yrropuction.] ON THE PASTORAL EPISTLES. [on. x,   
   
 of an instructor writing to his pupil to make these compendious refer-   
 ences to truths well known and established between them? Would not   
 this especially be the case, as age drew on, and affectionate remembrance   
 took the place of present and watchful instruction? We have hardly a   
 stronger evidence for the authenticity of our Epistles, than our finding   
 them so exactly corresponding with what we might expect from Paul the   
 aged towards his own sons in the faith, His restless energies are still at   
 work: we sce that the strength which is working in him will keep him   
 toiling to the end in his stewardship: but those energies have changed   
 their complexion: they have passed from the dialectic character of his   
 former Epistles, from the wonderful capacity of intricate combined ratio-   
 cination of his subsequent Epistles, to the urging, and repeating, and   
 dilating upon truths which have been the food of his life: there is a   
 resting on former conclusions, a stating of great truths in concentrated   
 and almost rhythmical antithesis, a constant citation of the ‘time gone   
 by,’ which lets us inio a most interesting phase of the character of the   
 great Apostle. We see here rather the succession of brilliant sparks,   
 than the steady flame: burning words indeed and deep pathos, but not   
 the flower of his firmness, as in his discipline of the Galatians, not the   
 noon of his bright warm cloquence, as in the inimitable Psalm of Love   
 (1 Cor. xiii:).   
 87. We may also notice, as I have pointed out in the notes on   
 1 Tim. i. 11 ff, a habit of going off, not only at a word, or into some   
 collateral subject, as we find him doing in all his writings, but on the   
 mention of any thing which reminds him of God’s mercies to himself, or   
 of his own sufferings on behalf of the Gospel, into a digression on his own   
 history, or feelings, or hopes. See 1 Tim. i. 11 ff; ti. 7: 2 Tim. i, 11 ff,   
 165 ff; ii. 9, 10; iii, 10 f.; iv. 6 ff. These digressions do not occur in   
 the Epistle to Titus, perhaps on account of the less intimate relation   
 which subsisted between him and the Apostle. I cannot help consider-   
 ing them also as deeply interesting, betokening, as I have there ex-   
 pressed it in the note, advancing age, and that faster hold of individual   
 habits of thought, and mannerisms, which characterizes the decline of   
 life.   
 88. De Wette brings another objection against our Epistles, which   
 seems to me just as easily to bear urging on the other side as the last.   
 It is, the constant moral reference of all that is here said respecting the   
 faith: the idea that error is ever combined with evil conscience, the   
 true faith with good conscience. From what has been already said, it   
 will be seen how naturally such a treatment of the subject sprung out   
 of the progress of heresy into ethical corruption which we have traced   
 through the later part of the apostolic age: how true all this was, and   
 how necessary it was thus to mark broadly the line between that faith,   
 which was the only guarantee for purity of life, and those perversions   
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