§ 1] ITS AUTHORSHIP. [inrropvctios.   
   
 rates them, including the Hebrews, not obser ng that he thus makes   
 them eight.   
 In two other places, in enumerating the writings of St. he says,   
 Paul the Apostle wrote his fourteen Epistles, nine of which he addressed   
 to seven churches, and the rest to his disciples Timotheus, ‘Titus, and   
 Philemon, But his Epistle to the Hebrews is considered doubtful by   
 most of the Latins on aceount of the dissonance of style, and some sus-   
 pect that Barnabas compiled it, some that it was written by Clement.”   
 92. After this time the assertors of an independent opinion, or even   
 reporters of the former view of the Latin church, are no longer found,   
 seing overborne by the now prevalent view of the Pauline authorship.   
 ‘Thomas Aquinas indeed (died 1274) mentions the former doubts, with a   
 view to answer them: and gives reasons for no superscription or address   
   
   
 appearing in the Epistle.   
 And thus matters remained in the church of Rome until the beginning   
 of the sixteenth eentury: the view of the Pauline authorship universally   
 obtaining: and indced all engniry into the criticisin of the Scriptures   
 being lulled to rest.   
 93. But before we enter on the remaining portion of our historical   
 enquiry, it will be well to gather the evidence furnished by the Greek and   
 Latin MSS., as wo have above (par. 53) that by the Greek MSS,   
 The Claromontane MS. (Cent. VI.) contains indeed the Epistle, but in   
 a later hand: and after the Epistle to Philemon we have an enumeration   
 of the lines in the Old and New Test., which docs not eontain the Epistle   
 to the Hebrews : thus shewing, whatever account is to be given of   
 that the Epistle did not originally form part of the MS.   
 The Boeruerian MS. (Cent. 1X.) does not contain our Epistle.   
 ‘The Augiensian MS. (Cent. IX.) docs not contain the Epistle in   
 Greek, but in Latin only.   
 These evidences are the more remarkable, as they all belong toa period   
 when the Pauline authorship had long become the generally received   
 opinion in the Latin church.   
 94. We now pass on at once to the opening of the sixteenth century:   
 at which time of the revival of independent thought, not only among   
 those who became connected with the Reformation, but also among   
 Roman Catholic writers themselves, we find the ancient doubts con-   
 cerning the Pauline authorship revived, and new life and reality infused   
 i» go them.   
 95. Bleck mentions first among these Lupovicus Vives, the Spanish   
 theologian, who in his Commentary on Augustine, on the words “ in the   
 Epistle which is inseribed to the Hebrews,” says, “he signifies, that the   
 author is uncertain:” and on the words, “in the Epistle whieh is inseribed   
 to the Hebrews which most say is the Apostle’s, but some deny it,” says,   
 “ Jerome, Origen, Augustine, and other of the ancients doubt about th   
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