intropuction.] THE EPISTLE TO THE HEBREWS. [cx. xv.   
   
   
 80. We may safely then gather from that which has been said, what   
 Jerome’s view on the whole really was. He commonly, and when not   
 speaking with deliberation, followed the usual practice of citing the   
 Epistle as St. Paul’s, But he very frequently guards himself by an   
 expression of uncertainty : and sometimes distinctly states the doubt   
 which prevailed on the subject. That his own mind was not clear on   
 it, is plain from many of the above-cited passages. In fact, though   
 quoted on the side of the Pauline authorship, the testimony of Jerome   
 is quite as much against as in favour of it. Even in his time, after so   
 long a prevalence of the conventional habit of quoting it as St. Paul’s,   
 he feels himself constrained, in a great proportion of the cases where he   
 cites it, to cast doubt on the opinion, that it was written by the   
 Apostle.   
 81. The testimony of AUGUSTINE (died 480) is, on the whole, of   
 the same kind. It was his lot to take part in several synods in which   
 the canon of the New Test. came into question. And it is observable,   
 that while in two of these, one held at Hippo in 398, when he was yet a   
 presbyter, the other the 8rd council of Carthage in 398, we read of   
 “thirteen Epistles of the Apostle Paul: and one of the same to the   
 Hebrews” —clearly shewing that it was not without some difficulty that   
 the Epistle gained a place among the writings of the Apostle,—in tho   
 Sth council of Carthage, held in 419, where Augustine also took a part,   
 we read “ Epistles of Paul the Apostle, in number 14.” So that during   
 this interval of 25 years, men had become more accustomed to hear of   
 the Epistle as St. Paul’s, and at last admitted it into the number of his   
 writings without any distinction.   
 82. We might hence have supposed that Augustine, who was not only   
 present at these councils, but took a leading part in framing their eanons,   
 would be found citing the Epistle every where without doubt as St.   
 Paul’s. But this is by no means the case. Bleck has diligently col-   
 “lected many passages in which the unsettled state of his own opinion on   
 the question appears. In one remarkable passage, where he enjoins his   
 reader, in judging of canonical writings, to put those first which are   
 reecived by all Catholic churches, and among those which are not   
 received by all, to prefer those which the principal churches, and those   
 having the highest authority reecive, to the others ; and having said   
 this, he proceeds to enumerate the canonical books of the Old and New   
 Test., saying how the whole canon of Scripture to which the foregoing   
 consideration applies, is the following, &e.: giving fourteen Epistles of   
 St. Paul, among which he plices the Epistle to the [Hebrews last: which,   
 as we have seen, was not it: al place at that time.   
 83. Plainer testimonies of the same uncertainty are found in other   
 parts of his writings : ¢. g., “ The Epistle to the Hebrews also, although   
 in the opinion of some it is of doubtful authority, yetas Ihave read that   
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