Juſtin alſo makes ſuch alluſions to the following books as ſhows that he had read them: Romans, 1 Co­rinthians, Galatians, Epheſians, Philippians, Coloſſians, 2 Theſſalonians, Hebrews, 2 Peter; and he aſcribes the Revelation to John the Apoſtle of Chriſt.

A. D. 116, Papias, a hearer of John, and companion of Polycarp, as Irenæus attests, and of the apoſtolical age as all agree, in a paſſage quoted by Euſebius, from a work now lost, expreſsly aſcribes the two firſt goſpels to Matthew and Mark; and in a manner which proves that theſe gospels must have publicly borne the names of theſe authors at that time, and probably long before; for Papias does not ſay, that one goſpel was written by Matthew, and another by Mark; but, affirming this as perfectly well known, he tells us from what materials Mark collected his account, viz. from Peter’s preaching, and in what language Matthew wrote, viz. in Hebrew. Whether Papias was well informed in this ſtatement or not, to the point for which this teſtimony is produced, namely, that theſe books bore theſe names at this time, his authority is complete.

Papias himſelf declares that he received his accounts of Chriſtianity from thoſe who were acquainted with the apoſtles, and that those accounts which he thus received from the older Chriſtians, and had committed to memory, he inſerted in his books. He farther adds, that he was very ſolicitous to obtain every poſſible information, eſpecially to learn what the apoſtles ſaid and preached, va­luing ſuch information more than what was written in books @@\*.

A. D. 108, Polycarp was the biſhop of Smyrna, and diſciple of John the Apoſtle. This teſtimony con­cerning Polycarp is given by Irenæus, who in his youth had ſeen him. I can tell the place,” faith Irenæus, “in which the bleſſed Polycarp ſat and taught, and his go­ing out and coming in, and the manner of his life, and the form of his perſon, and the diſcourſes he made to the people, and how he related his conversation with John and others who had ſeen the Lord, and how he related their ſayings, and what he had heard concern­ing the Lord, both concerning his miracles and his doc­trine, as he had received them from the eye-witnesses of the word of life; all which Polycarp related agreeable to the ſcriptures.”

Of Polycarp, whoſe proximity to the age and coun­try and perſons of the apoſtles is thus atteſted, we have one undoubted epiſtle remaining; which, though a ſhort performance, contains nearly 40 clear alluſions to the books of the New Teſtament. This is ſtrong evidence of the reſpect which was paid to them by Christians of that age. Amongſt theſe, although the writings of St Paul are more frequently uſed by Polycarp than other parts of ſcripture, there are copious alluſions to the goſpel of St Matthew, ſome to paſſages found in the goſpels both of Matthew and Luke, and ſome which more nearly reſemble the words in Luke.

He thus fixes the authority of the Lord’s Prayer, and the uſe of it among Chriſtians. If, therefore, we pray the Lord to *forgive us, we ought alſo to forgive.* And again, With ſupplication *befeeching* the all-ſeeing God no*t to lead us into temptation.*

In another place, he quotes the words of our Lord: "But remembering what the Lord ſaid, teaching, Judge not, that ye be not judged. Forgive, and ye shall be forgiven; be ye merciful, that ye may obtain mercy; with what meaſure ye mete, it ſhall be meaſured to you again @@\*. Suppoſing Polycarp to have had theſe words from the books in which we now find them, it is manifeſt that theſe books were conſidered by him, and by his readers, as he thought, as authentic accounts of Chriſt’s diſcourſes; and that this point was inconteſtable.

He quotes alſo the following books, the firſt of which he aſcribes to St Paul: 1 Corinthians, Epheſians, Philippians, 1 and 2 Theſſalonians; and makes evident references to others, particularly to Acts, Ro­mans, 2 Corinthians, Galatians, 1 Timothy, 2 Timo­thy, 1 Peter, 1 John.

Ignatius, as it is teſtified by ancient Chriſtian writers, became biſhop of Antioch about 37 years after Chriſt’s aſcenſion; and therefore, from his time, and place, and station, it is probable that he had known and converſed with many of the apoſtles. Epiſtles of Ignatius are re­ferred to by Polycarp his contemporary. Paſſages, found in the epiſtles now extant under his name, are quoted by. Irenæus, A. D. 178, by Origen, A. D. 230; and the occaſion of writing them is fully ex­plained by Euſebius and Jerome. What are called the ſmaller epiſtles of Ignatius are generally reckoned the ſame which were read by Irenæus, Origen, and Eulebius.

They are admitted as genuine by Voſſius, and have been proved to be ſo by biſhop Pearson with a force of argument which ſeems to admit of no reply. In theſe epiſtles are undoubted alluſions to Matt. iii. 15. xi. 16. to John i-ii. 8.; and their venerable author, who often ſpeaks of St Paul in terms of the higheſt reſpect, once quotes his epiſtle to the Epheſians by *name.*

Near the concluſion of the epiſtle to the Romans, St Paul, amongſt others, ſends the following ſalutation: “Salute Aſyncritus, Phlegon, *Hermas,* Patrobus, Hermes, and the brethren which are with them.” Of Hermas, who appears in this catalogue of Roman Chriſtians as contemporary with St Paul, there is a book ſtill remaining, the authenticity of which cannot be diſputed. It is called the *Shepherd,* or *Pastor oſ Hermas.* Its antiquity is inconteſtable, from the quotations of it in Irenæus, A. D. 178, Clement of Alexandria, A. D. 194, Tertullian, A. D. 200, Origen, A D. 230. The notes of time extant in the epiſtle itſelf agree with its title, and with the teſtimonies concerning it, which intimate that it was written during the lifetime of Clement. In this piece are tacit alluſions to St Matthew’s, St Luke’s, and St John’s goſpels; that is to ſay, there are applications of thoughts and expreſſions found in theſe goſpels, without citing the place or writer from which they were taken. In this form ap­pear in Hermas the confeſſing and denying of Chriſt @@†; the parable of the ſeed ſown @@‡; the compariſon of Chriſt’s diſciples to little children; the ſaying, “he that putteth away his wife, and marrieth another, committeth adultery @@§;” the singular expreſſion, “having received all power from his Father,” is probably an alluſion to Matthew xxviii. 18. and Chriſt being the “gate,” or only way of coming “to God,” is a plain alluſion to John xiv. 6. X. 7, 9. There is alſo a probable alluſion to Acts V. 3 2.

The Shepherd of Hermas has been conſidered as a fanciful performance. This, however, is of no impor­tance in the preſent caſe. We only adduce it as evi­dence that the books to which it frequently alludes exiſted in the firſt century; and for this purpoſe it is ſatis-

@@@[m]\*Praesat. in Op. apud. Euseb. Hist. Eccl. 1. iii. c. 39.

@@@[m]\* Matc. viii. 1. i. 2. v. 7.

@@@[m]† Matt. 1. 32, 33. or Luke xii. 8, 9.

@@@[m]‡ Matt. xiii. 3. or Luke viii. 5.

@@@[m]§ Luke xvi. 18.