

## CONTENTS.

|   | Page |
|---|------|
| INTRODUCTION . . . . .  | I—15 |
| A general view of the difficulties which affected the formation<br>and proof of the Canon . . . . . | I -4 |
| i. The <i>Formation</i> of the Canon was impeded by :   |      |
| 1. Defective means of communication . . . . .   | 4    |
| 2. The existence of a traditional Rule of doctrine . . . . .  | 5    |
| But the Canon was generally recognised at the close of the<br>second century . . . . .              | 6    |
| ii. The <i>Proof</i> of the Canon is affected by :  |      |
| 1. The uncritical character of the early Fathers . . . . .  | 8    |
| 2. The casual nature of their evidence . . . . .  | 10   |
| 3. The fragmentary state of early Christian literature . . . . .                                    | 11   |
| The Canon rests on the combined judgment of the Churches . . . . .                                  | 12   |

### FIRST PERIOD. A.D. 70—170.

## CHAPTER I.

### THE AGE OF THE APOSTOLIC FATHERS.

#### A.D. 70—120.

|   |            |
|---|------------|
| The general character of the Sub-Apostolic age conservative and yet<br>transitional . . . . . | 19         |
| The epistolary character of its literature . . . . .  | 20         |
| Its relation to the history of the Canon . . . . .  | <i>ib.</i> |

SECTION I. *The relation of the Apostolic Fathers to the teaching of the Apostles.*

|   | Page |
|---|------|
| § 1. <i>CLEMENT of Rome.</i>  |      |
| His legendary history and office . . . . .  | 22   |
| His <i>first Epistle</i> in relation to St PAUL, St JAMES, and St JOHN  | 25   |
| The view which it gives of the position of the Christian Church   | 26   |
| § 2. <i>IGNATIUS.</i>   |      |
| The general characteristics of the Ignatian Epistles common to all the shorter Epistles and consistent with the position of Ignatius . . . . .      | 28   |
| Their connexion with the teaching of St PAUL as to <i>Judaism</i> (p. 33), and to the <i>Church</i> (p. 34); and with St JOHN . . . . .             | 35   |
| § 3. <i>POLYCARP.</i>   |      |
| His Epistle eminently Scriptural (p. 36). Its connexion with St PETER, and with the <i>Pastoral Epistles</i> . . . . .                              | 37   |
| The special value of Polycarp's testimony . . . . .   | 40   |
| § 4. <i>BARNABAS.</i>   |      |
| The <i>Epistle of Barnabas</i> genuine, but not Apostolic or Canonical  | 41   |
| Its relation to the Epistle to the Hebrews, in regard to the mystical interpretation of Scripture (p. 43), and to the Mosaic Dispensation . . . . . | 45   |

SECTION II. *The relation of the Apostolic Fathers to the Canon of the New Testament.*

|  |       |
|--|-------|
| How far their testimony was limited by their position . . . . .  | 47    |
| Their testimony to   |       |
| (a) The Books of the New Testament, both explicit and incidental . . . . .                               | 48    |
| Peculiar value of this anonymous evidence . . . . .  | 49    |
| Free references of CLEMENT and POLYCARP . . . . .  | 49 f. |
| They do not witness so much to written Gospels (p. 52), as to the great facts of Christ's Life . . . . . | 53    |
| (β) The authority of the Apostolic Writings . . . . .  | 54    |
| Modified both by their position and by the gradual recognition of the Doctrine of Inspiration . . . . .  | 55    |
| Still they all definitely place themselves below the Apostles  | 57    |
| Note (1). <i>On the Evangelic Words contained in the Apostolic Fathers</i> . . . . .                     | 60    |
| Note (2). <i>On the Teaching of the Twelve Apostles</i> . . . . .  | 63    |

CHAPTER II.

THE AGE OF THE GREEK APOLOGISTS.

