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to be taken literally? Is the world, for example, waiting for a martyr nation, who will not resist when threatened by war, but go to its Cross, as Christ went to His, and so lift the earth to better things? Perhaps I have a barbarous soul that has been left behind by the rising tide of understanding of what the faith means. Yet there are wars conceivable to which, should they spring upon us, I for one would have to go again; or else not be able to look Christ in the eyes. And I believe in law as a Divine appointment that has changed this world from an uneasy scene of tyranny and insecurity into a safe and kindly place. And I will not give to some rogues whose life is a deliberate deception of better, aye, and sometimes poorer, people than themselves, and who by that are losing their own souls. But I will do my little part as a voter and as a Christian to prevent wars of aggression, and seek to stamp these altogether from God's earth: and I will pay my taxes uncomplainingly to help my less fortunate fellows, and try to be generous upon the Christian scale: and I will seek to be easy to live with, and not quarrelsome even about my undoubted rights, but forbearing and large-minded and kind. But easy! The truth is, says Christ, that what is wrong is that you are all using far too low a standard, with the result that you are much too quickly satisfied. It is not nearly enough to be just—though even that God knows is hard to practise; or to claim no more than your bare dues; or to pay your fellows their full rights, or to deal with men as they deserve. All that is far less than your bounden duty. When you use such things as your scale of measurement you are taking custom, or the conventions, or other people round about, or at the best the worthiest of them, as your index of how you ought to live and what you ought to be. And none of these will do. For your standard is God. For you to live deliberately on a lower moral plane than God is failure. And look yonder! There is an open sinner; yet you see the sunshine does not skip his fields! And there a scandalously immoral man; yet on his croft the rains fall just as healingly as upon any other. And you too in God's generous way must blot out enmity however well deserved as men judge things, must forget ingratitude, must meet rank unworthiness and worse with a queer stubborn love that keeps on obstinately loving in despite of everything. So only shall you prove yourselves the children of that Father who, whatever you have done, still unaccountably persists in loving you.

But who is sufficient for these things? Like some barbarian looking into Plato, aye, far more confusedly, so do I peer into the mind of Christ, as at a thing how far beyond and above me as yet. Only you remember Bunyan, how the evangelist asked, 'Do you see yonder wicket gate?' And the man answered, 'No, I don't.' 'Well, do you see that shining light,' he was next asked, and he replied, 'I think I do.' Keep that light in your eye, and you will reach the goal in time, so he was told. Let us, too, keep our eyes on Christ, and follow Him on to the end of all we see to be His will, as that will becomes ever fuller to us. And in us also it will all come true in time.

Latinity of the Pastorals.

By the Reverend F. R. Montgomery Hitchcock, D.D., Tolleshunt Knights, Maldon.

St. Paul moved with the times. He was keenly alive to every opportunity for founding a new community. And, if possible, he would carry out his plan, frustrated so long by Jewish cabals, of winning the vigorous people of Gaul and Spain to the faith. He must have seen that the great Latin peoples that had recently come into the empire were intensely proud of their new status, and would prove worthier converts than Oriental or Greek. The Apostle's style had been considerably changed by his two long imprisonments in Cæsarea and Rome. His powers had been curtailed, his vigour sapped. He was a prematurely aged man in his Roman lodging. His circumstances and inclinations and his bodily weakness made him briefer and more concise in his periods; and perhaps a little more egotistical, and at the same time more human. We cannot think that he was so engrossed in his controversies with Jews and Gentiles, and in the affairs of the Churches he had founded, that he had not some mental recreation. In the Argiletum, the next street to

