§ v1] CANONICITY. [inrropuction.   
   
 strongly upheld, even when the Pauline authorship was not recognized.   
 Calvin says, in his prologue to the Epistle,—I embrace it without eon-   
 troversy as among the apostolical writings, and doubt not that it arose   
 in former days from the artifice of Satan that some detracted from its   
 authority. For there is none of the sacred books that treats so clearly   
 of Christ’s priesthood, so gloriously extols the force and dignity of the   
 one sacrifice which He offered by His Death, treats so copiously of the   
 use and abrogation of ceremonies, and in a word more fully explains   
 Christ as the end of the law. Wherefore let us not suffer the Church   
 of God and ourselves to be spoiled of such a treasure, but constantly   
 claim its possession. Who composed it, is not much worth caring about.”   
 13. Beza speaks in the same strain: “ What is the use of contending   
 about the author's name, which he himself wished to conceal ? Let it   
 suffice to know this, that it was truly dictated by the Holy Spirit, &c.”   
 14. Similarly also the Gallican Confession, which, though it divides it   
 off from the Pauline writings, yet includes it without remark among the   
 canonieal books. So also the Arminians, e. g. Limborch, who, believing   
 it to have been written by one of the companions of Paul, with Paul's   
 knowledge, acknowledges its divine authority, and even prefers it to   
 many of the Apostle’s own writings.   
 15. Among the early Lutheran divines there were some differences of   
 opinion respecting the place to be assigned to the Epistle ; the general   
 view being, that it was to be read, as Jerome first wrote of the Apo-   
 eryphal Old Test. books, for the edification of the people, but not for the   
 confirmation of ecclesiastical doctrines. In other words, it was set apart,   
 —and in this relegation six other books shared, 2 Pet., 2 and 3 John,   
 James, Jude, and the Apocalypse—among the Apocryphal writings   
 appended to the New Test. And this order was usually followed in the   
 German Bibles.   
 16. Soon however after the beginning of the 17th century, this dis-   
 tinction began to be obliterated, and the practice to be introduced of   
 calling these books deutero-canonical, i. e. canonical in the second rank,   
 and, although thus called, of citing them as of equal authority, and   
 equally inspired, with the other books, Since that time, the con-   
 troversies respecting the books of Scripture have taken a wider range,   
 and it has not been so much respecting canonicity, as respecting   
 origin, character, and doctrine, that the disputes of divines have been   
 waged.   
 17. In our own country, at the time of the Reformation, while the   
 question of authorship was left open, the canonical authority of the   
 Epistle was never doubted. To establish this, it may be enough to cite   
 some testimonies,   
 In Tyndale’s prologue to the Epistle, he says, haying mentioned the   
 objection to the Pauline authorship from ch. ii. 3,   
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