A.D. 120—170.

|  | Page |
|--|------|
| The wide range of Christian literature during this period . . . . .  | 64   |
| Justin Martyr the true representative of the age . . . . .   | 65   |
| The work of the Apologists twofold, to determine the relations of Christianity to Heathendom, and to Judaism . . . . .                                 | 66   |
| This latter work to be distinguished from the conflicts of the Apostolic age . . . . .   | 67   |
| Christian literature still wholly Greek; the effect of this . . . . .  | 68   |
| § 1. <i>PAPIAS.</i>  |      |
| His date (p. 69). The character of Hierapolis (p. 70).   |      |
| The true purpose of his <i>Enarrations</i> (p. 71).  |      |
| His testimony to the Gospels of St MATTHEW (p. 73), St MARK (p. 74), St JOHN; to the <i>Catholic Epistles</i> , and to the <i>Apocalypse</i> . . . . . | 77   |
| How it is that he does not allude to the Pauline writings [The <i>Martyrdom of Ignatius</i> , p. 80, n. 1.] . . . . .                                  | 78   |
| § 2. <i>The Elders quoted by Irenæus</i> . . . . .   | 80   |
| § 3. <i>The Evangelists in the reign of Trajan</i> . . . . .   | 82   |
| § 4. <i>The Athenian Apologists</i> . . . . .  | 83   |
| <i>QUADRATUS</i> (p. 84) and <i>ARISTIDES</i> . . . . .  | 85   |
| § 5. <i>The Letter to Diognetus.</i>   |      |
| Its authorship (p. 86), compound character (p. 87), and date . . . . .   | 88   |
| Its testimony to the teaching of St PAUL and St JOHN (p. 90), to the <i>Synoptic Gospels</i> , and to other parts of the New Testament . . . . .       | 91   |
| The 'Gnostic' element in the concluding fragment . . . . .   | 92   |
| § 6. <i>The Jewish Apologists</i> . . . . .  | 93   |
| <i>The Dialogue of Jason and Papiscus: ARISTO</i> of Pella its supposed author . . . . .   | 94   |
| <i>AGRIPPA CASTOR</i> . . . . .  | 95   |

§ 7. *JUSTIN MARTYR.*

|   |     |
|---|-----|
| Some account of the studies, labours, and writings of Justin . . . . .  | 96  |
| A general account of the relation of his books to the Gospels . . . . .   | 99  |
| I. The general coincidence of Justin's Evangelic quotations with our Gospels, (1) in facts (p. 101): e.g. (α) The Infancy (p. 102), (β) the Mission of John Baptist (p. 103); (γ) the Passion (p. 104); and (2) in the account of our Lord's teaching (p. 106), both in language and in substance . . . . . | 107 |
| II. Justin's special quotations from the <i>Memoirs of the Apostles</i> . . . . .   | 109 |
| The quotations in the Apology (p. 111), and in the Dialogue . . . . .   | 113 |
| Coincidences with St MATTHEW, St MARK, and St LUKE . . . . .  | 114 |
| Justin's description of the Memoirs compared with Tertullian's description of the Gospels (p. 114); the substance of what he quotes from, and says of them . . . . .  | 116 |
| Objections to the identification of the Memoirs with the Gospels:   |     |
| 1. No mention of their writers' names . . . . .   | 117 |
| Yet the Gospels are often referred to anonymously (p. 118), as are also the Prophets . . . . .  | 120 |
| 2. The quotations differ from the Canonical Text . . . . .  | 122 |
| Yet their character agrees with that of Justin's Old Testament quotations (p. 123); in which he both combines (p. 123) and adapts Texts [Note A, p. 173] . . . . .  | 124 |
| Probable reasons for many of these variations [Note B, p. 175] . . . . .  | 126 |
| His repeated quotations . . . . .   | 127 |
| The identification justified by an examination  |     |
| (α) Of the express quotations from the Memoirs . . . . .  | 131 |
| (β) Of the repetitions of the same peculiar reading . . . . .   | 137 |
| These various readings may be classed as synonymous phrases (p. 139), glosses (p. 143), and combinations, whether of words (p. 145), or of forms (p. 146); and are illustrated by the text of certain Manuscripts, e.g.   |     |
| Codex D [Note C, p. 176] . . . . .  | 149 |
| (γ) Of the coincidences with Heretical Gospels . . . . .  | 151 |
| The differences from them are far more numerous and striking [Note D, p. 179] . . . . .   | 158 |
| 3. The coincidences of Justin's narrative with Apocryphal Traditions . . . . .  | 158 |