where he lodged, he or his friends would purchase at the book-stalls copies of the Latin classics, the letters and orations of Cicero among them. For he knew if he was to work in Spain that he would have to speak Latin. Strabo, who wrote about A.D. 19, says of the Spaniards, 'the dwellers in the regions of the Baetis have been so thoroughly Romanised that they have actually forgotten their own tongue' (151). He would not have been slow to seize the opportunity of conversing in Latin with the well-trained and educated Prætorian who was always with him — a man of pure Italian birth, who despised everything Greek, language and people. It was the ambition of many an Italian youth to qualify for the Guards, in stature and education. The lessons they had learned from Horace and Virgil in their youth would be often on their lips. Suetonius relates that when Nero sought to induce some of the Guards to share his flight, one answered in the words of Virgil, 'Usque adeone mori miserum est?' (*Æn.* 12. 642) ('Is it so wretched a thing to die?'). He would hear them quoting snippets of Terence, Plautus, and Horace, and he would reset the quotations in his own Greek; and so we have 'Approve things that are excellent' (Ph 1^{10}) ('video meliora proboque,' Ovid, 7. 21); and 'Whatsoever things are true, whatsoever things are honourable . . . think on these things' (Ph 4^{8}) ('quid verum atque decens curo et rogo et omnis in hoc sum,' Hor. *Ep.* i. 1. 11); where the expression 'if there be any *praise*' is meaningless in Greek, as ἔπαινος does not mean an act deserving praise, whereas the Latin *laus* does, 'merui qui *laude* coronam' (Virg. *Æn.* 5. 55).

This new experience in the Apostle's life helps to explain the difference in the style of the Pastorals from the Paulines generally. There is a great difference between the argumentative Romans and the philosophical Ephesians, but in the Pastorals we are dealing with a third style, equally different from both, and yet possessing many Pauline peculiarities. A change of amanuensis, unless such a person was given a very free hand, which would have been unlike Paul to grant, could not explain this difference. We must take into account his Latin studies, and the fact that he was hourly, for two years, in the company of an Italian who would not speak Greek, and with whom he would have to converse in Latin. The letter about Phœbe (Ro 16) marks the transition to the new style, which we may call the Pastoral, and which was better adapted to his present work of consolidation than the oratorical. In the formation of this style he was assisted by Latin terms and phrases, which helped him to give more precise formulæ of doctrine, and more exact specification of the ethical and spiritual qualifications for the various offices and employments in the ministry, and also to express his *indignatio saeva* in mordant and masterly passages which recall the annihilating tongue of Cicero. In the Pastorals we have a preciseness, a clear-cut finish in theological statements and summaries. In the Paulines the thoughts are too great at times for expression. He cannot formulate them with exactness. The thought is struggling with its medium. But here great theological statements are presented with a sharp edge, a finished form or ὑποτύπωσις (2 Ti 1^{13}). These statements are not to be expanded or paraphrased, but to be committed to memory. Here we note the effect of the Latin in its lucidity as well as in its authority. Latin is the language of conquerors as well as of orators. It is strong in commands. There are thirty imperatives in 2 Ti. The passages that show most difference in style from the Paulines reveal the influence of Latin in their short, curtailed, and also cumulative sentences. And if we want literary parallels to the Pastorals we have to seek them in Latin. Compare with their condensed summaries and imperatives and statements of qualifications for the various offices the condensed summary of the *law* of the state magistrates in Cicero's *De Legibus*, iii. 3–5. It contains ninety-nine lines (Titus has ninety-two), and is an introduction to, and explanation of, the various state offices, ædiles (like the deacons, 'ad honoris amplioris *gradum* is primus ascensus'; cf. 1 Ti 3^{13} —deacons secure a good *step* (βαθμός) for themselves), prætors, consuls, etc., defining their *potestas* and *imperium*. It abounds in imperatives. We have also the *commentarium isagogicum*, or introductory treatise which Varro wrote for Pompeius in 69 B.C., the *commentariolum petitionis*, or instructions about his canvass for the consulship which Quintus thought fit to send his brother, the great Tullius, in 64 B.C., and the letter which Tullius wrote to Quintus (Q. *Fr.* 1. 1) in 60 B.C., about his duties as proprætor of Asia. This is a masterly document on the duties and conduct of a Roman governor of a province, which might be entitled 'How one ought to behave in a Province,' just as the letters to Titus and Timothy might have the headline, 'How one should behave in the Church of God' (1 Ti 3^{15}). Similar points are stressed in both documents. The letter to Quintus was intended to brace him up for his work, so that he should not be dejected by the extension of the period of his office to three years, but should rouse

