rate Jew, and its ſtyle is remarkable for ſimplicity. It abounds more with Hebraiſms than any of the other goſpels; and contains ſome ſtrong oriental figures which are not readily underſtood by an European.

This goſpel is cited once by Clemens Romanus, by Barnabas three times, by Ignatius five times, by Juſtin Martyr fix times, by Irenæus, and above forty times by Clemens Alexandrinus.

The book which we intitle the Acts of the Apoſtles connects the goſpels and the epiſtles. It is evidently a continuation of Luke’s goſpel, which appears both from the introduction and from the atteſtations of ancient Christians. Both are dedicated to Theophilus; and in the beginning of the Acts a reference is made to his goſpel, which he calls *a former treatiſe,* recording the actions and diſcourſes of Jeſus till his aſcenſion to heaven. Luke is mentioned as the author of the Acts of the Apoſtles by Irenæus, by Tertullian, by Origen, and Euſebius.

From the frequent uſe of the firſt perſon plural, it is manifeſt that Luke the author was preſent at many of the tranſactions which he relates. He appears to have accompanied Paul from Troas to Philippi. He attend­ed him alſo to Jeruſalem, and afterwards to Rome, where he remained for two years. He is mentioned by Paul in ſeveral of thoſe epiſtles which were written from Rome, particularly in the 2d epiſtle to Timothy, and in the epiſtle to Philemon.

This book contains the hiſtory of the Chriſtian church for the ſpace of about 28 or 30 years, from the time of our Saviour’s aſcenſion to Paul’s arrival at Rome in the year 60 or 61. As it informs us that Paul reſided two years in Rome, it muſt have been written after the year 63; and as the death of Paul is not mentioned, it is probable it was compoſed beſore that event, which happened A. D. 65.

The Acts of the Apoſtles may be divided into ſeven parts. I. The account of our Saviour’s aſcenſion, and of the occurrences which happened on the firſt Pentecoſt after that event, contained in chap. i. ii. 2. The transactions of the Chriſtians σf the circumciſion at Je­ruſalem, in Judea, and Samaria, chap. iii.—ix. xi. I—21. xii. 3. Tranſactions in Cæſarea, and the admiſſion of the Gentiles, chap. x. 4. The firſt circuit of Bar­nabas and Paul among the Gentiles, chap. xi. 22. xiii. xiv. 5. Embaſſy to Jeruſalem, and the firſt council held in that city, chap. xv. *6.* Paul’s ſecond journey, chap. xvi.—xxi. 7. His arreſtment, trial, appeal to Cæſar, and journey to Rome, chap. xxi. to the end of the book.

The Acts of the Apoſtles are cited by Clemens Ro­manus, by Polycarp, by Juſtin Martyr, thirty times by Irenæus, and ſeven times by Clemens Alexandrinus.

All the eſſential doctrines and precepts of the Christian religion were certainly taught by our Saviour himſelf, and are contained in the goſpels. The epiſtles may be conſidered as commentaries on the doctrines of the goſpel, addreſſed to particular ſocieties, accommodated to their reſpective ſituations; intended to refute the

errors and false notions which prevailed among them, and to inculcate thoſe virtues in which they were moſt deficient.

The plan on which theſe Letters are written is, firſt, to decide the controverſy, or refute the erroneous notions which had ariſen in the ſociety to which the epiſtle was addreſſed: And, ſecondly, to recommend thoſe duties which their falſe doctrines might induce them to neglect; at the same time inculcating in ge­neral exhortations the moſt important precepts of Christian morality.

Of the epiſtles fourteen were written by St Paul. Theſe are not placed according to the order of time in which they were compoſed, but according to the ſup­poſed precedence of the ſocieties or perdons to whom they were addressed. It will be proper therefore to exhibit here their chronological order according to Dr Lardner.

A TABLE of St Paul's Epistles, with the Places where, and times when, written, according to Dr Lardner.

|  |  |  |
| --- | --- | --- |
| Epistles | Places. | *A.* D. |
| 1 Theſſalonians | Corinth ^ | 52 |
| 2 Theſſalonians | Corinth | 52 |
| Galatians | Corinth or Epheſus | near the end of 52 or beginning of 53 |
| I Corinthians | Epheſus | the beginning of 53 |
| I Timothy | Macedonia | *56* |
| Titus | Macedonia or near it | bef. the end of 56 |
| 2 Corinthians | Macedonia | about October 57 |
| Romans | Corinth | about February 58 |
| Epheſians | Rome | about April 61 |
| 2 Timothy | Rome | about May 61 |
| Philippians | Rome | bef. the end of 62 |
| Coloſſians | Rome | bef. the end of 62 |
| Philemon | Rome | bef. the end of 62 |
| Hebrews | Rome or  Italy | in Spring of 63 |

A Table of the CathoiIc Epistles and the REVELATION, according to Dr Lardner.

|  |  |  |
| --- | --- | --- |
| Epiſtle. | Place. | *A.* D. |
| James | Judea | 61  *or* beg. of 62 |
| The two Epiſtles of Peter | Rome | 64 |
| 1 John | Epheſus | about 80 |
| 2d and 3d of  John | Epheſus | between 80 and 90 |
| Jude | Unknown | 64 or 65 |
| Revelation | Patmos or Epheſus | *95 or 96* |

It is more difficult to underſtand the epiſtolary wri­tings than the goſpels; the cauſe of which is evident. Many things are omitted in a letter, or ſlightly mentioned becauſe ſuppoſed to be known by the perſon to whom it is addreſſed. To a ſtranger this will create much

Jeruſalem.” Now if theſe words had been written after the deſtruction of Jeruſalem, it is urged the paſt tenſe would have been uſed, and not the preſent. This argument is more ſpecious than forcible. Though Jeruſalem was demoliſhed, does it follow that the pool of Bethſaida was dried up?