§1J ITS AUTHORSHIP. (estropuction.   
   
   
 8. Muratori’s fragment on the canon states, “Two Epistles of John   
 are held to be in Catholie Seripture.”   
 9. The Epistle is found in the Peschito, or ancient Syriac version,   
 \* whose canon in the Catholic Epistles is so short.   
 10. Origen, beginning the sentenee, “Why should I speak of John,   
 who lay upon the breast of Jesus”... ., and proceeding as cited in   
 the Introd. to the Apocalypse, § i. par. 12, says, “Moreover he has   
 left an Epistle of very few lines: perhaps also a second and a third,   
 —for all do not confess these to be genuine: but both are not a   
 hundred lines in length.” And he continually cites the Epistle as   
 St. John’s: e.g. “‘Our God is a consuming fire? but in John He   
 is light ; for ‘God, says he, ‘is light, and darkness in Him is   
 none.”   
 11. Dionysius of Alexandria, the scholar of Origen, recognizes the   
 genuineness of the Gospel and Epistle as being written by the Apostle   
 John, by the very form of his argument against the genuineness of the   
 Apocalypse. For (see his reasoning at length in the Introduction to   
 the Revelation, § i. par. 48) he tries to prove that it was not written   
 by St. John, on account of its diversity in language and style from the   
 Gospel and Epistle: and distinctly cites the words of our Epistle as   
 those of the Evangelist: “The Evangelist did not even prefix his   
 name to the Catholic Epistle, but without waste of words began from   
 the mystery itself of the divine manifestation : ‘That which was from   
 the beginning, which we have heard, which we have seen with our   
 eyes?”   
 12. Eusebius says, “of the writings of John, in addition to the   
 Gospel, the former of the Epistles is confessed undoubtedly both   
 by those now living, and by the ancients.” And again, having   
 enumerated the four Gospels and Acts and the Epistles of Paul, he says,   
 “Tn order after which we must definitely place the current former   
 Epistle of Jobn.”   
 13. After the time of Eusebius, general consent pronounced the same   
 verdict. We may terminate the scries of testimonies with that of   
 Jerome, who in his catalogue of Ecclesiastical writers says of St. John,   
 “Tle wrote also one Epistle, of which the opening is, ‘That which was   
 from the beginning, &c.,’ whieh is received by all ecclesiastical and learned   
 men.”   
 14. The first remarkable contradiction to this combination of testi-   
 mony is found in the writings of Cosmas Indicopleustes, in tne sixth   
 eentury. Ile ventures to assert, that none of the earlier Christian writers   
 who have treated of the canon, makes any mention of the Catholic   
 Epistles as canonical ; “ For most persons hold them not to be written by   
 the Apostles, but by some other simpler men among the elders.” Ie then   
 procecds in a somewhat confused way to state that Irenseus docs mention   
 275