himself up to master his duties (4); cf. 1 Ti 1[3], 'As I exhorted you to stay on (in spite of difficulties) in Ephesus.' The Second Epistle is an exhortation from beginning to end. Cicero says his letter has become a formal lecture, 'ad *praecipiendi* rationem delapsa oratio.' Each of the three Pastorals might be called a 'præcipiendi ratio' or formal lecture. Cicero had given his brother the hope of an early retirement from Ephesus (1). St. Paul had evidently encouraged Timothy with the same idea. Now both writers entreat their friends to stay on in Ephesus and to do their best, one for the State, the other for the Church. 'You are in a place,' wrote Cicero, 'where everything depends on your own virtue and wise rule' (5). The same thought runs through the Pastorals. Cicero refers to the 'grave *controversies* and great *contentions*' among the provincials (ii. 7). Paul also spoke of '*controversies* (λογομαχίαι) from which arise contentions' (διαπαρατριβαί) (1 Ti 6[4]). In *de Leg.* i. 20, Cicero spoke of the 'verborum controversiae' among philosophers.

Both writers condemn the love of money. Cicero warns his brother against people who do everything *pecuniae causa* (v. 15); and not to allow his more sordid officials to make gain (*quaestus*) out of their offices. Paul warned Titus against those who teach false doctrines for the sake of sordid gain, αἰσχροῦ κέρδους χάριν (i. 11), and insists on his bishops and deacons being free from the same love of gain or money (Tit 1[17]). Again, Cicero warned his brother against backbiters and hypocrites, and especially Greeks, 'false and trained to excessive flattery' (v. 16). Paul warns Timothy against the hypocrisy of false teachers (1 Ti 4[2]), says he must not listen to charges against the presbyters, and that the deacons must not be 'double-tongued' (1 Ti 3[8]). Speaking of Asia generally, Cicero says the things that are respectable, such as integrity, continence, self-respect (*pudor*), and the serious and regular discipline of the household 'familiae gravis et constans disciplina' (vi. 18) would seem almost Divine in such a corrupting province and amid such low moral surroundings. In 1 Ti 1[9. 10] Paul gave a long list of sins and wickednesses practised in that province and elsewhere. Cicero warns Quintus against entrusting things to men who were not above suspicion, and even to faithful slaves. 'Commit and entrust these things,' said Paul, 'to faithful men' (2 Ti 2[2]). Cicero warns his brother against the insinuating manner of the Greeks. They worm themselves into your confidence. Their friendships are pushing, not reliable. They whisper into your ears for the sake of gain (vi. 16). Paul describes the false teachers who worm their way into families, and lead captive silly women (2 Ti 3[6]); and also their dupes, whose ears are itching for news, and who heap teachers on themselves (2 Ti 4[3]). On the other hand, Cicero urges his brother to rouse himself to win golden opinions from all sorts of people (1[41]); and Paul says that it is necessary to be well spoken of by those who are without (1 Ti 3[7]). And both insist on 'steady and serious household discipline,' for which Grecian Asia was not remarkable. Deacons are therefore to rule their children and their households well (1 Ti 3[12]); and bishops are to do the same, 'for if one does not rule his own household well, how can he rule the Church of God?' (1 Ti 3[5]). 'Control yourself,' said Cicero, 'and you will have no trouble in controlling those you rule' (ii. 7). 'Self-control' is one of the topics of the Pastorals. The bishop who rules must rule himself, ἐγκρατής (Tit 1[7]). The word σώφρων implies continence. Cicero warned Quintus against carelessness in choosing or recommending friends. 'You must use circumspection, for you are not only responsible for your own conduct, but for all the ministers of your government' (iii. 10). Timothy is likewise not to ordain without caution, as he is responsible for them to the Church, and he might be involved in the sins of others (5[22-25]). Paul urged Timothy to test the candidates before allowing them to become deacons (1 Ti 3[10]). Cicero urged his brother to sift carefully the characters of his officials, as he was responsible not only for their deeds, but their words (4[1]). 'Our ancestors did not recklessly (*temere*) give the office of "accensus" to any but their own freedmen' (iv. 13). 'Lay hands recklessly (ταχέως) on no man,' said Paul (1 Ti 5[22]). Quintus is warned against favouritism and partiality. His court decisions are not to be influenced by favour (*gratia*; vii. 20). There must be consistency and dignity (*gravitas* = σεμνότης only in 1 Ti 2[2] 3[4], Tit 2[7]), which resists not only favour (*gratia*), but the suspicion of it. Timothy when dealing with the presbyters is ordered to act without prejudice and favour (πρόσκλισις) (1 Ti 5[21]). Quintus must give no occasion to any one to talk or abuse him (*vituperatio*; vi. 17). Titus (2[7]) is to 'show himself an example of good works, that the enemy may have nothing bad to say about us.' The fear of bringing scandal upon the cause is the greatest deterrent in both documents. 'Lest the word of God be basely injured' (blasphemed) (Tit 2[5]), 'lest the name of God and the doctrine be injured' (do.) (1 Ti 6[1]). Cicero says of Gratidius, 'I am sure he is just as anxious for our reputation as for his own'