|   |            |
|---|------------|
| The <i>Voice</i> (p. 159), and <i>Fire</i> at the Baptism (p. 160); and other facts and words (p. 161), which are to be explained as exaggerations or glosses . . . . .   | 163        |
| Summary of Justin's testimony (p. 163), in connexion with the Muratorian Canon and Irenæus (p. 167). How far he witnesses to the <i>Gospel of St John</i> and to the <i>Apocalypse</i> (p. 168); and to the writings of St Paul (p. 169), especially in quotations from the Old Testament . . . . . | 170        |
| The testimony of the doubtful works attributed to Justin . . . . .  | 171        |
| § 8. <i>The Second Epistle of Clement.</i>  |            |
| A Homily . . . . .  | 179        |
| A Gentile writing . . . . .   | 180        |
| The peculiarity of its use of Scripture . . . . .   | 181        |
| Apocryphal quotations . . . . .   | 184        |
| [The two <i>Epistles to Virgins</i> , p. 186 n.]  |            |
| § 9. <i>DIONYSIUS</i> of Corinth, and <i>PINYTUS</i> .  |            |
| What Dionysius says of the preservation of Christian writings; and how it bears on the New Testament . . . . .  | 188        |
| His direct reference to the New Testament Scriptures (p. 191), and coincidences of language with different parts . . . . .  | 192        |
| Pinytus refers to the Epistle to the Hebrews . . . . .  | <i>ib.</i> |
| § 10. <i>HERMAS.</i>  |            |
| The condition of the Church of Rome at the middle of the second century . . . . .   | 193        |
| Its character represented by the <i>Shepherd</i> . . . . .  | 196        |
| The history of the book (p. 196), its character (p. 198), in relation to St JAMES (p. 199); and its connexion with other books of Scripture . . . . .   | 200        |
| The Christology of Hermas in connexion with that of St JOHN (p. 203). He is falsely accused of Ebionism . . . . .   | 204        |
| § 11. <i>HEGESIPPUS.</i>  |            |
| The supposed Ebionism of Hegesippus (p. 205), opposed to the testimony of Eusebius . . . . .  | 206        |
| The character of his Memoirs in connexion with the Gospels (p. 207), and with Apocryphal books . . . . .  | 209        |
| § 12. <i>The Muratorian Fragment—</i>   |            |
| <i>MELITO—CLAUDIUS APOLLINARIS.</i>   |            |
| The date of the Muratorian Canon (p. 212), its character (p. 213), and its testimony to the Gospels (p. 214), to the Acts (p. 216), to the Epistles of St Paul ( <i>ib.</i> ), and to the disputed  |            |

|   | Page |
|---|------|
| Catholic Epistles (p. 218). Its omissions, which however admit of an explanation . . . . .                              | 219  |
| <i>Melito</i> implies the existence of a New Testament, and illustrates the extent of early Christian thought . . . . . | 221  |
| His Treatise on Faith [His <i>Clavis</i> , 226 n.] . . . . .  | 224  |
| <i>Claudius Apollinaris</i> shews that the Gospels were generally recognised . . . . .                                  | 227  |
| <i>THEOPHILUS</i> . . . . .   | 228  |
| <i>ATHENAGORAS</i> . . . . .  | 229  |
| Summary . . . . .   | 230  |
| Note. <i>On the Patristic references to books of the New Testament collected by Eusebius</i> . . . . .                  | 231  |

