intropuction.] THE EPISTLE TO THE HEBREWS. [cn. xv.   
   
   
 66. This reluctance on the part of the Latin church to receive and   
 recognize the Epistle was doubtless continued and increased by the use   
 made of some passages init by the Novatian schismatics. We have seen   
 already, in par. 64, that Ambrose adduces this fact : and Bleek brings   
 several instances of it from other writers. But as time advanced, the   
 intrinsic value of the Epistle itself, and the example of writers of the   
 Greck church, gained for it almost universal reception, and reputation   
 of Pauline authorship in the West. Thus GAvprEnrivs, successor of   
 Philastrius in the see of Brescia in 387, to which he was summoned   
 from travelling in Cappadocia,—and Faustinus, who followed in this,   
 as in other things, the practice of Lucifer of Cagliari,—cite the Epistle   
 without hesitation as St. Paul’s. So in general does Rurinus (died   
 about 411), having spent a long time in Egypt, and being familiar with   
 the writings of Origen. Te gives “fourteen Epistles of the Apostle   
 Paul” among the writings “which the fathers had included in the   
 canon :” and in his writings generally cites the Epistle as Pauline with-   
 out hesitation.   
 67. I shall close this historical sketch with a fuller notice of the   
 important testimonies of Jerome and AveusTiNE, and a brief summary   
 of those who followed them.   
 68. JEROME (died 420) spent a great portion of his life in Egypt,   
 Palestine, and other parts of the East ; was well acquainted with the   
 writings of Origen; and personally knew such men as Gregory of   
 Nazianzum, Didymus, Epiphanius, and the other Greek theologians of   
 his time. It might therefore have been expected, that he would, as we   
 have seen other Latin writers do, have adopted the Greek practice, and   
 have unhesitatingly cited and spoken of this Epistle as the work of   
 St. Paul, This however is by no means the case. On the whole, his   
 usual practice is, to cite the words of the Epistle, and ascribe them to   
 St. Paul: and in his work on Hebrew names, where he interprets the   
 Hebrew words which occur in Scripture, in the order of the books   
 where they are found, he introduces the Epistle as St. Paul’s, after   
 2 Thessalonians.   
 69. But the exceptions to this practice of unhesitating citation are   
 many and important: and wherever he gives any account of the Epistle,   
 she is far from concealing the doubt3 which prevailed respecting it. I   
 shall give some of the most remarkable passages.   
 In the Catalogue of Ecclesiastical Writers, chap. 5, under Paul, he   
 Bays:   
 “He wrote nine Epistles, to seven churches ; one to the Romans,   
 two to the Corinthians, one to the Galatians, one to the Ephesians,   
 one to the Philippians, one to the Colossians, two to the Thessa-   
 lonians ; and besides, to his disciples, two to Timotheus, one to   
 Titus, one toPhilemon. But the Epistle addressed to the Ilebrews   
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