote earlier, than many have imagined, or about the 32. year after our Lord's ascension. I do not now concern myself about the time of publishing St. *John's* Gospel. But if these epistles were not writ before the midle of the third centurie, no argument for the early age of that Gospel can be drawn from the quotations of it by this writer. And though the writer were *Clement*, Mr. *Wetstein's* argument would not be conclusive, because the exact

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time

(a) Hinc etiam consequitur, Evangelium Joannis non ab eo jam decrepito et fere centenario, et post mortem Clementis, sed diu antea esse editum, adeoque inscriptionem codicum Graecorum, qui illud Evangelium anno 32. post ascensionem Christi . . . scriptum fuisse testantur, ad verum proprius accedere. *Proleg. p. ix.*

time of *Clement's* episcopate is not certainly known. At best, there are different opinions about it: some placing it in the year of Christ 61. and onwards, others in 69. or 70. And others say, he was not Bishop before the year 91. or 93. Many years ago, when I made my extracts out of *Clement's* epistle to the *Corinthians*, writ in the name of the Church of *Rome*, it seemed to me most probable, that (b) it was writ about the year 96. And the late learned Dr. *Waterland*, whose good judgement in such things is allowed, readily declared (c) his acquiescence in the reasons there alleged. These epistles therefore might be *Clement's*, and yet not writ much before the end of the first century. Consequently, the quotations therein made of St. *John's* Gospel will not prove it to have been writ before the year of our Lord 70.

Conclusion. VI. I have now made a fair examination of these two epistles. I hope, I have given no offense to Mr. *Wetstein*, or his friends.
That

(b) See the *Credib.* P. 2. Cb. ii.

(c) See Dr. *Waterland's* Review of the doctrine of the *Eu-
charist.* p. 33. Cambridge 1737.

That learned man knows very well, that the pretensions of writings, which bear the names of eminent ancients, ought to be carefully weighed, before they are admitted. And I persuade myself, that upon farther consideration Mr. *Wetstein* will be convinced he has too hastily published these epistles as *Clement's* Bishop of *Rome*. And I am apt to think, that he and other learned men will discern in them more marks of a later age, than have been taken notice of by me.

When tidings were first brought hither, that Mr. *Wetstein* had received two new epistles of *Clement* out of the East, several of my friends and readers signified their desire, that when they should be published, I would observe the testimonie therein afforded to the books of the New Testament. Which service I have now performed, according to my ability. They supposed it to be a necessarie part of the work, in which I have been long employed. Which is not barely a Bibliothecque of Ecclesiastical Authors, or Memoirs of Ecclesiastical Historie, but was begun, and has been carried on with a view of shewing the truth of the Christian Religion, particularly, the truth and credibility of the evangelical

gelical historie, and the antiquity, genuinenesse, and authority of the books of the New Testament, the original records of the doctrine and miracles of our Saviour and his Apostles. And all along great care has been taken, to distinguish genuine and supposititious writings. Which I now reflect upon with much satisfaction. In this method witnesses, when produced, appear in their true time and character. And every one is able to judge of the value of their testimonie.

The E N D.