## CHAPTER III.

## THE EARLY VERSIONS OF THE NEW TESTAMENT.

|  |            |
|--|------------|
| How far they help to determine the Canon . . . . .   | 235        |
| § 1. <i>The Peshito</i> .<br>Its language, and probable origin (p. 236). Syrian traditions on the subject . . . . .  | 239        |
| The difficulty of deciding these questions from the want of an early Syriac literature (p. 240). Other Syriac Versions (p. 242 n.). The Syrian Canon . . . . .   | 244        |
| § 2. <i>The Old Latin Version</i> .<br>The Roman Church originally Greek (p. 248), while Africa was the home of Latin Christian literature (p. 249), of which the <i>Vetus Latina</i> is the oldest specimen . . . . . | 250        |
| The existence of such a version proved from Tertullian (p. 251). Augustine's testimony on the subject (p. 253), supported by existing documents . . . . .  | 255        |
| The quotations in the Latin Version of Irenæus (p. 256). The Canon of the <i>Vetus Latina</i> coincides with that of Muratori . . . . .  | 258        |
| The Manuscripts in which it is now found . . . . .   | <i>ib.</i> |
| How far its influence can be traced in the present Vulgate . . . . .   | 263        |
| Application of this argument to the language of 2 Peter (p. 265), St James (p. 266), the Epistle to the Hebrews . . . . .  | 265        |
| The importance of the combined testimony of these early Versions . . . . .   | 267        |

## CHAPTER IV.

## THE EARLY HERETICS.

|  | Page |
|--|------|
| The early heretics made no attack on the New Testament (p. 270) on historical grounds, as their adversaries remarked (p. 271), and though their testimony is partial it is progressive . . . . .   | 272  |
| § 1. <i>The Heretical teachers of the Apostolic Age</i> .<br><i>SIMON MAGUS</i> , and the <i>Great Announcement</i> . . . . .  | 273  |
| <i>MENANDER</i> (p. 276), and <i>CERINTHUS</i> ( <i>ib.</i> ). Cerinthus acquainted with the writings of the New Testament ( <i>ib.</i> ). How the <i>Apocalypse</i> came to be ascribed to him (p. 277), and thence the other writings of St John . . . . . | 279  |
| The importance of early heretical teaching in relation to the New Testament as a link between it and later speculations . . . . .  | 280  |
| § 2. <i>The Ophites and Ebionites</i> .<br>The rise of early sects (p. 282). The Ophites ( <i>ib.</i> ), the Peratici and Sethiani (p. 283), of Hippolytus. What writings the Ebionites received (p. 284). The testimony of the Clementines . . . . .        | 285  |
| Note. <i>The corresponding quotations of Justin Martyr and the Clementines</i> . . . . .   | 289  |
| § 3. <i>BASILIDES and ISIDORUS</i> .<br>The position (p. 292) and date of Basilides (p. 293). What books he used (p. 294); what he is said to have rejected . . . . .  | 296  |
| § 4. <i>CARPOCRATES</i> . . . . .  | 296  |
| § 5. <i>VALENTINUS</i> .—<br>He received the same books as Catholic Christians (p. 298); but is said to have introduced verbal alterations (p. 300), and to have used another Gospel . . . . .   | 301  |
| Other Gnostic Gospels . . . . .  | 302  |
| § 6. <i>HERACLEON</i> .<br>His Commentaries; the books they recognise . . . . .  | 304  |
| § 7. <i>PTOLEMÆUS</i> . . . . .  | 306  |
| § 8. <i>The Marcosians</i> .<br>They used Apocryphal writings (p. 308), but also the Gospels (p. 309), and the writings of St Paul . . . . .   | 310  |

