not needing it (but it may have existed in  
xiii. 12, 13 without being specified) ; Rom.  
not requiring it, as not insisting on his  
personal authority (but here again the  
concluding doxology may have been autographic):

Col. authenticated (iv. 18):  
Eph. apparently without it (but possibly  
vi. 24 may have been autographic): Phil.  
from its character and its bearer Epaphroditus

not requiring it (but here again  
iv. 23 may be autographic): and the  
Epistles to individuals would not require  
such authentication, not to mention that  
they are probably all autographic—that  
to Philemon certainly is, see ver. 19  
there.