§ 1] THEIR AUTHORSHIP. {2ytrovucrion.   
   
 whose previous lives and relations in society afford good promise that   
 they will discharge faithfully the trust committed to them, and work   
 faithfully and successfully in their office. The fact that no such diree-   
 tions are found in the other Epistles, is easily accounted for: partly from   
 the nature of the case, seeing that the Writer is here addressing persons   
 who were entrusted with this selection, whereas in those others no such   
 matter is in question: partly also from the late date of these letters,   
 the Apostle being now at the end of his own course,—secing dangerous   
 heresies growing up around the Church, and therefore anxious to give   
 those who were to succeed him in its management, direction how to   
 consolidate and secure it.   
 25. Besides which, it is a pure assumption that St. Paul could not,   
 from his known character, have been anxious in this matter. In the   
 Acts, we find him ever most careful respecting the consolidation aud   
 security of the churches which he had founded: witness his journeys   
 to inspect and confirm his converts (Acts xv. 36; xviii. 23), and that   
 speech uttered from the very depth of his personal feeling and desire,   
 to the presbytery of the Ephesian Church (ib. xx. 18—38).   
 26. We must infer then, that there is nothing in the hints respecting   
 Church government which these Epistles contain, to make it improbable   
 that they were written by St. Paul towards the close of his life.   
 27. (c) [See above, par. 12] Zhe institution of widows, referred to   
 1 Tim, v. 9 ff., is supposed to be an indication of a later date. I have   
 discussed, in the note there, the description and standing of these   
 widows: holding them to be not, as Schleiermacher and Baur, dea-   
 conesses, among whom in later times were virgins also, known by the   
 name of widows (Ignatius writing to the Smyrnzans, speaks of “ the   
 virgins who are called widows”), but as De Wette and others think, an   
 especial band of real widows, set apart, but not yet formally and finally,   
 for the service of God and the Church. In coneciving such a class to   
 have existed thus early, there is no difficulty: indeed nothing could be   
 more natural: we already find traces of such a class in Acts ix. 41; and   
 it would grow up and require regulating in every portion of the Church.   
 On the wife of one husband, which is supposed to make another difti-   
 eulty, see note, 1 Tim. iii. 2.   
 28. Other details belonging to this objection II. are noticed and   
 replied to in treating of the passages io which they refer. They are   
 founded for the most part in unwarranted assumptions regarding the   
 apostolic age and that which followed it: in forgetting that there must   
 have been a blending of the one age into the other during that later   
 section of the former and earlier section of the latter, of both of   
 which we know so little from primitive history: that the forms of   
 error which we find prevalent in the second century, must have had   
 their origin and their infancy in an age previous: and that here us   
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