|       |  |            |
|-------|--|------------|
| § 9.  | <i>MARCION.</i>  |            |
|       | The Canon of Marcion the earliest known . . . . .  | 312        |
|       | His position (p. 312), and date (p. 313). What books he received [Note, p. 317] . . . . .  | 314        |
|       | The text of his edition (p. 314), and the principles by which he was guided . . . . .  | 317        |
| § 10. | <i>TATIAN.</i>   |            |
|       | The relation of Tatian to Marcion (p. 319). His importance . . . . .   | 320        |
|       | What Scriptures he recognises . . . . .  | <i>ib.</i> |
|       | An account of his <i>Diatessaron</i> . . . . .   | 322        |
|       | <i>General Summary of the First Part.</i>  |            |
| i.    | The direct evidence fragmentary; but wide, unaffected, uniform, and comprehensive . . . . .  | 327        |
| ii.   | The authenticity of the Canon a key to the history of the early Church . . . . .   | 329        |
|       | Still (1) partial doubts remained as to certain books, (2) the evidence is mainly anonymous, and (3) the idea of a Canon was implied rather than expressed . . . . . | 330        |

SECOND PERIOD. A.D. 170—303.

## CHAPTER I.

### THE CANON OF THE ACKNOWLEDGED BOOKS.

|      |  |     |
|------|--|-----|
|      | Three stages in the advance of Christianity (p. 335). How they are connected (p. 336), and the bearing of this on the history of the Canon . . . . . | 337 |
|      | On what grounds the Canon of acknowledged Books rests . . . . .  | 338 |
|      | The testimony of (i) the <i>Gallican Church</i> , The <i>Epistle of the Churches of Vienne and Lyons</i> (p. 339), <i>IRENÆUS</i> . . . . .          | 340 |
| ii.  | The <i>Alexandrine Church</i> , <i>PANTÆUS</i> (p. 342), <i>CLEMENT</i> . . . . .  | 343 |
| iii. | The <i>African Church</i> ,— <i>TERTULLIAN</i> . . . . .   | 344 |
|      | All these writers appeal to antiquity (p. 346), and recognise a collection of sacred books . . . . .   | 348 |
|      | The Canon of the acknowledged Books formed by general consent . . . . .  | 349 |

## CHAPTER II.

### THE TESTIMONY OF THE CHURCHES TO THE DISPUTED BOOKS.

|      |   |      |
|------|---|------|
|      |   | Page |
|      | The question of the disputed books essentially historical (p. 351), a Deutero-Canon no solution of the problem . . . . .  | 352  |
|      | A summary of the evidence up to this point . . . . .  | 353  |
| § 1. | <i>The Alexandrine Church</i> ,— <i>CLEMENT</i> (p. 354). <i>ORIGEN</i> (p. 358): his catalogues ( <i>ib.</i> ), and isolated testimonies in Greek (p. 362) and in Latin texts (p. 363). <i>DIONYSIUS</i> (p. 366). Later Alexandrine writers . . . . . | 368  |
|      | The Egyptian Versions . . . . .   | 369  |
| § 2. | <i>The Latin Churches of Africa.</i>  |      |
|      | As to the Epistle to the Hebrews (p. 371), the Catholic Epistles (p. 372), the Apocalypse . . . . .   | 373  |
|      | The Latin Canon defective; yet free from Apocryphal additions . . . . .   | 375  |
| § 3. | <i>The Church of Rome.</i>  |      |
| i.   | Latin writers,— <i>MINUCIUS FELIX</i> , <i>NOVATUS</i> . . . . .  | 377  |
| ii.  | Greek writers,— <i>DIONYSIUS</i> , <i>CAIUS</i> (p. 378), <i>HIPPOLYTUS</i> . . . . .   | 380  |
| § 4. | <i>The Churches of Asia Minor.</i>  |      |
| i.   | <i>Ephesus</i> . <i>POLYCRATES</i> (p. 381), <i>APOLLONIUS</i> . . . . .  | 382  |
| 2.   | <i>Smyrna</i> . <i>IRENÆUS</i> . . . . .  | 383  |
| 3.   | <i>PONTUS</i> . <i>GREGORY</i> of Neo-Cæsarea (p. 385). <i>FIRMILIAN</i> , <i>METHODIUS</i> . . . . .   | 386  |
|      | The Asiatic Canon defective . . . . .   | 388  |
| § 5. | <i>The Churches of Syria.</i>   |      |
| i.   | <i>Antioch</i> . <i>THEOPHILUS</i> (p. 389), <i>SERAPION</i> (p. 390), <i>PAUL</i> of Samosata (p. 391), <i>MALCHION</i> (392), <i>DOROTHEUS</i> and <i>LUCIAN</i> . . . . .  | 392  |
| 2.   | <i>Cæsarea</i> . <i>PAMPHILUS</i> . . . . .   | 393  |