(iii. 10). So there must not be the slightest breath of suspicion about a Church official. He must be 'sans peur et sans reproche' (ἀνέγκλητος, ἀνεπίλημπτος; 1 Ti 3^2 5^7; cf. v.[14]), lest the cause should suffer. Cicero commends to Quintus the example of Cyrus, who blended 'summa gravitas' with 'singularis comitas.' So Timothy is to instruct with πραότης (*comitas*, 2 Ti 2^{25}), and Titus is to show gravity, σεμνότης (Tit 2^7), in his instruction. Cicero censures his brother's *iracundia* and *acerbitas* (xiv. 40), and says his letters have made him 'patientior leniorque.' 'A bishop also must not have this wrathful disposition,' ὀργίλος (Tit 1^7). He must be ἐπιεικής (1 Ti 3^3), not πλήκτης (Tit 1^7) like the 'plagosus' Orbilius, who instructed young Horace. Cicero's advice to Quintus, 'to be temperate, to restrain all desires, to control one's people, to show oneself easy of access and ready to listen to argument,' might have served as a text for the Pastorals. He also urged Quintus to give all his attention to his work, '*incumbe* toto animo et omni studio' (ix. 27); cf. 1 Ti $4^{15.\ 16}$, 'ponder these things, be wholly engaged in them,' ἐν τούτοις ἴσθι (cf. 'totus in illis'), 'attend to yourself and the teaching, continue in them.' Cicero appeals to the 'common faith which is owed to all men' ('communis fides quae omnibus debetur'), Paul to the common faith, κατὰ κοινὴν πίστιν (Tit 1^4), possessed by all Christians. Cicero reminds Quintus of his studious youth and virtuous life (x. 29); as Paul reminds Timothy of his youthful studies (2 Ti 3^{14}). One says the governor must show hospitality and friendship (v. 16); the other says the bishop must be hospitable, φιλόξενος (1 Ti 3^2, Tit 1^8). These are striking parallels. In letters of similar import similar sayings would occur, but the similar mentality of these writers cannot be so explained. Both writers lay stress on the same principles of government, often in the very same phrases. Both consider the final cause of the Law. Cicero declares it to be 'the greatest happiness of the governed' (8. 24); St. Paul, 'love' (1 Ti 1^5). Says Cicero, 'If you were set over fierce and barbarous nations, it would be the object of your humanity to consult their interests and serve their welfare (*salus*), and give your whole attention to love them, protect them, and make them happy' (8. 23). The writer of the Pastorals writes as a cultivated Roman Christian. His ideas move in a distinctly Roman circle. His thoughts and aims are projected along the distinctly Roman lines of personal dignity, piety, obedience to superior officers, equity in judgment, moderation, integrity, self-control, discipline, organization, and faithfulness to one's trust. . . . The proprætor and his staff of officials and officers, his quæstor, legati, and all the ministers of the government, working together for the moral and material welfare (*salus*) of the provincials, and displaying a wise discretion and polished *humanitas*, might well serve as a prototype of the Christian bishop, and his entourage of presbyters, deacons, and others, all working for the spiritual well-being (*salus*) of the Christian community. The governor himself, easy to approach at all hours, 'in season and out of season' (2 Ti 4^2), not only in his court-house, but even in his bedroom (*cubiculum*, 8. 3); listening to the troubles of his people, careful to avoid the least breath of scandal, and the slightest attempt at bribery, a sort of 'divine man' dropped down from heaven into the province (ii. 7), in whose eyes the safety, children, reputation, and property of his subjects are the dearest things on earth (iv. 13); discreet in his choice of friends, a wise and fair, grave, self-controlled, humane, stately, cultured gentleman, treating all with generosity and showing hospitality and friendship to those of worthy character—is an admirable picture of what a Church ruler should be. Governors like Ambrose of Milan, who fashioned their lives according to Cicero's sketch, proved the best bishops after the standard of the Pastorals.

