§ 1] THEIR AUTHORSHIP. [intRoDuCTION.   
   
 2. But we must notice various allusions, more or less clear, to these   
 Epistles, which occur in the earlier Fathers.   
 (g) Crement or Rome (end of Cent. I.): “Zet us then approach   
 Him in holiness of soul, lifting up chaste and undefiled hands to   
 Him.” See 1 Tim. ii. 8.   
 (h) Icnatius (beginning of Cent. IL): “ Please Him for whom ye   
 serve in warfare.” See 2 Tim. ii. 4.   
 (@) Porycarr (beginning of Cent. Il.): “But the beginning of all   
 mischiefs is the love of money. Knowing therefore that we brought   
 nothing into the world, and neither have we any thing to carry out, let   
 us arm ourselves with the arms of righteousness.” 1 Tim. vi. 7, 10.   
 “ For they loved not this present world.” See 2 Tim. iv. 10.   
 (&) Hecxstppus (end of Cent. IL), as cited by Eusebius, says that,   
 while the holy band of the Apostles remained, the Church remained   
 a pure and uncorrupt virgin: but that, after their withdrawal, and   
 that of those who had been ear-witnesses of inspired wisdom, the   
 system of godless error began, through the fraud of those who were   
 teachers of strange things: who, as no Apostle was left, “with   
 uncovered head (i.e. boldly, unblushingly) now at length took in   
 hand to preach knowledge falsely so called in opposition to the   
 preaching of the truth.” See 1 Tim. vi. 3, 20.   
 (2) Atuenacoras (end of Cent. IL): “For God is Himself all   
 things to Himself, light unapproachable.” 1 Tim. vi. 16.   
 (m) Tueormitus or AnriocH (end of Cent. ID.): “And besides,   
 respecting subjection to governments and authorities, and praying   
 for them, the divine word orders us that we may lead a quiet and   
 peaceful life.” He also quotes the words, the font of regenera-   
 tion. 1 Tim. ii. 1,2. Tit. iii. 1.   
 (n) To these may be added Justin Martyr (middle of Cent. II.), who   
 cites the goodness and love toward man of God. Tit. iii. 4.   
 3. Thus the Pastoral Epistles seem to have been from the earliest   
 times known, and continuously quoted, in the Church. It is hardly   
 possible to suppose that the above coincidences are all fortuitous. The   
 only other hypothesis on which they can be accounted for, will be treated   
 further on.   
 4. Among the Gnostic heretics, however, they did not meet with such   
 universal acceptance. Clement of Alexandria, after having quoted 1 Tim.   
 vi. 20 ff, adds: “Being convicted by this saying, the heretics reject the   
 Epistles to Timothy.” Tertullian states that Marcion rejected from his   
 canon the Epistles to Timothy and Titus. And Jerome, in his Pro-   
 logue to Titus, complains of the hereties, that they, besides mutilating   
 the Scriptures when contrary to their tenets, rejected some entire books,   
 among which he enumerates both Epistles to Timothy and this to Titus,   
 which last, however, was received by Tatian, one of their chiefs.   
 95