## CHAPTER III.

THE TESTIMONY OF HERETICAL AND  
APOCRYPHAL WRITINGS.

|   | Page |
|---|------|
| General connexion of the forms of heresy with the New Testament . . . . .   | 397  |
| i. Controversies on the person of Christ . . . . .  | 398  |
| 2. <i>Montanism</i> . . . . .   | 399  |
| 3. <i>Manichæism</i> (p. 400). Use of Apocryphal Books by the Manichees . . . . .   | 402  |
| The testimony of Apocryphal writings. The <i>Sibylline Oracles</i> , and the <i>Testaments of the Twelve Patriarchs</i> . . . . . | 403  |
| The testimony of heathen writers. CÆLUS, PORPHYRY . . . . .   | 404  |
| <i>General Summary of the Second Part.</i>  |      |
| The work of this period to construct, not define . . . . .  | 405  |
| The results of the former period confirmed by it . . . . .  | 407  |

THIRD PERIOD. A.D. 303—397.

## CHAPTER I.

## THE AGE OF DIOCLETIAN.

|  |     |
|--|-----|
| The persecution of Diocletian directed against the Christian books (p. 411), its results . . . . . | 412 |
| i. In <i>Africa</i> . The <i>Donatists</i> . . . . .   | 413 |
| ii. In <i>Syria</i> . EUSEBIUS . . . . .   | 414 |
| The importance of his testimony . . . . .  | 425 |

## CHAPTER II.

## THE AGE OF COUNCILS.

|  |     |
|--|-----|
| CONSTANTINE'S zeal for Holy Scripture (p. 426). The Scripture as a rule of controversy accepted on all sides . . . . . | 428 |
| The use of Scripture at the Council of Nicea . . . . .   | 429 |

[ULFILAS, 429 n.]

[Greek MSS. AB 8, 430 n.]

The Synods which followed this Council :

