iInTRoDUCTION.] THE EPISTLE TO THE HEBREWS. [cu. xv.   
   
 to the Hebrews, there also the care of the chureh is divided among   
 many. For he writes to the people, ‘Obey your chief men,’ &e.   
 (Heb. xiii. 17)”   
 And,   
 “Read again the Epistle to the Hebrews by Paul, or by whomsoever   
 else you think it written; go through that whole catalogue of faith,   
 in which it is written, ‘By faith Abel offered to God a greater   
 sacrifice than Cain,’ &e. (Heb. xi. 4—8).”   
 And again in his Commentary on Ezek. xxv   
 “And Paul the Apostle says (if one is to receive the Epistle to the   
 Hebrews), ‘Ye are come near to Mount Sion, &c, (Heb. xii. 22).”   
   
   
   
 Th another place, he speaks in almost the same words.   
   
 73. The following expressions regarding the Epistle, testifying te   
 the same doubt, occur in his writings :   
 “The Epistle to the Hebrews, which all the Greeks receive, and   
 some of the Latins.”   
 “Paul in his Epistle to the Hebrews, though many of the Latins   
 are doubtful about it.” ..... ‘But among the Romans to this   
 day it is not accounted the work of Paul the Apostle :”’—“ which   
 the Latin usage receives not:”—although the Latin usage does   
 not receive it among the canonical Scriptures,” &e.   
   
   
 74. A passage requiring more express notice is found in his Epistle   
 to Dardanus, where after citing testimonies from Heb. xi. xii., he   
 proceeds :   
 “Nor does it escape me that the bad faith of the Jews does not   
 receive these testimonies, confirmed as they are by the authority of   
 the Old Testament. This reply we leave to our own people, that   
 this Epistle, which is inseribed to the Hebrews, is received as the   
 Apostle Paul’s, not only by the churches of the East, but by all the   
 old ecclesiastical Greek writers,—although most of them think it to   
 be Barnabas’s, or Clement’s: and that it is of no import whose it   
 is, since it is acknowledged to be the writing of an orthodox (lite-   
 rally, ecelestastical) author, and is daily read in the churches. And   
 if the Latin use does not receive it among the canonical Scrip-   
 tures, so neither do the Greck churches, using the same liberty   
 of judgment, receive the Apocalypse of St. John: and yet we   
 receive both, in no way following the custom of this time, but   
 the authority of ancient writers, who constantly cite testimonies   
 from both of these books, not as they sometimes do from apoery~   
 phal writings (and. but rarely, from Pagan authors also), but as   
 canonical.”   
   
   
   
   
   
 75. There are some points in this important testimony, which seem   
 15+