perſede ſome imperfect and inaccurate hiſtories of our Saviour, which had then been publiſhed. What theſe were, it is impoſſible now to determine, as they are not mentioned by any contemporary writer, and probab­ly did not ſurvive the age in which they were compoſed.

It has been ſuppoſed that Luke chiefly derived his information from the apoſtle Paul, whom he faithfully attended in his travels; but, from Luke’s own words, we are led to conclude, that the principal ſource of his intelligence, as to the facts related in the goſpel, was from thoſe who had been eye and ear witneſſes of what our Lord both did and taught. Now Paul evidently was not of this number. It was from converſing with ſome of the twelve apoſtles or diſciples of our Lord, who heard his diſcourſes and ſaw his miracles, that he obtained his information.

As to the time when this goſpel was written, we have hardly any thing but conjecture to guide us. But as Origen, Euſebius, and Jerome, have ranged it after thoſe of Matthew and Mark, we have no reaſon to doubt but they were written in the ſame order.

The goſpel by Luke has ſupplied us with many intereſting particulars which had been omitted both by Matthew and Mark. It has given a diſtinct narration of the circumſtances attending the birth of John the Baptiſt and the nativity of our Saviour. It has given an account of ſeveral memorable incidents and cures which had been overlooked by the rest; the converſion of Zaccheus the publican; the cure of the woman who had been bowed down for 18 years; the cure of the dropſical man; the cleanſing of the ten lepers; the inhoſpitable treatment of our Saviour by the Samari­tans, and the inſtructive rebuke which he gave on that occaſion to two of his diſciples for their intemperate zeal; alſo the affecting interview which he had after his reſurrection with two of his diſciples. Luke has alſo added many edifying parables to thoſe which the other evangeliſts had recorded. Moſt of theſe are ſpecified by Irenæus as particularly belonging to this goſpel, and has thereby ſhown to us, without intending it, that the goſpel of Luke was the ſame in his time that it is at preſent.

The ſtyle of this evangeliſt abounds as much with Hebraiſms as any of the ſacred writings, but it contains more of the Grecian idiom than any of them. It is alſo diſtinguiſhed by greater variety and copiouſnefs; qualities which may be juſtly aſcribed to the ſuperior learning of the author. His occupation as a phyſician would naturally induce him to employ ſome time in reading, and give him eaſier acceſs to the company of the great than any of the other evangeliſts. As an inſtance of Luke’s copiouſnefs, Dr Campbell has re­marked that each of the evangeliſts has a number of words which are uſed by none of the reſt; but in Luke’s goſpel the number of ſuch peculiarities or words, uſed in none of the other goſpels, is greater than that of the peculiar words found in all the three other goſpels put together; and that the terms peculiar to Luke are for the moſt part long and compound words. The ſame judicious writer has alſo obſerved, that there is more of compoſition in Luke’s ſentences than is found in the other three, and conſequently lcſs ſimplicity. Of this the very firſt ſentence is an example, which occupies no leſs than four verſes. Luke, too, has a greater reſemblance to ether hiſtorians, in giving what may be called his own verdict in the narrative part of this work; a freedom which the other evangeliſts have ſeldom or never ventured to uſe. He calls the Phariſees *lovers oſ money:* in diſtinguiſhing Judas Iſcariot from the other Judas, he uſes the phraſe, *he who proved a traitor,* (ός χαι εγενετο προδοτης*).* Matthew and Mark expreſs the ſame ſentiment in milder language, “he who delivered him up.” In recording the moral inſtructions of our Lord, eſpecially his parables, this evangeliſt has united an affecting ſweetneſs of manner with genuine ſimplicity.

This goſpel is frequently cited by Clemens Romanus, the contemporary of the Apoſtles, by Ignatius, and Juſtin Martyr. Irenæus has made above a hundred citations from it. In his *lib.* 3. *adv. Haereſ c.* 14. he vindicates the authority and perfection of Luke’s goſ­pel, and has produced a collection of thoſe facts which are only recorded by this evangeliſt.

That the goſpel which is placed laſt in our editions of the New Teſtament was written by John, one of our Saviour’s apoſtles, is confirmed by the unanimous teſtimony of the ancient Chriſtians. He was the ſon of Zebedee, a fiſherman of Bethſaida in Galilee, by his wife Salome, and the brother of James, ſurnamed the elder or greater. He was the beloved diſciple of our Saviour, and was honoured, along with Peter and James, with many marks of diſtinction which were not conferred on the other diſciples. He poſſeſſed a high degree of intrepidity and zeal, a warm and affectionate heart, and was ſtrongly attached to his mailer. His brother James and he were honoured with the title of Boanerges, or *Sons oſ Thunder.* He was anxious to reſtrain whatever he conſidered as a mark of diſreſpect againſt his maſter, and to puniſh his enemies with ſeverity. He was incenſed againſt ſome perſons for at­tempting to caſt out demons in the name of Jeſus; and required them to deſist becauſe they were not his diſ­ciples. James and he propoſed to our Saviour to call down fire from heaven to puniſh the inhoſpitable Sama­ritans. Nor was the courage of John leſs ardent than: his zeal. When Peter had diſowned his Lord, and all the other diſciples had fled, John continued to attend his maſter. He was preſent at his trial, and followed him to the croſs, where he was a ſpectator of his ſufferings and death. The interview between Jeſus and this diſciple at Calvary, though conciſely related, is an event which will ſtrongly affect every man of feeling, while it convinces him of the unalterable affection of Jeſus to his beloved diſciple, as well as diſcovers his reſpectful tenderneſs for his mother. See John.

The ancients inform us, that there were two motives which induced John to write his goſpel; the one, that he might refute the hereſies of Cerinthus and the Nicolaitans, who had attempted to corrupt the Chriſtian doctrine; the other motive was, that he might ſupply thoſe important events in the life of our Saviour which the other evangeliſts had omitted. Of the former of theſe motives Irenæus gives us the following account: “John, deſirous to extirpate the errors Town in the minds of men by Cerinthus, and ſome time before by thoſe called Nicolaitans, publiſhed his goſpel; wherein he acquaints us that there is one God, who made all things by his word, and not, as they ſay, one who is the Creator of the world, and another who is the father