We now *go* back to Euſebius, who wrote about the year 315, and whole catalogue of the books of the New Teſtament we ſhall mention at more length. “Let us ebſerve (ſays he) the writings of the apoſtle John, which are *uncontradicted;* and, firſt of all, muſt be men­tioned, as acknowledged of all, the goſpel, according to him, well known to all the churches under heaven.” The author then proceeds to relate the occaſions of writing the goſpels, and the reaſons for placing St John’s the laſt, manifeſtly ſpeaking of all the four as equal in their authority, and in the certainty of their original. The ſecond paſſage is taken from a chap­ter, the tide of which is, Of the Scriptures univerſally acknowledged, and of thoſe that are not ſuch.” Euſebius begins his enumeration in the following man­ner: “In the firſt place, are to be ranked the ſacred four Goſpels, then the book of the Acts of the Apoſtles; after that are to be reckoned the Epiſtles of Paul: in the next place, that called the firſt Epiſtle of John and the Epiſtle of Peter are to be eſteemed authentic: after this is to be placed, if it be thought fit, the Re­velation of John; about which we ſhall obſerve the dif­ferent opinions at proper ſeaſons. Of the controvert­ed, but yet well known or approved by the moſt, are that called the Epiſtle of James and that of Jude, the ſecond of Peter, and the ſecond and third of John, whe­ther they were written by the evangeliſt or by another of the ſame name.” He then proceeds to reckon up five others, not in our canon, which he calls in one place *ſpurious,* in another *controverted;* evidently mean­ing the ſame thing by theſe two words @@(S).

A. D. 290, Victorin biſhop of Pettaw in Germany, in a commentary upon this text of the Revelation, “The firſt was like a lion, the ſecond was like a calf, the third like a man, and the fourth like a flying eagle,” makes out, that by the four creatures are intended the four goſpels; and to (how the propriety of the ſymbols, he recites the ſubject with which each evange­liſt opens his hiſtory. The explication is fanciful, but the teſtimony poſitive. He alſo expreſsly cites the Acts of the Apoſtles.

A. D. 230, Cyprian biſhop of Carthage gives the following teſtimony: “The church (ſays this father) is watered like Paradiſe by four rivers, that is, by four goſpels.” The Acts of the Apoſtles are alſo frequently quoted by Cyprian under that name, and under the name of the *Divine Scriptures.”* In his various wri­tings are ſuch frequent and copious citations of Scrip­ture, as to place this part of the teſtimony beyond controverſy. Nor is there, in the works of this eminent African biſhop, one quotation of **a** ſpurious or apocry­phal Chriſtian writing.

A. I). 210, Origen is a moſt important evidence. Nothing can be more peremptory upon the ſubject now under conſideration, and, from a writer of his learning and information, nothing more ſatisfactory, than the de­claration of Origen, preſerved in an extract of his works by Euſebius: “That the four goſpels alone are received without diſpute by the whole church of God under heaven:” to which declaration is immediately ſubjoined

a brief hiſtory of the reſpective authors, to whom they were then, as they are now, aſcribed. The ſentiments expreſſed concerning the goſpels in all the works of Origen which remain, entirely correſpond with the teſtimony here cited. His atteſtation to the Acts of the Apoſtles is no leſs poſitive: “And Luke alſo once more founds the trumpet relating the Acts of the Apoſtles.” That the Scriptures were then univerſally read, is plainly affirmed by this writer in a paſſage in which he is repelling the objections of Celſus, “That it is not in private books, or ſuch as arc read by few only, and thoſe ſtudious perſons, but in books read by every body, that it is written, the inviſible things of God from the creation of the world are clear­ly ſeen, being underſtood by things that are made.” It is to no purpoſe to ſingle out quotations of Scripture from ſuch a writer as this. We might as well make a ſelection of the quotations of Scripture in Dr Clarke’s ſermons. They are ſo thickly ſown in the works of Origen, that Dr Mill ſays, “If we had all his works remaining, we ſhould have before us almoſt the whole text of the Bible.”

A. D. 194, Tertullian exhibits the number of the goſpels then received, the names of the evangeliſts, and their proper deſignations, in one ſhort ſentence.— “ Among the apoſtles, John and Matthew teach us the faith; among apoſtolical men, Luke and Mark refreſh it.” The next paſſage to be taken from Tertullian af­fords as complete an atteſtation to the authenticity of the goſpels as can be well imagined. After enumerating the churches which had been founded by Paul at Corinth, in Galatia, at Philippi, Theſſalonica, and Epheſus, the church of Rome eſtabliſhed by Peter and Paul, and other churches derived from John, he proceeds thus: “I ſay then, that with them, but not with them only which are apoſtolical, but with all who have fellowſhip with them in the ſame faith, is that goſpel of Luke received from its firſt publication, which we ſo zealouſly maintain;” and presently afterwards adds, “The ſame authority of the apoſtolical churches will ſupport the other goſpels, which we have from them, and according to them, I mean John’s and Matthew’s, although that likewiſe which Mark publiſhed may be ſaid to be Peter’s, whoſe interpreter Mark was.” In another place Tertullian affirms, that the three other goſpels, as well as St Luke’s, were in the hands of the churches from the beginning. This noble teſtimony proves inconteſtably the antiquity of the goſpels, and that they were univerſally received; that they were in the hands of all, and had been ſo from the firſt. And this evidence appears not more than 150 years after the publication of the books. Dr Lardner obſerves, “that there are more and larger quotations of the ſmall volume of the New Teſtament in this one Chriſtian author, than there are of all the works of Ci­cero, in writers of all characters, for ſeveral ages.”

A. D. 178, Irenæus was biſhop of Lyons, and is mentioned hy Tertullian, Euſebius, Jerome, and Photius. In his youth he had been a diſciple of Poly­carp, who was a diſciple of John. He aſſerts of himſelf and his contemporaries, that they were able to rec-

@@@(S) That Euſebius could not intend, by the word rendered *ſpurious,* what we at preſent mean by it, is evident from a clauſe in this very chapter, where, ſpeaking of the Goſpels of Peter and Thomas, and Matthias and ſome others, he ſays, “They are not ſo much as to be reckoned among the *ſpurious,* but are to be rejected as altogether abſurd and impious.” *Lard. Cred.* vol. viii. p. 98.