The mentality of the writer of the Pastorals is Roman in the highest sense, according to the highest Roman traditions, such as the outlook of one would become who had realized through contact with pure Romans the superiority of their 'gravitas' and 'pietas' to the levity and insincerity of the Greeks, and the value of his own citizenship as a Roman in the greatest empire on earth.

There are some one hundred and sixty words and phrases in the Pastorals which are distinctly Latin. We can substitute *disciplina* (= discipulina) for διδασκαλία (sing.) in every passage, the former being used both of instruction and system. We have the Latin introduction to a proverb 'verum illud verbum,' in πίστος ὁ λόγος (the article is rarely found because the Latin has none). Δι' ἣν αἰτίαν, almost peculiar to the Pastorals in NT, frequently in Diodorus Siculus, the Latin-Greek writer, represents *quam ob rem* or *causam*; χάριν ἔχω is the Latin 'gratiam habeo,' also in Diodorus, etc. With Jesus 'our hope' (1 Ti 1^1) compare Scipio 'our every hope' ('spem omnem,' Livy, 28. 39). The τινες, of contempt, several times in Pastorals, is the Latin 'quidam,' used in same way (Terence, *Eun.* iii. 2. 20). 'In me the gods showed all their power' (Terence, *Eun.* v. 8. 3). 'In me Christ Jesus showed all patience' (1 Ti 1^{16}). πας all

through represents the Latin *summus* (Tit 2^{15}), 'rebuke with supreme (πάσης) authority'; cf. Cicero, *Att.* i. 17. 8, 'I rebuked the Senate *cum summâ auctoritate*.' 'Sinners of whom I am first' (πρῶτος) recalls 'princeps sceleris' (Cicero, Cluent). 'This is right and acceptable' (1 Ti 2^{3}) is the 'gratum acceptumque' of Cicero. Women *professing* godliness or religion (of 1 Ti 2^{10}) are in contrast to the 'professae,' the women whose calling was afterwards described by Tacitus as a 'professio flagitii' (*Ann.* ii. 85), and who were debarred from the καταστολή, or long robe. The writer even attempted to put Horace's 'non erubescendus' into Greek (2 Ti 2^{15}). It is the Latin that helps to explain 2 Ti 2^{15}, as driving a straight furrow in the field of truth, for the ploughman must not *praevaricate* (Pliny, 18. 19). The confusion between 'elder' (presbyter) of age and 'elder' (presbyter) of office in 1 Ti 5^{1} and 5^{17} is not in the Latin, which has 'senior' in the former and 'presbyteri' in the latter. The confusion between '*deacon*' of office in 1 Ti 3^{8} and διάκονος in the sense of servant of Christ (1 Ti 4^{6}) is not in the Latin, which here has 'minister' and there 'diaconi.' 'Their word will spread as a *gangrene*' (2 Ti 2^{17}), a metaphorical expression found in Varro (26 B.C.). 'Quippe qui,' seeing that, or inasmuch as, underlies ὅστις on the six occasions. The difficult passage (2 Ti 2^{20}), the firm *themelios* of God *standeth* having this seal, 'the Lord knoweth,' etc., where a 'foundation' which always 'lies' elsewhere here stands, may be explained as a boundary stone, a *terminus* or *cippus* which stood erect, and often bore an inscription (Horace, S. 2. 6. 38). See Ovid, *Fasti*, ii., where the stone itself is called 'Terminus,' dividing one field from another. Here there is a division made by the *themelios* between the Lord's people and those who are not. The Romans sealed letters and things. We have *membranae, paenula* (2 Ti 4^{11}), *aniles fabellae* (Hor.) in γραώδεις μῦθοι (1 Ti 4^{7}), *irrepere* of insidious entry in ἐνδύνοντες (2 Ti 3^{6}), and numerous other phrases in which a Latin word may lurk.

