inTRopuction.] THE EPISTLE TO THE HEBREWS. [cu. xv.   
   
 175. Perhaps too much has been made, on the other side, of the   
 manifest inferiority of Barnabas to Paul in eloquence, and of the fact   
 that as the history goes on in the Acts, the order becomes reversed, and   
 from “ Barnabas aud Saul” or “ Paul” (ch. xi. 30, xii. 25, xiii. 2, 7)   
 we have “ Paul and Barnabas” (ch. xiii. 43, 46, 50, xv. 2 twice, 22, 35,   
 with only occasional intermixture of the old order, ch. xiv. 14, xv. 12,   
 25): Barnabas gradually becoming eclipsed by the eminence of his far   
 greater colleague. For 1) it is very possible that eloquence of the pen,   
 such as that in our Epistle, might not have been wanting to one who   
 was yery inferior to St. Paul in eloquence of the tongue: and 2) it was   
 most natural, that in a history written by a companion of St. Paul, and   
 deyoted, in its latter portion at leasi, to the Acts of St. Paul, the name   
 of the great Apostle should gradually assume that pre-eminence to which   
 on other grounds it was unquestionably entitled.   
 176. It would appear then, that against the authorship by Barnabas   
 there can only be urged in fairness the one objection arising from his   
 residence at Jerusalem: which on the hypothesis of the Epistle being   
 addressed to the church at Jerusalem, would be a circumstance in his   
 favour with reference to such expressions as that I may be restored to   
 you, ch. xii1, 19 and the acquaintance with the readers implied through-   
 out the Epistle. On the whole, it must be confessed, that this view   
 comes nearest to satisfying the conditions of authorship of any that have   
 as yet been treated ; and should only be set aside, if one approaching   
 nearer still can be found.   
 177. It remains that we enquire into the claims of the two remaining   
 apostolic persons on onr list, Aquita, and Arottos. The former of   
 these, a Jew of Pontus by birth, was once, with his wife Priscilla,   
 ident in Rome, but was found by St. Paul at Corinth on his first   
 arrival there (Acts xviii. 2), having been compelled to quit the capital   
 by a deeree of Claudius. It is uncertain whether at that time he was a   
 Christian ; but if not, he soon after beeame one by the companionship of   
 the Apostle, who took up his abode, and wrought at their common trade   
 of tent-making, with Aquila and Priscilla. After this, Aquila became   
 a zealous forwarder of the Gospel. We find him (Acts xviii. 18)   
 accompanying St. Paul to Ephesus, and in his company there when he   
 wrote 1 Corinthians (1 Cor. xvi. 19): again at Rome when the Epistle   
 to the Romans was written (Rom. xvi. 3): at Ephesus again when   
 2 Tim. was written (2 Tim. iv. 19).   
 178. From these places it appears, that Aquila was a person of con-   
 siderable importance among the brethren: that the church used to   
 assemble in his house : that he and his wife Priscilla had exposed their   
 lives for the Gospel’s sake. And from Acts xviii. 26 we find, that they   
 were also well able to carry on the work of teaching, even with such a   
 pupil as Apollos, who was mighty in the Seriptures.   
 180