

He divided the writings which claimed a place in Scripture into three classes—

(1) *The Accepted Books*, which practically includes the whole New Testament, the exceptions being some of the seven books which I have referred to (p. 208).

(2) *The Controverted Books*, i.e. books received in some places and not in others; the Epistles of James and Jude, 2 and 3 John, and 2 Peter. He is puzzled and undecided about the Book of Revelation, but on the whole thinks it should be considered as accepted.

(3) *The Spurious Books*, in which he includes the Epistle of Barnabas and the Shepherd of Hermas, though he thinks rather favourably of them.

§ 3. Now must have come to him the serious question, What books are to go into the Emperor's Bible? For such a group of such splendid Bibles and under the patronage of the Emperor would be likely to have a considerable effect on the usage of the Churches.

But he says nothing about this, nor does he tell us exactly how he fulfilled the Emperor's order. We should greatly like to get hold of one of his books and to be absolutely certain that it was one of them. Naturally in the discoveries