Furthermore, in the grand sonorous passages (2 Ti 3, 1 Ti $1^{6\text{-}20}$) there is more of Cicero than Demosthenes. In the Pastorals and in the Orations of Cicero we have the same piling up of crimes, the same intensive accumulation of sinister attributes. In his lurid but vivid pictures of Catiline, Antony, Dolabella, and Verres, Cicero is unsurpassed. His mordant tongue eventually lost him his head. Antony would not forget. And yet the passage that most resembles *Philippic*, iii. 14, 'nostis insolentiam Antonii,' etc., is 2 Ti $3^{1\text{-}9}$. Albeit more refined, it is an equally awful picture, and expressed in similar sonorous sesquipedalian words. We see the stealthy entrance of the false teachers, under the semblance of the religion whose reality they have forsworn, into the homes of women, women who have had a baneful past, but are struggling out into the light, just to be dragged back into hell and darkness. On the other hand, we are in the stately hall of Varro, a home of study, a treasury of art, and one of Antony's banquets is in progress; it is a scene of profligacy, abandonment, and temptation and 'madness,' the very word Paul used of the false teachers. By the side of the list of crimes, each with an awful picture behind it, in 1 Ti 1^{9}, we can place the descriptions of *Catiline*, ii. 4. The parallels are striking. For Nero, matricide, parricide, murderer, impurest and wickedest of men, and his boon companions, men of finish but of vice, were like Catiline and his crew, 'opposed to sound moral teaching.' On the other hand, we have charming pictures in Cicero of stately homes, great ladies of high reputation, delightful children, kind-hearted gentlemen like Lepidus (*Phil.* 13. 4), and a most virtuous discipline, 'sanctissima disciplina,' like that of Pompey (*Phil.* 2. 28). Such pictures may have suggested to Paul that the children of the clergy, inferior and higher, might be equally 'optatissimi,' their wives equally 'probatissimae,' and their home discipline equally 'sanctissima.' But it is in Cicero's letters that we find the most numerous and striking parallels to the Pastorals. A few may be mentioned here. Tiro, like Timothy, was delicate, both being κακοστόμαχος. As Paul prescribed wine for Timothy, Cicero prescribed it for Tiro. Paul had a weakness for Timothy. He was aware that he was criticised for appointing one so young. Cicero appointed Caelius his quæstor to take charge of Asia until the new consul arrived. 'Puerum, inquies, et fortasse fatuum et non gravem, et non continentem,' (*Att.* vi. 6), 'a foolish youth neither σεμνός nor σώφρων (cf. Tit 2^{2}), you will say. But the appointment suited my old age.' Paul 'the aged' would have made the same excuse. With Paul's friendship for the youthful Timothy, compare Cicero's affection for Marcus Marcellus (*Fam.* xv. 9), 'I hear that in all your sayings, actions, studies, and pursuits you are like me'; cf. 2 Ti 3^{10} ('omnibus dictis factis studiis, institutis'). Paul praised Timothy for following his instruction, way of life, purpose, faith, τῇ διδασκαλίᾳ, τῇ ἀγωγῇ. With Paul's interest in Timothy's improvement (1 Ti 4^{15}), cf. Cicero (*Fam.* xv. 16*a*), where, writing to his son, he says, 'I have just had a letter which shows that he is making progress' (same word προκοπή). We have

