inTRODUCTION.] THE EPISTLE TO THE HEBREWS. [cu. xv.   
   
 thus, “Four books of Gospels, fourteen Epistles of the Apostle Paul   
 three Epistles of John,” &c.   
 86. Yet it seems not to have been the practiee of the writers of the   
 Roman church at this time to cite the Epistle frequently or authorita-   
 tively. That there are no references to it in Innocent’s own writings,   
 and in those of his successors Zosimus (417—419) and Bonifacius   
 (419—422), may be aceidental; but it can hardly be so, that we have   
 none in those of his predecessor Siricius, who often quotes Scripture:   
 in those of Celestine I. (422—432), some of whose Epistles are regard-   
 ing the Nestorian controversy: in the genuine writings of Leo the Great   
 (440—461).   
 87. Bleck adduces several contemporary Latin writers in other pai   
 of the world, who make no mention of nor citation from our Epistle.   
 Such are Orosius (about 415), Marius Mercator, Evagrius (about 430),   
 Sedulius. Paulinus of Nola (died 431) cites it once, and as St. Paul’s.   
 After the middle of the fifth century, the practice became more nsual   
 and familiar. We find it in Salvianus (died aft. 495), Vigilius of Tapsus   
 (about 484), Victor of Vite, Fulgentius of Ruspe (died 533), his scholar   
 Fulgentius Ferrandus (died 550), Facundus of Hermiane (about 548),   
 &e, : and in the list of canonical books drawn up in 494 by a council of   
 seventy bishops under Pope Gelasius, where we have “Epistles of the   
 Apostle Paul, fourteen in number;—one to the Romans, &e. &e. . .   
 one to Philemon, one to the Hebrews.”   
 88. In the middle of the sixth century we find Pope Vigilius, who took   
 a conspicuous part in the controversy on the three chapters, in his answer   
 to Theodore of Mopsuestia, impugning the reading “without God” instead   
 of “by the grace of God,” Heb. ii. 9 (see on this passage in the Com-   
 mentary), without in any way calling in question the authority or   
 authenticity of the Epistle.   
 89. To the same time (about 556) belongs a work of Cassiodorus,   
 who, while he speaks of various Latin commentaries on the Pauline and   
 Catholic Epistles, knew apparently ofnone on that to the Hebrews, and   
 consequently got Mutianus to make the Latin version of Chrysostom’s   
 homilies on it, “lest the continuous order of the Epistles should suddenly   
 be broken by an unfitting termination.”   
 90. Gregory the Great (590—605) treats our Epistle simply as St,   
 Paul’s, and lays a stress on the circumstance that the Apostle wrote   
 fourteen canonical Epistles only, though fifteen were reputed his: the   
 fifteenth being the Epistle to the Laodiceans.   
 91. The testimonies of Isidore of Hispala (Seville : died 636) are   
 remarkable, Citing the Epistle usually without further remark as St.   
 Paul's, and stating the number of his Epistles as fourteen, he yet makes   
 the number of churches to which the Apostle wrote, seven, and enume-   
 158