|   | Page       |
|---|------------|
| i. The <i>Synod of Laodicea</i> . . . . .   | 431        |
| The last Laodicene Canon (p. 432). Evidence as to its authenticity from (1) Greek manuscripts (p. 434), (2) Versions—Latin (p. 435), and Syriac (p. 436), (3) Systematic Arrangements of the Canons ( <i>ib.</i> ) Result . . . . . | 437        |
| ii. The third <i>Council of Carthage</i> .<br>The Canon of the New Testament ratified there . . . . .   | 439        |
| How this Canon is supported by the testimony of Churches.   |            |
| i. The Churches of <i>Syria</i> .<br>1. <i>Antioch</i> . CHRYSOSTOM (p. 441). THEODORE of Mopsuestia (p. 442). THEODORET . . . . .  | 443        |
| 2. <i>Nisibis</i> . JUNILIUS. EBED JESU . . . . .   | <i>ib.</i> |
| 3. <i>Edessa</i> . IEPHREM SYRUS . . . . .  | 444        |
| JOHANNES DAMASCENUS . . . . .   | <i>ib.</i> |
| ii. The Churches of <i>Asia Minor</i> .<br>GREGORY of Nazianzus. AMPHILOCHIUS . . . . .   | 445        |
| GREGORY of Nyssa and BASIL . . . . .  | 446        |
| ANDREW and ARETHAS . . . . .  | 447        |
| iii. The Church of <i>Jerusalem</i> .<br>CYRIL. EPIPHANIUS . . . . .  | <i>ib.</i> |
| iv. The Church of <i>Alexandria</i> .<br>ATHANASIUS. CYRIL. ISIDORE. DIDYMUS (p. 448).<br>COSMAS. EUTHALIUS. PSEUDO-DIONYSIUS . . . . .   | 449        |
| v. The Church of <i>Constantinople</i> .<br>CASSIAN (p. 449). LEONTIUS . . . . .  | 450        |
| NICEPHORUS. PHOTIUS. CECUMENIUS. THEOPHYLACT . . . . .  | <i>ib.</i> |
| vi. The Churches of the West.<br>Doubts as to the Epistle to the Hebrews . . . . .  | 451        |
| The Canon of JEROME . . . . .   | <i>ib.</i> |
| AMBROSE. RUFINUS. PHILASTRIUS. AUGUSTINE . . . . .  | 454        |
| The mediæval view of the Canon.<br>ALFRIC (p. 456). The <i>Epistle to the Laodiceans</i> (p. 458).<br>HUGO of St Victor (p. 462). JOHN of Salisbury . . . . .   | 464        |

[R. Pecoock, 466 n.]

## CHAPTER III.

## THE SIXTEENTH CENTURY.

|   | Page |
|---|------|
| Various elements combined in the discussions on the Bible . . . .   | 468  |
| The debate guided by feeling more than criticism . . . .  | 469  |
| § 1. <i>The Roman Church.</i>   |      |
| Cardinal XIMENES (p. 470). ERASMUS (p. 471). Cardinal<br>CAIETAN (p. 475). CATHARINUS (p. 476). The <i>Council of<br/>Trent (ib.)</i> . Its decree on the Canon of Scripture (p. 477).<br>SIXTUS SENENSIS . . . . . | 479  |
| § 2. <i>The Saxon School of Reformers.</i>  |      |
| LUTHER (p. 480). KARLSTADT . . . . .  | 484  |
| § 3. <i>The Swiss School of Reformers.</i>  |      |
| ZWINGLI (p. 487). CECOLAMPADIUS ( <i>ib.</i> ). CALVIN (p. 488).<br>BEZA (p. 490). The Reformed <i>Confessions</i> (p. 491). The<br>Swiss <i>Declaration of 1675</i> . . . . .                                      | 494  |
| § 4. <i>The Arminian School.</i>  |      |
| GROTIUS . . . . .   | 495  |
| § 5. <i>The English Church.</i>   |      |
| TYNDALE (p. 497). The English Articles (p. 498). The<br>opinions of the English Reformers: JEWEL; BULLINGER;<br>WHITAKER; FULKE . . . . .   | 499  |
| Conclusion . . . . .  | 500  |

## APPENDICES.

|  |     |
|--|-----|
| App. A. <i>On the history of the word Kanón</i> . . . . .  | 504 |
| App. B. <i>On the use of Apocryphal Writings in the early Church</i> . . . .                                 | 512 |
| App. C. <i>The Muratorian Fragment on the Canon.</i> . . . .   | 521 |
| App. D. <i>The chief Catalogues of the books of the Bible during the<br/>first Eight Centuries</i> . . . . . | 539 |
| App. E. <i>The Apocryphal Epistle to the Laodicenes</i> . . . . .  | 580 |
| INDEX I. <i>List of the authorities quoted in reference to the Canon of<br/>the New Testament</i> . . . . .  | 585 |
| INDEX II. <i>A Synopsis of the Historical Evidence for the Books of<br/>the New Testament</i> . . . . .      | 588 |