ten compounds with φιλο- in Pastorals, twenty-four in Cicero's letters, forty-nine compounds with ἀ- in Pastorals, sixty in Cicero's letters, and some of both are the same. We have snippets of quotations from Homer and others in Cicero's letters, as we have in Paul's writings. Paul requested Titus to show attention to Zenas and Apollos, and see that nothing was lacking that they required (Tit 3^{13}). Cicero (*Att.* xi. 3. 2) says of a parting guest, 'look after him and see that nothing is lacking that he requires.' Cicero had a penchant for 'conceit,' τῦφος, τετυφῶσθαι, etc. Paul used the verb three times in Pastorals only. Cicero says (*Att.* 16. 2. 6), 'You say that you will winter in Epirus,' and requests Atticus to come there. Paul says, 'Hasten to come to me at Nicopolis (in Epirus), for there I intend to winter' (Tit 3^{12}). With the double invitation, 'Hasten to come to me,' 'hasten to come to me before winter' (2 Ti $4^{9.\ 21}$), compare the reiterated invitations to Atticus (iii. 25), 'Try to be with me, wherever I am, before the kalends of July' (iii. 26). 'I pray you hasten to come to me' (iv. 1. 8), 'I am waiting for you, and I beg of you to hasten to come.' In the three following letters he repeats it.

As last century saw the rehabilitation of the correspondence of Cicero with Brutus attacked by Tunstall (1741), Markland, Niebuhr (1828), and many others, and defended by Hermann, Muller, Tyrrell, and Purser, this century may witness the rehabilitation of the Pastoral Epistles, whose authenticity has been as stoutly defended as vigorously assailed.

Literature.

THE WISDOM LITERATURE.

Professor C. F. Kent did not live to complete his great and finely conceived scheme of 'The Student's Old Testament, Logically and Chronologically Arranged and Translated,' of which five volumes have already appeared. Fortunately, however, the single volume on *Proverbs and Didactic Poems* (Hodder & Stoughton; 20s. net) necessary to complete the series existed in Professor Kent's manuscript to the extent of about two-thirds; and it has been very successfully completed by Dr. Millar Burrows, of Brown University, a pupil and friend of Professor Kent, who has caught not only his spirit but his method, so that the present volume is as nearly as may be what Dr. Kent would have wished it to be.

Besides dealing with Proverbs, Ecclesiastes, and Job, which are translated in full into vigorous modern English, it presents in the Introduction a general discussion of the Wisdom Literature with its Babylonian and, more particularly, Egyptian affiliations, and one chapter offers a fine appreciation, with apt illustrative quotations, of Ben Sira, who, however, is not translated. The Book of Proverbs is arranged, much as in Professor Kent's little volume on 'The Wise Men of Ancient Israel and their Proverbs,' published over thirty years ago, according to subject-matter, so that one can see at a glance its teaching on any of the topics discussed —a great convenience to the preacher and to the student of Israel's ethical thought. Ecclesiastes, which Kent believes to be influenced by the older Babylonian philosophy, presupposes a Greek atmosphere and is set in the years immediately following 200 B.C. Its unabashed pessimism, which is that of extreme old age, is attacked in interpolations which represent about a fourth of the present book. In the introductory discussion to Job a suggestive comparison is instituted between Job and the Babylonian King Tabi-utul-Bel, with whose story Job has many affinities if also many differences. The value of the Book of Job, as an appeal to the sorely harassed Jewish nation of the post-exilic period, is suggestively brought out. This 'lyric drama,' as the writer calls it, in which God, rather than Job, is on trial, is set about 450 B.C., and though the problem with which the book deals is kept within the limits of this earthly life, Dr. Kent believes that it 'reveals the birth-pangs of the belief in a personal immortality.' It is good that Professor Kent's monumental work, carried through for so many years with such unflagging industry, should have been brought to completion by the hands of a scholar so competent and sympathetic as Dr. Burrows.

MORALS IN REVIEW.

The aim of the treatise—*Morals in Review*, by Dr. A. K. Rogers (Macmillan; 15s. net)—is thus stated by the author: 'What I have set out to do